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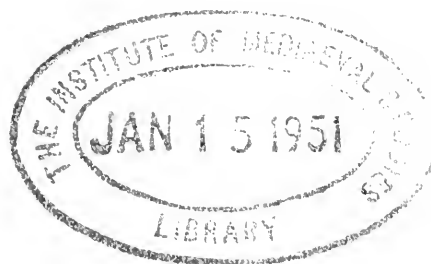
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ÆLFRIC'S HOMILIES.

THIRD SERIES (CONTINUED).

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ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

[Cotton MS. Julius E. VII, fol. 120, back. Partially collated with G. (=Gloucester fragments, ed. Earle) and O. (=Otho B. 10); both very imperfect.]

XXIII B.

DE TRANSITU MARIAE AEGYPTIACE.

DAS HERIGENDLICESTAN GEHWYRFEDNYSSE ægþer ge dæda ge
peawa . and þa micclan hreowsunga . and swa ellenlic gewinn
þære arwurðan¹ egyptiscan marian . hu heo hyre lifes tida on þam
4 westene gefylde . of greeisc geþeode on læden gewende . paulus se
arwurða diacon . *sancte* neápolis þære cyrcan .

Witodlice hit is geræd þæt raphahel se heah-engel wære tó tobíe
sprecende . æfter þæra eagenas forlætnysse . and eft æfter
8 þæra wulderfæstan onlihtnysse . and æfter þam forð-gewitendum
frecednyssum . þe hé of genered wæs . and þus . cwæð . soðlice hit
is swiðe derigendlic þæt [man]² mancynnes digle geopenige . and
eft þære sawle is micel genyðrung . þæt mon þa wuldorfæstan
12 godes weorc bediglige . for þam þingum ic nænige þinga ne for-su-
wige þa halgan geræcednyssa . se me gecyðde þæt ic on gefealle
on þone genyðredan cwyde þæs slawan þeawas³ . se þone onfange-
nan tálent fram his hlaforde butan geweaxnysse ahydde on eorðan .
16 ac ne sý mé nán man to úngeleafful be þam þingum writende þe ic
gehyrde . and ge-axode on þissa wisan . ne gewurðe hit þæt ic on
þam halgum gerecednyssum wæge oþþe ic þa spræce forsuwige :

ITEM RATIO DE EADEM.

SUM WER WÆS ON ANUM MYNSTRE ON PALESTINA ðÆRE mægþe
on his lifes þeawum he wæs swiþe gefrætewod . se wæs fram
20 cild-hade on munuclicum þeawum healice getýd . and gelæred . se

¹ Leaf 121.

² man seems required here.

³ Sic ; read þéowes.

ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

XXIII B.

DEATH OF ST. MARY OF EGYPT (APRIL 2.)

THE most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy 4 Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was delivered, thus saying : ' Truly it is very harmful that the secrets of mankind be revealed ; and again it is a great disgrace for the soul that one should conceal the glorious works of God ¹.'

For these reasons I will in no wise be silent concerning the holy 12 records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth ; but let no man be too unbelieving in me, when writing about those things, which I have 16 heard and learnt by enquiry in this wise ; may it never be that I should falsify the holy narratives or keep silence from speech.

ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine ; he was greatly graced by his conduct in life, and was from child- 20 hood highly instructed and learned in monastic customs, and was

¹ [Tobit, xii. 6.]

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v.76

wæs geháten Zosimus ; Ðes witodlice swa ic ær cwæð . on ánum
 palestína mynstre fram frympe drohtnode . and he wæs on for-hæ-
 24 fednysse weorcum se afandedesta geworden on eallum þam mun-
 uclicum regolum ; And he ealle þæs regoles bebodu . and fulfremed-
 nysse þæs munuclican þeowtscypes untallice geheold . and he eac
 swilce wisan him þær sylf to-eacan geihte . for-þan þe he gewilnode
 28 his flæsc þam gaste under-þeodan ; Swá soðlice hé wæs fulfremod
 on eallum munuclicum ¹ þeawum . þæt wél oft munecas of feorrum
 . stowum . and of mynstrum to him cómon . þæt hí to his bysne .
 and to his lárum . hí gewriðon . and to þære onhyringe his for-
 32 hæfednysse hí under-ðeoddon ; Ðás wisan he ealle on him hæbbende
 wæs . and he næfre fram þam smeagungum haligra gewrita his mód
 awenda (*sic*) ; And ealle þa godnyssa þe he bebréac . he wæs gast
 brucende . and án weorc he hæfde únforswigod . and næfre ge-
 36 teorod . þæt wæs sealm-sang mærsung . and haligra gewrita smeagung ;
 Wel oft eac swilce þæs ðe hí rehton . þæt he wære gefremed wyrðe
 beon þære godcundan onlihtnysse þurh æteowednyss fram gode
 þære gastlican gesihþe . swa þæt nán wundor [is]² ne éac unge-
 40 lyfedlic þing . be ðæm þe drihten sylf cwæð ; Eadige beoð þa
 clæn-heortan . forðan þe hí god geseoð ; Swa miccle má þa ge-
 sceawiað þa opennysse þære godcundan onlihtnysse þe heora licha-
 man symle geclænsiað mid syfrum þeawum . and mid þurhwæc-
 44 cendlican mode forð heonon to under³ þa toweardan mede on þære
 ecan eadignysse witodlice swá hé sylf sæde Zosimus . þæt hé sylf
 wære fram þam modorlicum beorðrum on þæt mynster befæst . and
 oþ þæt þreo and fiftigðe gear he wæs þær on þam regole drohtni-
 48 gende . and æfter þysum he wæs gecnyssed fram sumum gepancum .
 swá swá he wære on eallum þingum fulfremed . and hé nanre
 máran láre bysene ne be-þorfte on his mode ; and he wæs þus
 sprecende . hwæðer ænig munuc on eorðan sy . þæt me mage aht
 52 niwes getæcan . oððe me on ænigum þingum gefultumian . þæs
 þe ic sylf nyte . oððe þæt ic on þam munuc-licum weorcum sylf ne
 gefylde . oppe hweðer ænig þæra sy . þe westen lufiað . þe me
 on his dædum beforan sy ; Ðás and þysum gelícum him þencendum .
 56 him æt-stód sum engel . and him to cwæð . Eala þu Zosimus .

¹ Leaf 121, back.² is *seems required*.³ *Sic ; read under-fonne*.

named Zosimus. This man verily, as I said before, lived from the beginning in a minster in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules. ²⁴ And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that ²⁸ very often monks came to him from distant places, and from [other] minsters, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned ³² away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very ³⁶ often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, ⁴⁰ ‘Blessed are the pure in heart, because they shall see God.’ So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future meed in the ⁴⁴ eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minster from his mother’s womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if [sup- ⁴⁸ posing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking — ‘whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know ⁵² nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds.”

Thinking these [things], and others like to these within himself, ⁵⁶ there stood before him an angel and said to him, ‘Oh, thou Zosi-

swiðe licwyrðlice þu gefyldest . swa þeah-hwæðere . nis nan man
 þe hine fulfremedne æteowe ; ¹ Miccle máre is þæt gewinn þæt þe
 toward is . þonne þæt forð-gewitene þeah þu hit nyte . ac þæt þu
 60 mæge ongytan . and oncnawan hu miccle synd oþre háelo wegas ;
 Far út of þinum earde . and cum to þam mynstre þæt neah iordane
 is geset ; He þa sóna witodlice of þam mynstre fór . þe he fram
 his cild-háde on drohtnode . and to iordane becom ealra wætera
 64 þam halgestan ; He eode þa innon þam mynstre þe him se engel
 bebeád . þá ongan he ærest sprecan to þam munece þe þæs mynstres
 geat bewiste . and he hine þam abbude gecyðde . and him to
 gelædde ; Ða æfter þam onfangenum gebede . swa hit mid mune-
 68 cum þeaw is . he him to . cwæð . Hwænne come þu hider broðor .
 oþpe for hwilcum þingum geðeoddest þu þe to swa eadmodum
 muncum ; Zosimus him *and*wyrde ; Nis mé nán néod fæder þe to
 secgenne hwanon ic come . ac ic for lare intingan eow hér gesohte .
 72 forþon ic hér fela gastlica (*sic*) þeawa on eow geaxode . and ² þa
 synd beforan gesegnes-se gode licwurðe ; Se abbod him to cwæð .
 god se þe ana gehealt . and gehæleð . swa fela mettrum-nyssa . hé
 þé and us on his godcundum bebodum gestrangige . and us gerecce
 76 þa weorc to begangenne þe him licige ; Ne mæg ænig mann operne
 getimbrian buton he hine sylfne gelomlice behealde . and hé mid
 syfrum *and*gyte þæt beo sylf wyrrende . god to gewitan hæbbende .
 ac swá þeah-hwæðere forþan þe þu cwæde þæt þe cristes soðe lufu
 80 hyder us gelædde . eadmodne munuc us to gesecenne ; Ac wuna
 hér mid ús gif þu forðy côme . and us ealle se góða hyrde ætgæd-
 ere féde mid þære gife þæs halgan gastes ; Ðysum þus gecwede-
 num ³ wordum fram þam abbode . Zosimus his cneowa gebigde .
 84 and onfangenum gebede on þam mynstre wunode . þær he geseah
 witodlice ealle witon on þeawum and on dædum scinende . and on
 gaste weallende . and drihtne þeo⁴wigende . þær wæs unablinnend-
 lic stapolfæstnys godes herunge æghwylcne dæg . and eac nihtes ;
 88 And þær næfre unnytte spræce næron . ne gepanc goldes ⁵ and
 seolfres . oþpe opra gestreona . ne furðon se nama mid him næs

¹ Leaf 122.² Here beforan is inserted (*needlessly*).³ gecwed-enim, *alt.* to gecwedenum (= gecwedenum).⁴ Leaf 122, back.⁵ Here oðð (*sic*) follows (*not wanted*).

mus! very well-pleasingly hast thou done; nevertheless there is no man that sheweth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know 60 it not; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from 64 his childhood, and came to Jordan, the holiest of all waters; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him 68 to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks?' 72 Zosimus answered him, 'There is no need for me, father, to tell thee whence I come; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expres- 76 sion.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently 80 look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk; now dwell here with us if thou camest for that 84 purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in 88 manners and deeds, fervent in spirit, and serving the Lord; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold 92 and silver, or of other treasures; nor even was the name [of them]

oncnáwen . ac þæt án wæs swiðost fram heom eallum geefst . þæt
 heora ælc wære on lichaman déad . and on gaste libbende ; Mid þam
 92 soðlice hí hæfdon ungeteorodne¹ þæt wáeron þa godcundan gespræcu .
 heora lichaman witodlice mid þam nyd-pearfnyssum anum feddon .
 þæt wæs mid hlafe . and mid wætere . to þam þæt hí þe scear-
 pran on þære soðan godes lufu hí æteowdon þas weorc;² Zosimus
 96 behealdende hine sylfne geornlice to fulfremednysse aþened[e]
 gemang þam emn-wyrhtum . þe þone godcundan neorxne-wang
 butan ablinnendnysse geedniwodon . þa æfter þysum genealæhte
 seo tid þæs halgan lencten-fæstenes þe eallum cristenum mannum
 100 geset is to mærsigenne . and hí sylfe to clænsunga for wurðunga
 þære godcundan þrowunga . and his æristes ; Ðæt geat soðlice þæs
 mynstres næfre geopenod wæs . ac symle hit wæs belocen . and hí
 swá butan æghwilcre gedrefednysse heora ryne³ gefyldon . ne hit
 104 næfre næs to geopenigenne buton wenunga hwile munuc for hwilc-
 ere nydpearfe⁴ út fóre ; Seo stow wæs swa westen and swá digle .
 þæt næs ná þæt án . þæt heo wæs úngewunelic . ac éac swilce uncuð
 þam land-leodum him sylfum . on þas wisan wæs se regol fram
 108 caldum tidum gehealden . and fram þysum weorcum is to gelyfanne .
 þæt god Zosimus on þæt mynster gelædde ; Nu ic wille æfter þysum
 areccan hu þæs mynstres gesetnysse healdende wæs on þam drih-
 tenlican dæge þære forman fæsten-wucan þe we nemniað halgan
 112 dæg þær wæron gewunelice gedóne þa godcundan gerynu . and
 þonne gemænsumedon heo þæs libbendan . and þæs únbesmitenan
 licha⁵man ures drihtnes hælendes cristes . and þonne æfter þam
 ætgædere hwon gereordende syþþan . wæron ealle on þæt gebæd-hus
 116 gegaderode . mid gebigedum cneowum . and eadmodum gebede
 heora ælc oþerne grette . and heora abbudes eadmodlice bletsunga
 bædon . þæt hí on þam godcundan gewinne þe fæstlicor gestrang-
 ode wæron ; Ðysum þus gefylledum þæs mynstres geatu wæron
 120 geopenode . and hí þone⁶ þisne sealm-sang sungon togædere ;
 Dominus illuminatio mea et salus mea quem timebo ; And swa
 æt-gædere út fóron . ænne oððe twégen on þam mynstre hí for-
 léton . næs ná to þam . þæt hí⁷ þa begytanan gestreon heoldon ;

¹ Supply þeaw ?² I think this stop should *precede* þas weorc.³ rine, *alt.* to ryne. ⁴ MS. nydþeafe. ⁵ Leaf 123. ⁶ Read þonne. ⁷ MS. he.

recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit. 96

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessities alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. 100 Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast 104 which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without 108 any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country them- 112 selves; in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting- 116 week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, 120 they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the 124 gates of the minster were opened, and they then sung together this canticle, [Ps. 27], '*Dominus illuminatio mea et salus mea; quem timebo.*' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe 128 the acquired treasures—there was no such thing there—but that

- 124 Næs þær swilces nán þing . ac þæt hí þæt gebed-hus butan þam
 godcundan symbelnyssum ne forléton . and heora æghwilec hine
 sylfne metsode swá swa he mihte oþþe wolde . sum him mid bær þæs
 lichaman genihtsumnysse . sum þæra palm-treowa æppla . sum
 128 beana mid wætere ofgotene . sum nan þing buton þone lichaman
 ænne . and þone gegyrlan . ac hi wæron gefedde mid þæs gecyndes
 neadþearfnysse ábæde . þæt wæs mid þam wyrtem þe on þam
 westene weoxon . and hine þær æghwilec sylfne on forhæfednysse
 132 bánd swa him sylfum gepuhte . swá þæt heora nán nyste oþres
 wísan oþþe dæda ; Ðonne hí hæfdon iordáne þa eá oferfaren þonne
 asyndrede hine æghwilecne feor fram oþrum . and heora nán hine
 eft to his geferum ne geþeodde . ac gif heora hwilec oþerne feorran
 136 geseah wið his weard . he sona of þam siðfæte beah . and on
 oþre healfe wende . and mit him sylfum leofode . and wunode on
 singalum gebedum . and fæstenum ; On þas wísan witodlice þæt
 fæsten gefyllende . hi eft to þam mynstre cyrdon . ærðan drihten-
 140 lican æristes dæge . þæt wæs on þam symbel-dæge . þe we palm-
 dæg gewunelice nemnað . æghwilec on his agenum ingehyde mid
 him sylfum habbende wæs . his agenes geswines gewit¹nysse
 hwæt he wyrcente wæs . and hwilcra geswinca sæde sawende .
 144 and heora nan oþerne ne axode on hwilce wísan he þæs geswines
 gewin gefylde ; Ðis wæs witodlice þæs mynstres regol . and þus
 fulfremodlice wæs gehealden æghwilec swa ic ær cwæð . þæt hine
 sylfne on þæt westen to gode geðeodde . and mid him sylfum
 148 wunnon þæt hí mannum ne licodon buton gode sylfum ; Ða witod-
 lice Zosimus mid þære gewunelican . æ . þæs mynstres Iordane
 þæt wæter ofer-for . lytles hwegas for þæs lichaman ned-behæfed-
 nyssum² mid him hæbbende . and on þæs regoles mærsunge geond
 152 þæt westen fór . and on þære tide þæs gereordes . and þæs gecyndes
 nydþearfnysse brucende . on niht on eorþan sittende . and hwon
 restende . and slép swa hwaér swa hine seo áfen-repsung gemette ;
 And eft on ærne mergen fórgangende swa he wæs unablinndlice
 156 on fóre geseted . and begangende . forðan þe he gewilnode swa
 swá he eft sæde . þæt hé sumne fæder on þam westene funde .
 þe hine on sumum þingum getimbrede þæs ðe he sylf ær ne cuðe ;

¹ Leaf 123, back.² MS. -nysse, *alt. to* -nyssum (= -nyssum).

they might not leave the house of prayer without divine solemnities; and each of them fed himself even as he could or would: some bare with them a sufficiency for the body, some apples of the ¹³² palm-trees [dates], some beans moistened with water, some nothing save the body alone and the garment, but they were fed with [that which] might wait upon the necessity of nature, that is, with the herbs which grew in the desert; and there each ¹³⁶ one bound himself in self-denial, even as it seemed well to him, so that none of them knew the ways or deeds of others. When they had gone over the river Jordan, then each one sundered himself far from the others, and none of them joined himself ¹⁴⁰ again to his companions; but if any of them saw another afar [coming] towards him, immediately he turned out of his [chosen] direction, and went another way, and lived by himself, and continued in perpetual prayers and fastings. Verily after accom- ¹⁴⁴ plishing the fast in this manner, they returned again to the minster before the Lord's resurrection-day, that is to say, on the festival which we commonly call Palm-day; each one had within himself, in his own conscience, the witness of his own labour, as to ¹⁴⁸ what he was employed in, and the seeds of what labours he was sowing; and none of them asked another in what wise he had fulfilled the conflict of the labour.

Verily this was the rule of the minster, and thus perfectly was ¹⁵² each one preserved, as I before said, so that he joined himself to God in the desert; and they fought with themselves in order that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the ¹⁵⁶ minster, went over the river Jordan, having with him a very little for the necessities of the body; and in the observance of his rule went across the desert, taking at due time a meal, and [supplying] the necessity of nature, sitting at night upon the earth, ¹⁶⁰ and resting little; and he slept wheresoever the close of evening found him.

And again, in the early morning, [he kept] proceeding on his journey as he was unceasingly determined, and going about, because ¹⁶⁴ he desired, as he said afterwards, to meet a father in the desert

And swá six and twentig daga þæt færelð þurhteah . swilce hé to
 160 sumum menn mid gewisse fóre ; Ða þa seo tíð middæges to becom .
 þa oðstod to sumere hwile hine fram þam siðfæte ahæbbende .
 and east-weardes wendende . and hine gewunelice gebæd . forþan þe
 he gewunode on þam gesettum tíðum þæs dæges þone ryne his
 164 siðfætes gefæstnian . and standende singan . and mid gebigedum
 cneowum gebiddan ; Ða þa he soðlice sang . and mid þære
 geornfullan behealdnysse up locode . and þone heofon beheold .
 þa geseah hé him on þa swiðran healfe þær hé on gebedum stóð .
 168 swa swa hé on mennisce gelicnysse on lichaman . hine æteowan .
 and þa wæs he ærest swiþe afyrht . forþan þe he wende þæt hit
 wære sumes gastes scin-hyw . þæt hé þær geseah ; Ac sona swa
 þeah-hwæþere mid cristes róde-tacne getrymmede hine . and him
 172 þone ege fram awearp ; ¹ Ða eac witodlice se ende his gebedes wæs
 gefylled . he þa his eagan bewende . and þær soðlice man geseah
 westweardes on þæt westen efstan . and witodlice þæt wæs wíðman .
 þæt þær gesewen wæs . swiðe sweartes lichaman heo wæs for þære
 176 sunnan hæto . and þa loccas hire heafdes wæron swá hwíte swá
 wull . and þa ná siddran þonne oþ þone swuran ; Ða wísan Zosi-
 mus georne behealdende wæs . and for þære gewilnedan swétnysse
 þære wuldorfæstan gesihðe . he fægen gefremed ofstlice arn . on þa
 180 healfe þe hé efstan geseah . þæt him þær æteowde ; Ne geseah hé
 witodlice on eallum þam dagum ær náne menniselice gesihðe . ne
 nanre nytena . oþþe fugela . oððe wildeora hiw . and he forðy arn
 geornlice . and gewilnode to oncnawenne . hwæt þæt wildeora wære .
 184 þe him æteowde ; Sona swá hi² geseah Zosimus þa witodlice his
 caldan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne
 under-standende mid hrædestan ryne þenigende arn . forðam þe hé
 gewilnode hine geðeodan þam þe ðær fleah ; Hé witodlice hire
 188 wæs ehtende . and heo wæs fleonde ; Ða wæs Zosimus ryna
 hwæðra stic-mælum neár gefremed ; Ðá þá hé swá neah wæs þæt
 heo mihte his stemne gehyran . þa ongan he forð sendan þyllice
 stemne mid bluddre clypunga wepende and þus . cwæð . Hwí flihst
 192 þu me forealdodne syngigan . þu godes þeowen . geanbida mín
 for þam hihste þæs edleanes ðe þú swa micclum geswunce ; Stánd

¹ Leaf 124.² he, *alt.* to hi.

who might edify him in some thing which he himself knew not before. And thus for six and twenty days he continued his journey, as if he were certainly going towards some man. When 168 the hour of noon approached, he stopped for some time, abstaining from the journey, and turning eastwards; and prayed in the usual way, because he was accustomed at a fixed hour of the day to determine the course of his journey, and to sing standing, and 172 to pray with bended knees. Whilst then he sang, and with fervent regard looked up and beheld the sky, then he saw on his right side, as he stood in prayer, as if some one was appearing to him in the likeness of a human form bodily, and thereupon he was 176 at first much affrighted, because he thought it was a delusion of an [evil] spirit which he there saw. But nevertheless he instantly fortified himself with the sign of Christ's rood, and cast away his fear from him. Then also the end of his prayer was indeed 180 fulfilled; he turned his eyes, and there actually saw a person hastening westwards in the desert, and in truth it was a woman that was visible there; she was very swart of body by reason of the sun's heat, and the locks of her head were as white as 184 wool, and they [reached] no farther than to the neck. Zosimus was on this wise earnestly beholding, and on account of the [long] desired sweetness of the glorious vision he ran very quickly, being rendered glad, in the direction whither he had seen that hastening 188 which had there appeared to him. Truly before, in all those days, he had seen no human appearance, neither the form of any beasts or of birds or of wild animals; and he therefore ran eagerly, desiring to know what manner of wild creature that might be which 192 appeared to him. Verily as soon as Zosimus saw her, then, overcoming his old age, and making nothing of the labour of his journey, he ran on advancing with a very swift course, because he desired to associate with that which there fled away; for he was 196 pursuing her, and she was fleeing. Then was Zosimus, by his running, in some measure made nearer. When he was so near that she could hear his voice, then began he to send forth such a voice as this, with loud calling, and thus said, weeping, 'Why 200 fleest thou me, an aged sinner, thou servant of God? Wait for me,

and syle me þines gebedes bletsungan þurh þone god þe him nænne fram ne awyrpð ; Ðas word soðlice Zosimus mid tearum geypte .
 196 þa becom heo yrnende to sumere stówe . on þære wæs getácnod swilce fordruwod burna . þa ða hí witodlice þyder becómon . þa scéat heo inn on þone burnan . and eft upp on opre healfe ; Zosimus þa soðlice clypigende . and na hwider furð-clypigende¹ . stód
 200 þa on opre healfe þæs burnan þe þær gesewen wæs . and to ge²ihte þa tearas þam tearum . and gemænig-fealdode þa sworetunga þam siccetungum . swá þæt þær nán þincg gehyred næs buton seo geomerung þæs heofes ; Ða witodlice se lichama þe ðær fléah .
 204 ðyllice stemne forð-sende and þus cwæð ; Ðu abbod Zosimus miltsa me for gode ic ðe bidde . for þon ic ne mæg mé þé geswutel-
 lian . and ongean-weardes þe gewenden . forþon ic eom wíf-hádes mann . and eallunga lichamlicum wæfelsum bereafod . swá swá þu
 208 sylf gesihst . and þa sceame mines lichaman hæbbende únofer-
 wrigene ; Ac gif þu wille mé earmre forworhtre þine halwendan gebedu to forlétan awyrp me þonne hyder þinne scyccels þe þu mid bewæfed eart . þæt ic mæge þa wíflican tyddernysse ofer-wreon .
 212 and to ðe gecyrran and þinra gebeda onfón ; Ða gegrap Zosimus swiðlic ege . and fyrhtu witodlice forþan þe he gehyrde þæt heo be his naman næmnede hine þone ðe heo næfre á'r ne geseah . ne næfre fore secgan ne gehyrde . buton þæt he swutellice ongeat þæt
 216 heo mid þære godeundan fore-sceawunge onliht wæs ; He þa fæstlice swa dyde swa heo bebéad hine þam scyccelse ongyrede . þe he mid bewæfed wæs on bæclincg gewend hire to wearp ; Heo þa þæs³ onfeng . and hire lichaman ofer-wreah ; And gegyrede hire be
 220 þam dæle þe heo mæst mihte . and mæst neod wæs to beheligenne ; Heo þa to Zosimam wende . and him to cwæð . Hwi wæs þe la abbod Zosimus swa micel neod . me synful wíf to geseonne . oððe hwæs wilnast þu fram me to hæbbenne . oþþe to witenne þæt þu
 224 ne slawedest swá micel geswinc to gefremmanne for minum þingum ; He þa sona on þa eorðan hine astrehte . and hire bletsunga bæd

219. G. *om.* And gegyrede hire.221 G. and heo ða hi (*for* Heo þa).220. G. oferhelianne (*for* beheligenne).

225. G. sona hine on [ða] eorðan streccan . . .

¹ clypigende has two dots over the y, probably for expunction; it is wrongly repeated; read forð-gangende.² Leaf 124, back.³ Here begins the Gloucester Fragment, ed. Earle.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily ²⁰⁴ pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. ²⁰⁸ Then Zosimus crying aloud, and in no direction advancing (?) forwards, stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. ²¹² Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally ²¹⁶ bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my ²²⁰ womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly ²²⁴ perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her ²²⁸ body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what ²³² desirest thou to have from me or to know, that thou hast not slackened to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. ²³⁶ Then after the space of many hours the woman said to Zosimus,

heo ongean hine astrehte . and his bletsunga bæd ; Ða æfter
 manega tida fæce cwæð *pæt* wif to Zosime ; Ðe gedafenað abbud
 228 Zosimus to biddenne and to bletsigenne . forþan þu eart under-
 wreðed mid þære ¹sacerdlican lare . and þu eart tellende cristes
 gerynu mid þam gyfum þæra godcundlican æt his þam halgan
 weofode manegum gearum þeowigende ; Ðas word witodlice
 232 gebrohton on Zosime micelne ege . and fyrhtu . and he wæs byf-
 igende ; And hé wæs geondgoten mid þæs swates dropum ; Ða
 ongan hé sworetan swá swá eallunga gewæced on þam oreðe
 belocen . and þus . cwæð . Eala ðu gastlice modor . geswutela nu
 236 hwæt þu sy . of þære gesihpe . forþam þu eart soðlice godes
 pinen ; Gepinga me nu of þam geongran dæle for þyssere worulde
 dead² gefremed on þam geswutelað on þe . seo godcunde lufu ealra
 swiðost *pæt* þu mé be naman næmdest . þone þu næfre ær ne
 240 gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medem-
 nysse . ac gewuna . he is to getacnigenne of þære sawla dædum .
 bletsu þu me for drihtne ic þe bidde . and syle me *pæt* un-bereafi-
 gendlice gebæd pinre fulfremednysse ; Ða ongan heo³ hire on-emn-
 244 þrowigan þæs ealdan witan staðolfæstnysse . and cwæð . god sy
 gebletsod se ðe is sawla hælu tiligende ; Ða for-geaf heo Zosime
 andswarigende . AMEN ; Ða arisan hí butu of þære eorþan [*A gap*
in the story in MS. Julius E. 7. It is supplied, up to l. 292, from
 248 *the Gloucester Fragments, ed. Earle.*] [*—þa ongan eft*⁴ *pæt* wif
 spreca to þam ealdan and ðus cwæp . Eala man for hwylcere wisan
 come þu to me synfulre . Swa-peah hwæðre forþam þe seo gyfu þæs
*haligan gastes to þam gerihte*⁵ *pæt* ðu hwylce þenunga minon
 252 lytlan lichaman to gehyðnysse gegearwige . Sege me hu nu to
 dæge on middan-earde cristes fole sy gereht . and hu ða caseres
 oððe hu is nu gelæswod seo heord cristes rihtgeleaffullan gesam-

226. G. ongean þam heo eac hi
 astrehte ; G. wilnode (*for* bæd).

227. G. manegra tida ; G. Zosimum.

228. G. gebiddanne ; G. bletsianne
 forðam þe ðu.

229. G. are (*for* lare).

230. G. gyfum his godcundlicnesse
 and his.

231. G. þeowiende ; Ða.

232. G. ongebrohton Zosime ; G.
 fyrhto.

233. G. dropung.

¹ Leaf 125.

² MS. deað ; *but read* dead, *as in* G ; (Latin version,
mortua).

³ MS. he ; *read* heo, *as in* G.

⁴ *Supplied by guess.*

⁵ *Letters or words printed in italics are indistinct or uncertain.*

‘It befitteth thee, Abbot Zosimus, to pray and to bless, because thou art authorised by the sacerdotal dignity, and thou preachest Christ’s mysteries with the gifts of divine things, serving ²⁴⁰ at his holy altar for many years.’

These words verily brought upon Zosimus great awe and fright, and he trembled, and was suffused with drops of sweat. Then he began to sigh as if utterly weakened and choked in his breath, ²⁴⁴ and thus said, ‘Oh thou spiritual mother, reveal now who thou art in that appearance, because thou art verily God’s handmaiden. Intercede for me now, [thou who art] rendered dead to the younger portion as regards this world; herein appeareth in thee the divine ²⁴⁸ love most of all, that thou hast named me by name whom thou never before sawest. But because grace is not discovered by (personal) merit, but [its] wont is to be witnessed by the soul’s deeds; bless thou me for the Lord’s sake, I pray thee, and give ²⁵² me the prayer, never to be taken away, of thy perfection.’

Then she began to sympathise with the wise old man’s steadfastness, and said, ‘God be blessed who taketh care for the salvation of souls.’ Then she gave Zosimus [her blessing, he] ²⁵⁶ answering, ‘Amen.’

Then they both arose from the earth. Then began the woman again to speak to the old man, and thus said: ‘Oh man, for what purpose camest thou to me, a sinner? Nevertheless, since ²⁶⁰ the grace of the Holy Ghost has directed thee so that thou mayest perform some small service to the advantage of my poor body, tell me how, now-a-days, Christ’s people are governed in the world, and how the emperor’s [matters stand]; or how the flock ²⁶⁴

234. G. spreca (*for* sworetan); G. eallinga; G. and þam orðe.

236–8. G. forðam þe þu eart beforan drihtne gepungen and of þam strengran dæle þisse worulde dead gefremed.

238. G. gyfu (*for* lufu).

240. G. bið na oncnawen.

241. G. gewuna is hi to getacni-

enne; G. sawle.

242. G. þæt beþearflice gebed.

243. G. ongann heo; *om.* hire; G. embrowian (*omitting* on).

245. G. *om.* se ðe is; G. hælo tiliend. Zosime (*alt. to* Zosimas) and-swarode. Amen.

246. G. arison; G. buta.

nunga . Zosimus hire andswarode . Eala þu *halige modor þinum*
 256 halgum gebedum god hæfð forgyfen staðolfæste sibbe . [*ac gelykst nú þá fréfrunge unweorðlices*¹] muneces . and for drihtne [*gebide for þám*] middan-earde and for me synfullum þæt me ne wurðe ge[*ídlod þæt*] geswinc þises sið-fætes . and se weg swa myccles
 260 west[*enes . Þá cwæð heo . ðe gedaf*]enað abbot zosimus for me and for eallum gebiddan forðam þe [*þú sý on þám sacerdh*]ade swa swa ic ær cwæþ . [*ac for ðinum þingum*] and for þam þe we habbað þæt gebod h[*yrsumnysse . þæt þe mé þurh ðe geboden is . mid góðum*]
 264 willan ic do . and þus cweðende hi to þam [*éastan gewend*] upahafenum eagam on þa heahnysse and aþenedum earmum ongan gebiddan mid þære welera *styrungum* on stilnesse swa þæt ðær næs eallinga nan stemne gehyred þæs þe man ongyten mihte . þæs
 268 gebedes eac swylce zosimus nan þing ongytan ne mihte . He stod witodlice swa swa he sylf sæde byfiende and þa eorþan behealdende . and nan þing eallinga sprecende . He swor witodlice god him to gewitan on his wordum fore-settende þæt ða get þa þa heo
 272 þus [*þurhwunode*] on þære gebedes astandendnysse he his eagan lythwon fram ðære eorðan up-ahof þæt he geseah hi up-ahefene swa swa mannes elne fram þære eorðan . and on þære lyfte hangiende gebiddan ongan . Ða þa he þis geseah þa wearð he gegripen
 276 mid mycelre fyrhto . and hine þa on eorðan *astrehte* and mid swate ofergoten wearð and swiðlice gedrefed . naht geþrystlæhte specan . butan wið him sylfum þæt án . [*drihten . gemiltsa mé .*] Ða þa he on þære eorðan læg *astreht* þa g[*edréfed wearð hé on his gebance .*
 280 *smeágende hwæðre*]² hwon hit gast wære þæt ðær mid hwylcere hiwunga gebæde hi . Heo ða þæt wif hi bewende and þone munuc up arærde þus cweðende . To hwy gedrefest þu abbot pine gepohtas to geæswicianne on me swylce ic hwyle gast syrwiende,

¹ Words within square brackets, and printed in italics, are supplied purely from conjecture; the Latin text has—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatore ut non huius cursus et itineris labor sine fructu mihi efficiatur tantæ solitudinis viâ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut dixi habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quia obedientiæ præceptum habemus, quod mihi a te iussum est, bona faciam voluntate.

² Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'

of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for 268 me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But 272 for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, 276 began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the 280 earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the 284 space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save 288 only, to himself, ['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the 292 woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with 296

284 gebedu fremme . Ac wite þu man þæt ic eom synful wif . Swa-
 þeah-hwæðere utan ymbseald mid þam halgan fulluhte . and ic
 nan gast ne eom ac æmerge and axe and eall flæsc and nan gast-
 lice [*hiwunge hæbbende . Ða heo ðus cw*]æþ heo hire andwlitan
 288 gebletsode¹ mid þære halgan rode-tacne . and hire eagan and
 weleras and eac hire breost mid þære bletsunga heo getrymede and
 þus cwæð . God us alyse abbot zosimus fram urum wiðerwinnan and
 fram his anbringellan forðam þe his æfst is mycel ofer us . Ðas
 292 word *se ealda hyrende* hine adune *astrehte* .] [*Here both MSS. fail.*
*The Latin version has :—*et apprehendit pedes eius, dicens cum
 lacrymis : Obsecro te per Dominum Iesum Christum, verum
 Dominum nostrum, qui de virgine nasci dignatus est, pro quo has
 296 carnes expendisti, vt nihil abscondas à seruo tuo, quæ es, et vnde,
 et quando, vel ob quam caussam solitudinem hanc inhabitasti, sed
 et omnia, quæ circa te sunt, edicito mihi, vt Dei magnalia facias
 manifesta. Sapientia enim abscondita et thesaurus occultus, quæ
 300 vtilitas in vtrisque? sicut scriptum est. Dic mihi omnia propter
 Deum; nec enim pro gloriatione aut ostentatione aliquid dicis, sed
 vt mihi satisfacias peccatori et indigno. Credo enim Deo, cui
 viuis, cum quo et conuersaris, quoniam ob huiuscemodi rem
 304 directus sum in hanc solitudinem, vt ea quæ circa te sunt, Deus
 faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere
 Dei. Nisi fuisset acceptabile Christo Domino manifestare te et
 qualiter decertasti, nec teipsam permiserat videri ab aliquo, nec
 308 me confortaret tantam properare viam, nusquam valentem progredi,
 aut potentem de cellâ meâ procedere.

CAP. XII. Hæc eo dicente, sed et alia plura, eleuans eum
 mulier, dixit: Verè erubesco, ignosce abba meus, dicere tibi tur-
 312 pitudinem meorum actuum: tamen quia vidisti nudum corpus
 meum, denudabo tibi et opera meorum actuum, vt cognoscas quàm
 turpis luxuriæ et opprobrio confusionis repleta est anima mea. Non
 enim, vt tuipse considerasti, propter aliquam gloriam, quæ circa
 316 me sunt volo narrare. Quid enim potero gloriari, quæ diabolo

¹ Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasie aliquando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem suam,' &c.

holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.' When she had thus said], she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast 300 with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, [and seized her feet, saying with tears: 304 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst 308 first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; 312 for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that 316 God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen 320 by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

CHAP. XII. Whilst he was speaking thus, and saying other 324 things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou 328 mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.

vas fui electionis effecta? Scio autem, quia si cœpero narrare^{1]}
 þa ðing þe be me synd . sona þu filist fram me on þi gemete swile
 man næddran fleo ; Ac swa þeah-hwæðere ic þe arecce naht for-
 320 hælende . and þe ærest bidde . þæt þu ne geteorige for me gebiddan .
 þæt ic ge-earnige and gemete on domes dæge hwilce hwugu mild-
 heortnysse ; Se ealda mid tearum ofergoten ongan biterlice wepan .
 þa ongan þæt wif cyðan and gereccan eall þa þing þe be hire gedóne
 324 wæron þus cwæðende . ic hæfde broþor and eðel on egyptum and
 þær mid minum magum wunode . þa on þam twelftan geare minre
 ylde . þa ongan ic heora lufu forhyrgan² . and to alexandrian þære
 byrig becom ; Ac mé sceamað nu to gereccenne hu ic on þam
 328 fruman ærest minne fæmnhád besmát . and hu ic unablinndlice .
 and unafyllendlice þam leahtrum . and þæra synlusta . læg under-
 peoded . þis is nu witodlice sceortlice to areccanne ; Ac ic nu swa-
 þeah hraðor gecyðe þæt þu mæge oncnáwan þone únalyfedan bryne
 332 minra leahtra þe ic hæfde on þære lufe þæs geligeres . ac miltsa
 me abbud . eac on . xvii . wintrum ic openlice folca meniu geond-
 ferde on þam bryne forligeres licgende ; Ne forleas ic na minne
 fæmn-hád for æniges mannes gyfum ; Oppe ic witodlice ahtes on-
 336 fenge fram ænigum þe me aht gyfan woldon . ac ic wæs swiðe
 onæled mid þære hátheortnysse þæs synlustes . þæt ic gewilnode
 butan ceape þæt hí mé þe mænigfealdlicor to geurnon . to þy þæt
 ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres ;
 340 Ne þú ne wén na þæt ic aht underfenge for ænegum welan . ac
 symle on wædlunge lyfde . for þon ic hæfde swá ic ær sælde unafyl-
 lendlice gewilnunga swá þæt ic me sylfe unablinndlice on þam ádale
 (sic) þæs manfullan forligeres besylede and þæt me wæs to yrmðe .
 344 and þæt ic me tealde to life þæt swá unablinndlice þurhtuge þæs

318. O. (*leaf 16*) *begins here with*
 on þy gemete. O. þe (*for* swile).

319. O. nædran flyh ; hit (*for* þe) ;
 naht ne forhelende.

323. O. reccan. O. om. eall.

324. O. ewepende.

326. O. hyra lufa.

327. O. birig ; scamað ; gemynd-
 gianne (*for* gereccenne).

328. O. fæmnanhád.

329. O. om. and *after* leahtrum.
 O. underpeod.

330. O. scortlice.

331. O. raþor ; ðane ; unfylledan
 (*for* únalyfedan).

332. O. lufan forgeligres ; O. om. ac.

333. O. seofantyne wintran ; mænigo
 geond-for.

334. O. ðan ; forligres.

¹ *The Latin continues with* ; ea quae sunt de me, &c.

² Leaf 125, back.

For of what shall I be able to boast, who was made a vessel of election 332
by the devil himself? For I know that, if I begin to narrate]
all the things concerning me, thou wilt soon flee from me in the
manner in which a man may flee from an adder. Nevertheless, I will
relate all to thee, concealing nothing, and will first of all pray thee, 336
that thou wilt not grow weary of praying for me, that I may merit
and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then
began the woman to tell and relate all the things that had 340
happened to her, thus saying:—'I had a brother and a home
in Egypt, and there dwelt with my relatives. Then, in the
twelfth year of my age, I began to despise their love and betook
myself to the city of Alexandria. But I am ashamed to recount 344
now how at the outset I first polluted my virginity, and how
ceaselessly and insatiably I [gave myself up] to sins, and con-
tinued in subjection to sinful lusts. It must now indeed
be told briefly; yet I now the rather tell of them, that thou 348
mayest perceive the unlawful burning of my misdeeds that
I felt in my love of fornication. But pity me, abbot; even
for seventeen years I openly surpassed a number of people,
continuing in the desire of fornication. Neither did I lose 352
my virginity for any man's presents, nor would I indeed re-
ceive anything from any one who desired to give me some-
what; but I was greatly excited with the heat of sinful lust,
so that I desired that they would come to me in greater num- 356
bers without any price, to the end that I might the more easily
satisfy my culpable desires for wicked living. Nor do thou suppose
that I would receive anything for any world's wealth, but ever
lived in poverty, because I had, as I said before, insatiable desires, 360
so that I ceaselessly polluted myself in the puddle of wicked adul-
tery, and this was my misery; and this I accounted as life, that I
might thus ceaselessly fulfil the vexations of the flesh. Whilst I

335. O. *geofum*.336. O. *onfenge*; but see l. 340. O.
om. aht. O. *gyfon*; *ic swa swiðe wæs*.337. O. *onhæled* (!).338. O. *om. fæt after ceape*; *þam*
(*for þy*).339. O. *ic mihte þe eð*; *gewil-*
nunge; *geligres*.341. O. *symble*; *forþan þe ic*; *ic*
þe ær.342. O. *gewilnunge*; *adele*.343. O. *geligres*; *to myrcðe* (*in-*
distinct; but perhaps it is the right
reading).344. O. *gif ic* (*for þæt swá*).

gecyndes teonan; þa ic þus leofode þa geseah ic on sumere tide
miccle meniu affricana and egypta togædere yrnende swá swá to
sæ; Ða gemette ic færunga heora sumne . and þone axode hwæper
348 hé wende þæt seo mæniu efstan wolde; He me *and*swarode and
þus cwæð þæt hí to hierusalem faran woldon for þære halgan róde
wurðunga þe man æfter naht manegum dagum wurðian sceolde .
Ða cwæð. ic to him; Wenst þu hwæðer hí mé underfon willan .
352 gif ic mid him faran wille; Ða cwæð. he; Gif þu hæfst þæt færeht
ne forwyrnþ þe heora ænig; Ða cwæð. ic to him; ¹ Broðor soðlice
næbbe ic nán færeht to syllanne . ac ic wille faran . and an þæra
scypa astígan . and þeah hí nellan hí mé afedað . and ic me sylfe
356 heom befæste . and hæbben hí minne lichaman to gewearde for þam
færehte . þæt hí mé þe hrædlicor underfón; Miltsa me abbud forðon
ic gewilnode mid him to farenne . þæt ic þe má em-wyrhtena on
þære þrowunge mines wynlustas hæfde; Ic cwæð. ár to þe; Ðu
360 halga wer miltsa me . þæt þú mé ne genyde to areccenne míne
gescyndnysse; God wát þæt ic heora forhtige . for þam þe ic wát
þæt þas mine word ægðer gewemmas ge þe . ge þas lyfte; Zosimus
soðlice þa eorðan mid tearum ofer-geotende hire to cwæð; Eala
364 þu gastlice modor sege for gode ic þe bidde . and ne forlæt þu þa
æfterfylgednysse . swa halwendre gere[ced]nysse . and þus cwæð; Se
geonglincg gehyrde sona þæt bysmor minra worda . and hlihhende
me fram gewát; Ic þa sona þa swingle me fram awearp . þe ic
368 seldon gewunode on handa to hæbbenne . and to þære sæ arn . þær
þær ic hí geseah gesamnode . þa geseah ic tyn geonge men . ætgæd-
ere standende be þam waruðe . genoh þæslike on lichaman . and
on gebærum . and ful licwurðe me þuhte to mines lichaman luste .

345, 6. O. ic þa þus lufode; ic
sumre tide on sumra healue micclo
mænigeo of affricana and of egypta.

347. O. færinga hira; and ic þone
ahsode hwider (?).

348. O. mænigeo.

349. O. *om.* þus.

350. O. weorþunge; O. *inserts* æfter
læt *before* wurðian.

351. O. wast (*for* Wenst); hi willen
me underfon.

352. O. færriht.

354. O. nabbe; færriht; and me
on an þara.

355. O. gestigan; forþam ic (*for*
and ic).

356. O. him (*for* heom); him (*for*
hí); and þane wið þam færrihte onfon
(*for* for þam færehte).

357. O. *om.* þæt hí . . . underfón;
O. *ins.* Zosimus *after* abbud.

358. O. wilnode; emnwyrhtena.

thus lived, I saw at a certain season a great multitude of Africans 364 and Egyptians running together as it were towards the sea. Then I suddenly met one of them, and asked him whither he supposed that the multitude desired to hasten. He answered me, and spake thus, saying, that they wished to go to Jerusalem out of 368 reverence for the Holy Rood, which should receive due honour not many days afterward. Then said I to him: "Thinkest thou that they will take me too, if I wish to go with them?" Then said he: "If thou hast the passage-money, none of them will re- 372 fuse you." Then said I to him: "Brother, verily I have no passage-money to give; but I wish to go and embark in one of the ships, and they shall support me, though they do not wish it; and I will entrust myself to them; and let them have my body at 376 their pleasure for the passage-money, that they may the more readily receive me." Pity me, abbot, because I desired to go with them, that I might have the more associates in the passion of my desires. I said before to thee, "pity me, thou holy man;" in order 380 that thou shouldst not compel me to recount my shame. God knoweth that I fear my own words, because I know that these words of mine pollute both thee and the very air.' Zosimus indeed, bedewing the earth with his tears, said to her: 'Ah, 384 thou spiritual mother, say on, I pray thee, for God's sake, and be not silent as to the sequel of so sanctifying a history.' And then she said thus: 'The young man soon heard the shamefulness of my words, and departed from me, laughing. Thereupon I soon 388 cast from me the flax-stick [*better*, spindle] which I was seldom wont to have in my hands, and ran to the sea, where I saw them assembled. Then I saw ten young men standing together on the

359. O. þam (*for* þære); wynlustes.

361. O. gesceandnysse; hira.

362. O. wemmað.

363. O. witodlice (*for* soðlice); on (*for* þa); ofer-geotendum.

364. O. sege me for.

365. O. gerecednysse (MS. Julius has *gerenyssse*, which seems to be a mistake). For and þus cwæð O. has beo þa togeycete þære ærran cyðnysse (i.e. let those be added to the former exposition).

366. O. Se geongling þa soðlice gehyrende þæt bysmorgleow: O. om. and.

367. O. soðlice (*for* sona); spinle (*for* swingle; which is far better; Lat. text: proiciens quam gestabam colum).

368. O. habbanne.

369. O. hī gegaderade geseah.

370. O. weroðe.

371. O. hēwyrðe þæs þe me lustum.

37² ic me þa unsceandlice¹ swá swá ic gewuna wæs . to-middes heora
gemengde and him to cwæð . Nimað me on eower færelde mid eow .
ne beo ic na eow unlicwyrðe ; And ic hi þa ealle sona to þam man-
fullum leahtrum . and ceahhetungum bysmerlicum astyrede ; Mid
376 manegum oprum fullicum . and fracodlicum gespræcum . hi þa
witodlice mine unsceamlicam gebæra geseonde me on heora scip .
namon to him . and forð hreowan ; Eala Zosimus hu mæg ic þe
areccan . oppe hwilc tunga mæg hit aseccan . oppe eara gehyran .
380 þa mán-dæda þe on þam scip-færelde wæron . and on þam siðfæte
gefremede . and hu ic to syngi² genne genyðde ægðer ge ða earman
willendan . and þa earman syllendan ; Nis nan aseccendlic oððe
únaseccendlic fracodlicenysse hiwung þæs (*sic*) ic ne sih tihtende . and
384 lærende . and fruma gefremed ; Beo la nu on þysum gehealden .
forþan þe ic wundrige hú seo sæ aðolode . and adruge mine þa
unrihtlican lustas . oððe hu-meta seo eorðe hyrre muð ne úntynde .
and me swa cwyce on helle ne besencte þe swa manega sawla on
388 forspillednysse grin' gelædde . ac þæs þe ic hopige þæt god mine
hreowsunga solite . se ðe nænne ne forlætað forwurðan . ac ealle
hále gedeð . þe on hine gelyfað . forðon soðlice hé nele þæs synful-
lan deað . ac langsumlice his gehwyrfednysse bið ; We þa swá mid
392 micclum ofste . witodlice to hierusalem foron . and swa mænige
dagas swa ic ær þære [rode] symbelnysse on þære ceastre wunode mid
[gelicum] fullicum weorcum me gemæ[n]gde . and eac [wyrsum] ;
Næs ic na geniht-sumigende on þam geongum . ðe on þære sæ mid
396 me . oððe on þam siðfæte hæmdon . ac ic eac swilce mænga ælðeodige .
and ceaster-gewarena . on þa dæda minra scylda [gegadrigende] .

372. O. unsceandlice (*rightly*) ; the un- has been erased in MS. Julius, by mistake ; on (*for ic*) ; hira.

373. O. on eowrum færelde ; om. mid eow.

374. O. eow na ; O. And hi ealle.

375, 6. O. bysmer ceahhetungum astyrode wurdon (*with a different construction*) ; fracodlicum.

377. O. gebæro.

378. O. reowan.

379. O. tunge (*better*) ; geseccan ; eare (*better*).

380. O. mán (*om. dæda*) ; om. wæron ; oððe (*for and*).

381. O. gefremede wæron ; syngienne.

382. O. nellendan (*for syllendan*) ; this seems right ; Lat. text—vel inuitos.

383. O. þæs (*as in text*) ; si (*for sih*) ; tihtend.

384. O. lærend ; gehealdan.

385. O. wundrie ; aþolade.

386. O. ontynde.

¹ unsceandlice, with un erased.

² Leaf 126, back.

shore, sufficiently comely in body and in demeanour, and very 392
 suitable, methought, for my bodily lust. Then I shamelessly, as I
 was wont, went amongst them, and said to them: "Take me with
 you on your voyage; I shall not be displeasing to you." And
 I soon excited them all to wicked vices and shameful jestings, 396
 with many other filthy and lewd expressions. Then they,
 seeing my shameless behaviour, took me with them in their ship,
 and rowed away. Oh, Zosimus, how can I relate to you, or what
 tongue may say, or what ear hear, the evil deeds that took place 400
 upon the voyage, and that were done in the passage; and how
 I compelled to sin both the wretches who were willing and
 the wretches who gave me money. There is no description of
 lewdness, utterable or unutterable, which I did not allure to 404
 and teach, and first performed. Be now satisfied with this;
 for I wonder how the sea could suffer and endure my un-
 righteous desires, or how the earth at any rate did not open her
 mouth, and sink me all alive down into hell, who led so many 408
 souls into the snare of perdition, except that I suppose God sought
 my repentance, He who suffereth none to perish, but saveth all
 who believe upon Him. For verily He desireth not the death of
 the sinner, but patiently expecteth his conversion. Thus we, with 412
 great haste, journeyed on to Jerusalem; and as many days as I
 lived in the city before the day of the festival [of the Rood], I asso-
 ciated myself with similar, and even worse, foul deeds. I did not
 restrict myself to the young men who associated with me on the sea 416
 or on the journey, but I also gathered together many of the strangers
 and citizens in the deeds of my sins, and betrayed and contaminated

387. O. *om.* swa; cwucuwe (*for* cwyce).

388. O. forspillendnysse; þær (*for* þæs).

389. O. nænne nele forweorðan. Ac ealle weorðan hale þe, &c.

390. O. *om.* gedeð . . gelyfað; O. forþam.

391. O. anbit (*for* bið); O. *om.* mid.

392. O. foran; manige.

393. O. *inserts* rode, which the text omits.

394. O. gelicum (*rightly*; MS. Julius *has* lichaman); gemængde (*rightly*; MS. Julius *has* gemægde); wyrsum (*rightly*; MS. Julius *has* wyrcum).

395. O. mid me on þære sæ.

396. O. mænega ælðeodie.

397. O. ceaster-wara. O. gega-driende; Jul. gegadrigendum; we must prefer the former, and read gegadrigende.

and beswicende besmát . Ða þa seo symbelnyss becom þære halgan
 deorwurðan rode . úp-ahefennysse ; Ic fore-geode þa geongan swá
 400 swá ær on þæt grin forspillednyssse teonde . þa geseah ic soðlice on
 ærne mergen hi ealle anmodlice to þære cyrcan yrnan . þa ongan ic
 yrnan mid þam yrnendum . and samod mid heom teolode toforan
 þam temple becuman . þa þa seo tíð becom þa halgan rode to wur-
 404 þigenne . þa ongan ic nydwræclice gemang þam folce wið þæs folces
 þringan . and swá mid micclum geswince ic ungesælige to þæs
 temples dura becom mid þam þe þær in-eodon . þa ic sceolde in on
 þa dura gangen . þa ongunnon hi butan ælcere lættinge ingangan .
 408 mé witodlice þæt godcunda mægen ¹þæs ganges bewerede . and ic
 sona wæs ut aprungen fram eallum þam folce . oððe ic ænlipigu on
 þam cafertune to læfe opstód . þa ongan ic þencan þæt me þæt
 gelumpe for þære wiflican unmihte . and ic me þa eft ongan mænc-
 412 gan to oþrum . þæt ic wolde on sume wisan inn geþringan . ac ic
 swanc ón ídel . mid þam þe ic þone ðerscwold þæra dura gehrán .
 and hí ealle þyder inn onfangene wæron butan ælcere lettinge . þa
 wæs ic ána ut asceofen ² ; Ac swilce me hwile strang meniu ongean
 416 stode . þæt me þone ingang beluce . swa me seo færlice godes wracu
 þa duru bewerede ; Oððe ic eft standende on þæs temples cafertune
 wæs . þus ic þrywa . oþþe feower siþum þrowode minne willan to
 geseonne . and eac to fremanne . and þa ða ic naht ne gefremode .
 420 þa ongan ic ofer þæt geor[n]e wénan and mín lichama wæs swiðe
 geswenced for þam nyde þæs geþringes ; Ða gewát ic witodlice
 þanone . and mé ána gestód on sumum hwomme þæs cafertunes .
 and on minum mode geornlice polhte and smeade for hwilcum intin-
 424 gum me wære forwyrned þæs liffæstan treowes ansyn . þa onhran
 soðlice mín mód and þa eagan minre heortan hælo andgit mid me
 sylfre þencende þæt me þone ingang belucen þa onfeormeganda (*sic*)
 minra misdæda . Ða ongan ic biterlice wepan . and swiðe gedrefed
 428 mine breost cnyssan . and of inneweardre heortan heofonde forð-
 bringan . þa geomorlican siccetunga ; Ða geseah ic of þære stówe

398, 9. O. halgan rode deorwurðan
 upahafenes.

401. O. urnan. (O. *breaks off*).

428. *Here G. begins again. G.*
heofende forðbrohte.

429. G. siccetunge.

¹ Leaf 127.

² asceafen, *all. to asceofen.*

them. When the festival of the elevation of the precious Rood arrived, I went before the young men, as before, enticing them to the snare 420 of perdition. Then indeed I saw them all run with one accord to the church early in the morning. Then began I to run with the runners, and together with them endeavoured to arrive before the temple. When the time came for reverencing the Holy Rood, then 424 I began violently to push among the people against the people, and so with much toil I, poor wretch, arrived at the temple-door with those who were entering therein. When I ought to have entered at the door, the rest began to enter without any hindrance; 428 but the divine might prevented me from going in, and I was soon thrust out from amid all the people, until I stood behind alone in the vestibule. Then I began to think that this had happened to me on account of my womanly want of strength, and so I began 432 once more to mix myself with others, that I might somehow push my way in. But I toiled in vain, whenever I touched the threshold of the doors. And they were all received therein without any hindrance, when I alone was pushed out. Just as if some strong 436 company of men opposed me to prevent my entrance, so the sudden vengeance of God barred the door to me, until I was again standing in the vestibule of the temple. Thus thrice or four times I endeavoured to behold and also to fulfil my will; and when I in no 440 wise succeeded, then I began to think earnestly about it, and my body was extremely wearied by the compulsion of the pressure. Then, verily, I departed thence, and stood alone in a corner of the vestibule, and earnestly deliberated in my mind, and considered for 444 what cause the sight of the quickening tree was denied me. Then indeed a knowledge of salvation touched my mind and the eyes of my heart, while pondering with myself that the filthiness of my misdeeds had closed the entrance against me. Then I began to 448 weep bitterly, and in great sorrow to beat my breast, and sighing from my inmost heart to bring forth sorrowful sobbings. Then

þe ic on stóð . þære halgan godes cennestran anlicnysse standende .
 and ic cwæð to hire geornlice and únforbugendlice behealdende and
 432 cweðende ; Eala þu wuldorfæste hlæfdige þe þone soðan god æfter
 flæscs gebyrde acendest . geara ic wát þæt hit nis na gedafenlie . ne
 þæslic . þæt ic [þe]¹ swá grimlice forwerht eom . þæt ic þine anlicnysse
 sceawige . and gebidde mid swá mænigfealdum besmitenum² gesih-
 436 þum . þu wære symle fæmne oncnáwan . and þinne lichaman hæb-
 bende clæne . and únwemmed . forþon witodlice genóh rihtlic is me
 swa besmitenre fram þinre clænan ungewemmednysse beón áscirod³ .
 and fram aworpen . ac swá þeah-hwæðere forþan ðe ic gehyrde þæt
 440 god wære⁴ mann forðy gefremod þe þu sylf acendest . to þon þæt he þa
 synfullan to hreowsunge gecygede . gefultuma me nu anegre ælces
 fylstes bedæled . forlæt me and me þa leafe forgif to geopenigenne
 þone ingang þinre þære halgan cyrcan . þæt ic ne wurðe fremde ge-
 444 worden þære deorwurpan róde gesihðe . on þære gefæstnod wæs
 ealles middaneardes hælend . þone þu fæmne geeacnodost eac swilce
 fæmne acendest . se þe his agen blóð ageat for minre alysednysse . ac
 hát nu þu wuldorfæste hlæfdige . me unmedemre for þære godcundan
 448 róde gretinge . þa duru beón úntynede . and ic me þe bebeode . and
 to mundbyrdnysse geceose wið þin agen bearn . and inc bam ge-
 háte þæt ic næfre ofer þis minne lichaman ne besmíte purh þæt
 grimme bysmer-gleow þæs manfullan geligeres . ac sona ic halige
 452 fæmne þines suna róde geseo . ic mid þam wiðsace pissere worulde .
 and hire dædum mid eallum þingum þe on hyre synd . and syððan
 fare swa hwider swa þu me to mundbyrdnysse geredst þus cwæð-
 ende . ic wearð þa gelæd mid þære hætu þæs geleafan . and mid
 456 þam truwan oþhrinon . and be þære arfæstan godes cennestran
 mild-heortnysse þryst-læcende . ic me of þære ylcan stówe astyrede
 ðe ic þis gebæd . cwæð . and me eft to þam ingangendum gemengde .

431, 2. G. *om.* and cweðende.

433. G. *geare.*

434. G. *om.* þe. G. *om.* eom þæt ic.

435. G. *bidde oððe gesceawie ; mænigfealdlicum.*

436. G. *oncnawen.*

437. G. *unwæmme.* forþam.

438. G. *om.* swa ; besmitene.

438. G. *ascunod (perhaps rightly ; hence the false reading ascimod in MS. Julius).*

439. G. *awurpon ; forþam.*

440. G. *wære forði mann ; þam (for þon).*

¹ þe *inserted by a later hand.*

³ *ascimod, alt. (later) to ascirod.*

² Leaf 127, back.

⁴ *re (sic), alt. (later) to wære.*

from the place where I stood I beheld the likeness of the holy Mother of God standing there ; and I eagerly spake to her, without ⁴⁵² turning away from beholding her, and saying : “ Oh ! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray ⁴⁵⁶ with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I ⁴⁶⁰ have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may ⁴⁶⁴ not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, ⁴⁶⁸ that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son ; and I promise you both that I will never hereafter pollute my body with the ⁴⁷² dire lust of evil fornication ; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein ; and will afterwards go whither-soever thou dost advise me to go for my protection.” Thus saying, ⁴⁷⁶ I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to ⁴⁸⁰

441. G. gecigde . Gefultma ; G. om. nu ; anegra ælces oðres fylstes.

442. G. bedælede ; geopenienne.

443. G. om. þære ; G. beo (*for* wurðe).

445. 6. G. fæmne geeacnolest ; G. om. eac . . . acendest.

448. G. untyned.

450. G. me (*for* minne lichaman).

451. G. sona swa ic þu halga (*all*

to halge).

452. G. sona (*for* mid þam) ; þisse.

454. G. gerecest.

455. G. wearð onæled mid ; hæto.

456. G. æthrinen.

457. G. om. þryst-læcende ; astyrde.

458. G. þæt ic (*with* þe ic me *in* margin) ; gebed ; ic me þa eft (*for* me eft).

syþþan næs nan þing þe me útsceofe oþþe me þæs temples dura
 460 bewerede . and ic þa ineode mid þam ingangendum ; Ðe gegráp me
 witodlice stranglic fyrhto . and ic wæs eall byfigende gedrēfed . þa
 ic me eft to þære dura geðeodde þe me wæs ær ingang belocen .
 1 swile me eall þæt mægen þe me ær þæs inganges duru bewerede
 464 æfter þan þone ingang þæs siðfætes gegearwode . swa ic wæs
 gefylled mid þam gastlicum gerynum innon þam temple . and ic
 wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære
 geliffæstan rōde ; Ða ic þær geseah þa halgan godes gerynu hu he
 468 symle geare is þa hreowsigendan to underfonne ; Ða wearp ic me
 sylfe forð on þa flór . and þa halgan eorðan gecyste ; Ða ic út-eode
 þa becom ic eft to þære stówe of þære ic ær þære halgan cennestran
 [anlicnysse] geseah . and mine cneowa gebigde beforan þam halgan
 472 andwlitan þysum wordum biddende ; Eala þu fremsumesta hlæfdig
 þe me þíne árfæstan mildheortnysse æteowdest . and mine þa un-
 wurðan bena [þe] fram ne² awurpe ic geseah þæt wuldor þe wé
 synfulle mid gewyrhtum ne [geseoð . sy] wuldor ælmihtigum gode
 476 se þe þurh þe onfehð þæra synfulra . and forworhtra . hreow-
 sunge and dædbote . hwæt mæg ic earm for-ðoht mare geðencan .
 oððe areccan . nu is seo tíð to gefyllenne . and to gefremmane
 swa ic ær cwæð . þínre ðære licwurðan mundbyrdnysse . ge-
 480 rece me nu on þone wæg þe þín willa sy . beo mé nu hælo lat-
 teow æteowod . and soðfæstnysse caldor . beforan me gangende
 on þone wæg þe to dædbote læt ; Ða ic þus . cwæð þa gehyrde ic
 feorran áne stefne clypigende ; Gif þu iordáne þæt wæter ofer-færst .
 484 þær þu gefærst and gemetst góde reste ; Ða ic þas stemne gehyrde .
 and for minum þingum ongeat beon geclypode . Ic wepende spræc
 and to þære [halgan] godes cennestran anlicnysse hawigende . and

459. G. þing; ut-ascufe; þæs, *alt.*
 to þære; *om.* temples.

460. G. *om.* and ic þa ineode.

462. G. þa (*for* eft); duru ge-
 bydde; G. *inserts* se *before* ingang.

463. G. swylce; G. *om.* duru.

464. G. gerymde and (*for* þæs . . .
 gegearwode).

466. G. to gebiddanne.

467. G. liffæstan; and (*for* Ða).

468. G. symle is geare his þa
 hreowsiendan.

469. G. sylfne; þam eorðan (*for*
 þa flór); flór cyssende (*for* eorðan
 gecyste); *om.* Ða ic.

470. G. stowe þe ic; G. *inserts*
 godes *after* halgan.

471. G. *supplies* anlicnysse.

472. G. fremsumesta, *alt.* to -te;
 hlæfdige.

push me out or to keep me from the temple-door ; and so I entered with those who were entering. Then indeed a strong terror seized me, and I was all trembling and troubled, as I again approached the door that before was fastened against me ; just as if all the 484 force that had formerly debarred me from entering the door had afterwards assisted my entrance in advancing. Thus was I filled with spiritual mysteries within the temple, and I was considered worthy to pray for the mysteries of the honoured and quickening 488 Rood. Then I beheld there the mysteries of the holy God, how He is ever ready to receive the repentant. Then I cast myself forward on the floor, and kissed the sacred earth. As I went out, I again arrived at the place whence I before saw the holy mother's likeness, 492 and bent my knees before the holy presence, saying these words : " Oh, thou most benign lady, who hast shewn me thy gracious mercy, and didst not cast from thee my unworthy prayers, I have seen the glory that we sinners by our merits never behold ; glory be to Almighty 496 God, who through thee receiveth the sorrow and repentance of sinners and misdoers. What more can I, a despairing wretch, think or tell of ? Now is the time to perform and fulfil, as I before said, thy favourable protection. Direct me now in the way that thou 500 wilt ; let an evident guide to salvation and a teacher of truth now appear to me, going before me in the way that leadeth to amendment." While I thus spoke, I heard a voice calling afar off : " If thou wilt pass over the river Jordan, there thou shalt experience and find good 504 rest." When I heard this voice, and understood that it was uttered on my account, I spake with weeping, looking towards the likeness

473. G. arfestan ; G. *ins.* ær before æteowdest.

474. G. þe ; Jul. þu (*wrongly*) ; G. ne (*rightly*) ; G. *ins.* nu before þæt.

475. G. geseoð wuldor sy ðam ; Jul. geseow (*sic*) seo wuldor.

476. G. hreowsunga.

477. G. dædbota ; earme forworht.

478. G. oððe to areccan, *alt.* to to areccanne (oððe *being underlined*) ; fremmanne.

479. G. swa swa.

480. G. latpeow.

481. G. *om.* æteowod ; me beforan.

482. G. weg ; gelæt.

483. G. feorranne ; stemne clypiende ; iordanem.

484. G. *om.* gefærst and ; gemetest. (*Here O. begins again with gehyrde.*)

485. G. O. minon ðingon. G. ic ongeat.

486. G. O. *supply* halgan ; G. *om.* anlicnyssye ; G. hawiende ; G. O. *om.* and.

eft clypigende ; Eala þu hlæfdige ealles middan-eardes cwén . þurh
 488 ðe eallum menniscum cynne hælo to becom . ne forlæt þu me ;
 Ðus cwæðende ic þá út eode of þæs ¹temples cafertune . and
 ofstlice [fór] ; Ða gemette ic sum man . and me þry penegas
 sealde . mid þam ic me þry hlafas gebohte . [ða] ic me hæfde
 492 genoh gehyððo to mines siðfætes geblædfæstnysse ; Ða axode ic
 þone þe ic þa hlafas æt bohte . hwilc se wæg wære þe to iordane
 þære éa rihtlicost gelædde ; Ða þa ic þone weg [wiste] ic wepende
 be þam siðfæte arn symle þa axunga þære æscan [to-wriðende] .
 496 and gemang þam ðæs dæges siðfæt wepende gefylde ; Witodlice þæs
 dæges wæs undern-tíð þa ða ic gegyrnode þa halgan deorwurðan
 róde geseón . And sunne heo þa to setle ahyldre . and þære æfen-
 repsunge genealæhte ; Ða ic becom to *sanctes* iohannes cyrcan
 500 þæs fulwihteres wið iordanen gesette . and ic me þyder inn
 eode . and me þær gebæd . and sona in iordane þa éa astáh .
 and of þam halgan wætere mine handa and ansynu þwóh . and
 me þær gemænsumode þam liffestan and þam unbesmitenum ge-
 504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan .
 þæs halgan for-ryneles . and fulluhteres iohannes . and þær ge-æt
 healfne dæl þæs hlafes . and þæs wæteres ondranc . and me þær
 on niht gereste . and on ærne morgen ofer þa éa fór . þa ongan
 508 ic eft biddan mine lættewestran *SANCTA MARIAN* . þæt heo me
 gerihte þyder hire willa wære ; Ðus ic becom on þis westen .
 and þanone oð ðisne andweardan dæg ic feorrode symle fleonde
 minne [god anbidigende] . and gehihtende . se þe hale gedeð ealle
 512 fram þissere worulde brogan þa ðe to him gecyrrað ; Zosimus
 hire to cwæð . eala min hlæfdige hu mænige gear synt nu þæt
 þu on þysum westene eardodost ; þæt wíf him *and*swarode ; Hit

487. G. clipode.

488. G. O. þa (*for* ðe). O. mæn-
 niscun. G. mancynne (*for* mennisc-
 cum cynne). O. þu me nu ; G. me
 nu (*for* þu me).

489. G. O. om. þá.

490. G. fór (*rightly*) ; O. for ; MS.
 Jul. forð. G. sumne. G. þe (*for*
 and). O. pæningas.

491. O. seald. G. bohte. O. Ða ;

G. þa ; Jul. ðær.

492. G. gehyðe ; O. gehyþe.

493. G. se weg ; O. geweg (*sic*).494. G. rihtost wære ; O. rihtor
 wære (*for* rihtlicost gelædde). G.
 om. Ða. G. O. wiste ; Jul. ongæt
 (*later hand*). O. *ins.* þider *after* ic.495. O. symble. G. axunge þære
 æscan to-gewriðende ; O. ahsunge
 þære æsc[an] to-wriþende (Jul. to-

of the holy mother of God, and saying : “ O lady, queen of all the earth, through thee came salvation to all mankind ; do not forsake 508 me.” Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I 512 asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [*see footnote*] ; 516 and so fulfilled the day’s journey weeping. Verily it was the undern-tide of the day when I [first] desired to see the holy worshipful Rood ; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the 520 church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our 524 Lord Jesus Christ in the same church of St. John, the holy fore-runner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once 528 more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who 532 saves from the terror of this world all that turn to Him.’

Zosimus said to her : ‘ O my lady, how many years hast thou now dwelt in this wilderness ? ’ The woman answered him, ‘ It

wriðenne) ; Lat. text : interrogationi interrogationem iungens.

496. G. siðfæc.

497. *Here G. breaks off.* O. ear-node (*for gegyrnode*).

498, 9. O. hi (*for heo*). O. om. and þære . . . genealæhte.

500. O. fulluhteres.

501. O. on (*for in*).

502. O. ansyne aðwoh.

503. O. gemænsumede ; liffæstum.

506. O. anes (*for first þæs*).

507. O. mergen.

508. O. om. sancta marian.

510. O. symble.

511. MS. Jul. *wrongly* has *gôd for god, and anbidigenne for anbidigende* ; O. *is indistinct, but anbidigende can be read* ; Lat. text—*expectans dominum meum.* O. om. ealle.

512. O. þysse.

513. O. synd.

514. O. cardodest ; andwyrde (*for andswarode*) ; om. Hit is.

is for seofon and feowertigum wintrum . is þæs þe me þincð .
 516 þæt ic of þære halgan byrig ut fór ; Zosimus hire to cwæð .
 and hwæt mihtest þu þe ¹to æte findan . oppe be hwilcūm þing-
 um feddest þu ðe oppis . heo him andswarode ; Twægen healfa
 hlafas ic brohte hider mid me . þa ic iordanem ofer-fór . naht mic-
 520 clan fæce þa adruwodon hí swá swá stán . and aheardodon ;
 And þæra ic breác notigende to sumere hwile ; Zosimus hire to
 cwæð ; And mihtst þu swa manegra tíða lengu ofer-faran . þæt þu
 ne freode þone bryne þære flæsclican gehwyrfednysse ; Heo þa
 524 gedrefedu him andswarode . Nu þu me axast þa ðincg þe ic swiðe
 pearle sylf beforhtige gif mé nú to gemynde becomað ealle þa
 frecednysse þe ic ahrefnode . and þæra unwislicra gepanca þe me
 oft gedrefedon ; þæt ic eft fram þam ylcan gepohtum sum ge-
 528 swinc þrowige ; Zosimus cwæð . Eala hlæfdige ne forlæt þu nan
 þincg þæt þu me ne gecyðe . ac geswutela ealle þa þincg be ende-
 byrdnysse ; Ða cwæð heo . Abbud gelyf me . seofontyne wintre
 ic wan on þam gewilnunga þære manðwæra ² . and úngescead-
 532 wisra wildeora lustum . þonne me hingrigan ongan . þonne wæron
 me þa flæscmettas on gewilnungum . ic gyrnde þara fixa þe on
 egyptum wæron . ic gewilnode þæs wines on þam ic ær gelust-
 fullode to oferdruncennysse brucan . and nú hit is me eác swilce
 536 swyðe on gewilnunga . forþon þe ic his ær ofer gemet breác . þa
 ic on worulde wæs . eac ic hér wæs swiðe geprest for pyses westenes
 wæter-wædnysse uneaðe þa frecendlican nydþearfnysse adreogende ;
 Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedref-
 540 don ³ . þonne hí me on mode gebrohton þa deoflican leoþ to singanne
 þe ic ær on worulde geleornode . ac ic þonne mid þam wepende mine
 breost mid minum handum cnyssende . and me sylfe myngode
 mines fore-gehates . and þære mundbyrdnysse þe ic ær fore geceás .
 544 and swá geond þis weste hreafigende ⁴ þurh mín geðoht becom
 toforan þære góðan . and þære halgan godes cennestran ánlícnyssse .

515. O. feowertigon ; om. is, but O.
 ins. is after þincð.

518. O. andwyrde. Twegen healfe.

519. O. ofer for. Ða æfter naht.

520. O. om. and.

521. notigende follows hwile in O.

522. O. mihtest ; manigra ; lengo.

523. O. gefreode ; ðe (for Heo þa).

¹ Leaf 129.

³ Read gedrefde.

² fullra over ðwæra, in a later hand.

⁴ Leaf 129, back.

is seven and forty years, as I suppose, since I went forth from the 536
 holy city.' Zosimus said to her: 'And what mightest thou find
 for thee to eat, or upon what food hast thou fed thee until now?'
 She answered him: 'I brought hither two and a half loaves with me
 when I passed over Jordan; in no short time, they became dried up 540
 and hardened, like stone; and these I partook of, using them for
 some time.' Zosimus said to her: 'And couldst thou pass through
 the length of so many seasons without loving the burning of
 fleshly inclination?' She then, as if troubled, answered him: 544
 'Now thou askest me of the things that I myself greatly dread,
 whenever all the perils that I underwent recur to my memory,
 and the foolish thoughts that often disturbed me, so that I again
 endure some misery from such thoughts.' Zosimus said: 'Ah, 548
 lady, do not leave anything that thou wilt not tell me, but dis-
 close all things in due order.' Then said she: 'Abbot, believe
 me, for seventeen years I fought against the desires of the
 appetites of the gentle and irrational wild animals. When I 552
 began to hunger, then the flesh-meats came amongst my desires;
 I yearned for the fishes that were in Egypt; I longed for the
 wine, wherein I formerly delighted to indulge unto intemperance;
 and even now it is extremely among my desires, because I formerly 556
 indulged in it beyond measure when I was in the world. Even
 here I was extremely athirst on account of the want of water
 in this wilderness, scarcely enduring my terrible necessity. It
 was as if an excessive longing after wanton poems troubled me, 560
 when they brought it into my mind to sing the devilish song which
 I formerly learnt in the world; but thereupon I, weeping and
 knocking my breast with my hands, reminded myself of my promise
 and of the protection that I had before chosen; and so, transporting 564
 myself in my thoughts beyond this desert, I arrived before
 the likeness of the good and holy mother of God who for-

524. O. *ins.* Heo *before* him.525. O. self beforhtige. Ac me
 nu to mynde.

526. O. frecednyssa; araefnde; un-

rihtwislic[ra] gepohta.

527. O. gedrefdon forþam þæt ic
 ondred[e] þæt ic from þam. *Here*
 O *breaks off*.

þe me ær on hyre trúwan under-feng . and ic beforan hyre wepende
 bæd . *þæt* heo me fram aflymde þa fulan geðances . þe míne
 548 earman sawla swencton . *ðonne* ic soðlice oferflowendlice sorgi-
 gende wéop ; And ic heardlice míne breost cnysse . *þonne* ge-
 seah ic leoht gehwanon me ymbutan scinende . and me *þonne* sona
 sum stapolfæstlic smyltnyss to becom ; Ára mé nú abbud . hu mæg
 552 ic ðe gecýðan mine gepances . ða ic mé ondræde eft genydan to
 þam geligre *þæt* swyðlice fýr . minne ungesæligan lichaman innan
 ne forbernde . and mé eallunga þræscende to þære hámetes geseah .
þonne þyllice gepohtas¹ on astigan . *þonne* astrehte ic me sylfe on
 556 eorðan . and þa wangas mid tearum ofergeát . forðon þe ic to
 soðan gehiht me ætstandan þa ðe ic me sylfe ær of þære eorðan .
 ær me seo swéte stemn gewunelice ofer-lihte . and mé ða gedrefedan
 geðoltas fram aflymde ; Symle ic witodlice minre heortan eagan
 560 to þære minre borh-handa on nydþearfnysse up ahóf . and hí bid-
 dende *þæt* heo mé gefultumode on þysum westene to rihtre dæd-
 bote . þa þe þone ealdor æghwilcre clænnysse acende ; and þus ic
 seofontyne geare rynum on mænig-fealdum frecednyssum swá swá
 564 ic ær cwæð . winnende wæs on eallum þingum oþ þisne andweard-
 an dæg and me on fultume wæs . and míne wisan reccende seo
 halige godes cennestre . Zosimus hire to cwæð . and ne beporftest
 þu nanre andlyfene . oððe hræglunge ; Heo him *and*swarode and
 568 cwæð . seofontyne gear swá ic þe ær sæde . ic notode þære hlafa .
 and syððan be þam wyrtum leofode þe ic on þysum westene funde .
 se gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór .
 mid swiðlicre caldunge to-torene² forwurdon . and ic syþþan mæ-
 572 nigfeald earfeðu dreah . hwilum þære isihtan cealdnysse þæs win-
 tres . hwilum þæs unmætan wylmes þære sunnan hæto . ic wæs
 grimlice beswæled for þam micclan byrne . and eft for þære micclan
 forstigan cealdnysse þæs wintres . swá *þæt* ic for oft ofdúne on þa
 576 eorðan . and forneah eallunga unastyrigendlic bútan gaste læg .
 þus ic wæs lange on mænig-fealdum . and mislicum nydþearfnyssum .
 and on unmætum costnungum winnende . and wraxligende . and me
 ða siþþan oþ þeosne andweardan dæg . and mine earman sawle .
 580 and minne lichaman *þæt* godcundlice mægen geheold . mid me

¹ agunnon *supplied here in a later hand.*² Leaf 130.

merly received me into her favour; and I prayed, weeping before her, that she would drive away from me the foul thoughts that 568 vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since 572 I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, 576 and suffused my cheeks with tears, because that I had certainly trusted that I would resist (?) them; so that I [would not rise again]¹ from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. 580 Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way 584 against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.’ Zosimus said to her; ‘And didst thou not want any means of subsistence or any clothing?’ She answered him and said: ‘For seventeen 588 years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold 592 miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun’s heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down 596 upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched 600 soul and body; always considering with myself, from how many

¹ Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.

sylfre symle smeagende of hu micclum yfelum heo me alysdre ; Soð-
 lice ic eom aféded of þam genihtsumestan wist-mettum minre fylle ;
 þæt is mid þam hichte minre hæle . and ic eom ofer-wrigen mid þam
 584 oferbrædelse godes wordes . se ðe ealle þincg befehð and befæd-
 mað ; Ne leofað na se man soðlice be hlafe anum . ac of æg-
 hwilcum worde þe forð-gæð of godes mûpe ; Zosimus þa witodlice
 gehyrende þæt heo þæra haligra bóca cwydas forð-brohte . ægðer
 588 ge of þam godspelle . and of manegum oprum . and he hire to
 cwæð ; Eala modor leornodest þu æfre sealmas . oppe opre halige
 gewritu ; Ða heo þis gehyrde þa smearcode heo wið his weardes
 þus cweðende ; Gelyf me ne geseah ic nænne man buton þe . oððe
 592 wildeor . oppe æniges cynnes nyten siððan ic iordanen þæt wæter
 oferferde . and ic hyder on þis westen becom ; Ne ic stæfcyste
 witodlice ne leornode ne þæra nanum ne hlyste þe þa smeaddon and
 ræddon . ac godes word is cucu . and scearp innan lærende þis
 596 mennisce andgyt . and þis is se ende nu þæra þinga þe be me
 gefremede synd ; Nu ic þe halsigende . andbidde þurh þæt ge-
 flæscode godes word . þæt þu for me earmlicre forlegenre gebidde ;
 Ða heo þis cwæð . Ða arn se ealde wið hire weardes mid gebige-
 600 dum cneowum to þon þæt he hine on þa eorþan astrehte . and mid
 wopegum tearum hlude clypigende . gebletsod sy god se þe þa
 mænig-fealdan wundru ana wyrecað ; and sy þu gebletsod drihten
 god þe me æteowdest þa wuldorfæstlicnyssse þe þu ondrædendum
 604 gyfest ; Nu ic to soðan wát þæt þu nænne þæra ne forlætest þe
 ðe gesecað ; Heo þa soðlice þone ealdan forene forfeng . and
 him ne gepafode fulfremodlice on þa eorðan astreccan . ac
 cwæð to him þas þincg þu gehyrdest mann . eac ic þe lá
 608 halsige þurh þone drihten hælendne crist urne alysend þæt þu
 nanum menn ne asecge ær-þan þe me god of flæscas bendum alyse ;
 Ac þas þincg ealle þus onenawenne . far ham mid sibbe ; And ic þe
 eft binnan geares fyrste on pyssere ylcan tíde æteowe . and þu me
 612 gesihst . And dó þu huru soðlice . swá ic þe nú bebeode þi halgan
 lencten-fæstene þæs toweardan geares eft-hwyrfende . ne ofer-far þu
 na iordanen swá swá gewuna synt of eowrum mynstrum to
 farenne ; Ða ongan eft Zosimus wundrian . þæt heo swá gewislice

evils she had preserved me. Verily I am fed to the full with sufficient sustenance, that is to say, with the promise of my salvation; and I am clothed upon with the protecting garment 604 of the word of God, who encloses and embraces everything. Verily man liveth not by bread alone, but by every word that proceedeth out of God's mouth.' Then indeed Zosimus, hearing her utter the words of the holy scriptures, both of the Gospels and 608 of many other books, said unto her: 'Ah, mother! didst thou ever learn the psalms or other holy writings?' When she heard this, she glanced smilingly towards him and said: 'Believe me, I have never seen anyone but thee or wild beasts, nor creature of 612 any kind since I passed over the water of Jordan and arrived hither in this wilderness; nor did I ever learn to read, nor ever listened to any of those people who pondered and read. But the word of God is quick and sharp, teaching this human intelligence 616 within me. And this is now the end of those things that are accomplished concerning me. Now I beseech thee, entreating thee by the incarnate Word of God, to pray for me, a miserable sinner.' When she had said this, the old man ran towards her 620 with bent knees, to prostrate himself upon the earth, crying aloud with sorrowful tears: 'Blessed be God, who alone worketh manifold wonders; and blessed be thou, O Lord God, who hast shewn me the gloriousness that thou givest to them that dread Thee. 624 Now I wot verily that Thou forsakest none of them that seek Thee.' Then she, however, anticipated the old man, and suffered him not to prostrate himself fully upon the earth; but said to him, 'O man, thou hast heard these things. Behold I also 628 beseech thee, by the Lord Jesus Christ our Redeemer, not to recount them to any man before God shall release me from the bonds of the flesh. But now that these things are disclosed, go home in peace. And I will again appear to thee, within the space 632 of a year, at this same season, and thou shalt see me. And do thou at least truly as I now bid thee: when the holy Lenten fast recurs in the coming year, do not pass over Jordan as men are wont to go from your minster.' Then began Zosimus to wonder yet 636 again, how she knew with such exactness the rule of the minster;

616 þæs mynstres regol cuðe . and he elles nan þing ne cwæð . þæt he
 god wuldrode se þe mænigfealdlicor gifað mannum þonne he seo
 gebeden þam þe hine lufiað ; Heo þa eft cwæð ; Ónbíd nu *Zosimus*
 swa swá ic ær cwæð . on þinum mynstre forðon witodlice þeah þu
 620 ær wille faran ahwyder þu ne miht . þonne to þon halgan æfenne þæs
 halgan gereordes . þæt is to þam halgan þurres-dæge ær þam drih-
 ten-lican easter-dæge¹ genim sumne dæl on gehalgodum fæte þæs
 godcundan lichaman . and þæs gelyffæstan blodes . and hafa mid
 624 ðé . and geánbida mín on þa healfe iordanen þe to worulde
 belimpeð oppe ic þe to cume ; Ða lyffestan gerynu to onfonne
 soðlice sippan ic on þære cyrcan þæs eadigan fore-ryneles² þæs
 drihtlican lichaman . and his blodes ne³ gemænsuode ær ic
 628 iordanen oferfóre næfre syððan ic þæs haligdomes ne breác .
 oððe pigde . and for-þon ic bidde þæt þu mine bene ne forseoh .
 ac þæt þu huru me bringe þa godcundan . and þa liffæstan
 gerynu to þære tide þe se hælend his ðægnas ðæs godcundlican
 632 gereordes dælnimende dyde . cyð þú eac iohanne þæs mynstres
 abbude þe þú ón bist þæt he hine sylfne georne besmeage ; And
 eac his heorde forþon þær synd sume wisan to gerihtenne . and
 to gebetenne . ac ic nelle þæt þu him æt þysum cyrre þás þing
 636 cyðe . ær-þam þe god bebeode þus cwæðende ; Heo eac fram þam
 ealdan gebedes bæd . and to þam inran westene hrædlice efste ;
Zosimus þa hine soðlice forð astrehte on⁴ þa floras [*sic*] cyssende . on
 þæt hire fét stódon god wuldrigende . and miccle þancas donde . and
 640 eft-cyrrende wæs herigende . and blætsigende úrne drihten hæl-
 endne crist ; And he wæs eft-cyrrende þurh þone ylcan siðfat þæs
 westenes þe hé ær þyder becom . and to þam mynstre ferde on
 þære ylcan tíde . þe heora easter-gewuna wáron to-gædere becuman .
 644 and eall þæt gear geornlice þa gesihðe forsweogode læstra þinga
 geðrystlæcende aht secgan þæs ðe hé geseah . ac symle mid him
 sylfum geornlice god bæd þæt he him eft æteowde þone gewilnodan
 andwlitan . and hé on mænig-fealdum sworetungum þa lætnysse
 648 ðæs geares rynes geánbidode : Ða þa seo halige tíð lencten-fæstenes
 becom on þone drihtenlican dæg . þe wé nemniað halgan dæg . þa

¹ MS. earster dæge.² ne is not wanted ; read me ?³ Leaf 131.⁴ altered to and in a later hand.

and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, 640 in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the 644 divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of 648 His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed 652 to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself and to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not 656 tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her 660 feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same 664 hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew 668 him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day¹,

¹ It means—the first Sunday in Lent.

gebroþru æfter þam gewune-lican gebedum . and sealm-sangum út
 fóron . and he sylf on þam mynstre to láfe wearð . and þær gewunode
 652 for sumre lichamlicre mettrumnyssse gehæft . and he eác swiðe
 georne gemunde Zosimus þære halgan gebod . þa heo him sæde .
 þeah hé út faran wolde of his mynstre þæt hé ne mihte ; Swa-þeah-
 hwæðre æfter naht mane¹gum dagum he hine þære seocnyssse
 656 gewyrpte . and on þam mynstre drohtnode ; Soðlice þa þa munecas
 hám cyrdon . and on þam halgan æfen þæs gereordes hí togædere
 gesamnodon . þa dyde hé swa him ær beboden wæs . and on ænne
 lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and
 660 þæs deorwurðan blodes ures drihtnes hælendes cristes . and him
 on hand genam ænne lytelne tænel mid caricum gefylledne . and
 mid palm-treowa wæstmum þe wé hatað finger-æppla . and feawa
 lenticula mid wætere ofgotene . and on hrepsunge becom to iordanes
 664 ofrum þæs wæteres . and þær sorgigende gebád þone tocyme þæs
 halgan wifes þa heo þa þyder becom ; Zosimus nænige þinga
 hnappode . and geornlice þæt westen beheold . and mid him sylfum
 smeagende þohte . þus cweðende ; Eala hwæðer heo hider cumende
 668 syo . and me ne gyme . and me eft-cyrrende hwearf þus cwæðende .
 and biterlice weop . and his eagen up to þam heofone hæbbende .
 and eadmodlice god wæs biddende þus cwæðende . ne fremda þu
 drihten þære gesihðe *²þe þu me ærest æteowdest . þæt ic huru ídel
 672 heonone ne hwyrfe . mine synna on-þreagunge berende ; Ðus
 hé mid tearum biddende³ . him eft oper geþanc on befeoll þus
 cweðende . and hú nú gif heo cymð . hu sceall heo þas éa ofer-faran
 nú hér nán scip nys þæt heo to me unwurðan becuman mæge ;
 676 Eala me ungesæligan swa rihtwislicre gesihðe afremdad me ; Ða
 he þis þohte . þa geseah hé hwær heo stód on opre healfe þæs
 wæteres ; Zosimus soðlice hi geseonde mid micclum wynsumi-
 gendum gefean . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon idel.

672. B. ne bere (*for* berende).

673. B. *om.* hé.

674. B. cwæðende ; sceal ; wættru
(*for* éa).

675. B. unwurðum.

¹ Leaf 131, back.

² The portion of the text between these asterisks (in ll. 671 and 682) is *repeated*. The repetition (which I call B) does not exactly coincide with the text. I give the variations, marked B.

³ Leaf 132 *begins with the word* biddende *in the repeated portion*.

the brethren went abroad after the customary prayers and 672 psalm-sings; and he himself was left in the minster, and there remained kept in by a bodily infirmity. Zosimus very readily called to mind the holy command, when she said to him that he would not be able to go out of his minster though he wished it. 676 Nevertheless, not many days after, he recovered of the sickness, and served in the minster. Truly, when the monks returned home and assembled themselves together on the holy eve of the sacred day, then he did as was bidden him before, and put into a little 680 cup some portion of the pure Body and of the precious Blood of our Lord Jesus Christ, and took in his hand a little basket filled with dried figs, and with the fruits of the palm-tree that we call finger-apples [dates], and a few lentils steeped in water, and 684 arrived in the evening on the banks of the river Jordan, and there sorrowfully awaited the arrival of the holy woman, when she should come thither. Zosimus in no wise slumbered, and earnestly looked towards the wilderness; and, considering with himself, 688 thus thought and spake: 'Ah, what if she come here, and heed me not, and has turned from me, and gone back!' Thus speaking he wept bitterly, lifting up his eyes to heaven, and humbly prayed to God, thus saying: 'O Lord, do not banish the vision that 692 Thou didst before shew me, that I may not at any rate return hence in vain, bearing the reproach of my sins.' As he was praying thus with tears, again another thought came into his mind: 'And how now if she cometh? How shall she cross over the river, 696 now that there is no ship wherein she may come to me, who am unworthy? Ah! me miserable! me, who am banished from a vision so righteous!' Whilst he thought thus, he saw where she stood on the other side of the stream. Zosimus seeing her, 700 rose up with great and happy joy, and praising God. Nevertheless

677. B. þær (*for hwær*).

seonde).

678. B. heo to geseonne (*for hi ge-*

679. B. gefean wýnsigendum.

680 on his mode tweonigende . hu heo milhte iordanes wæteru ofer-
 faran . þa geseah hé witodlice þæt heo mid cristes rode-tacne
 iordanes wæteru bletsode . soðlice ealra þæra* nihte þeostru þa
 ðæs monan byrhtnysse onlihte sona swa heo þære rode-tacn on þa
 684 wætru drencte . swa eode heo on uppan þa hnescan yða wið his
 weardes gangende swá swá on drigum . Zosimus wundrigende .
 and teoligende his cneowu to bigenne hire ongean-weardes . heo
 ongan of þam wætrum clypigan . and forbeodan . and þus cwæð .
 688 Hwæt dest þu abbud . wite þæt þu eart godes sacerd . and þa god-
 cundan geryne þe mid hæbbende ; He þa sona hire hyrsumigende
 úp arás ; Sona swa heo of þam wæterum becom þa cwæð heo to
 him . fæder bletsa me witodlice hím an¹ gefór swiðlic wafung on
 692 swa wuldorfæstan wuldre . and þa þus cwæð . Eala þu soðfæsta .
 gód is se þe gehet him sylfum gelíce beon þa þe hi sylfe aérlæne
 siað . wuldor sy þe drihten god . þu þe me þurh þás þine þeowene
 æteowdest hu micel ic on minre agenre gesceawunge on þam gemete
 696 þæra opra fulfremodnysse þus cwæðende ; Ða bæd heo maria þæt
 heo ongunne þæt riht geleaffulnysse gebæd . þæt is credo in deum .
 and þær æfter þæt drihtenlice gebæd . pater noster . þyssum
 gefylledum . þa brohte heo þam ealdan sibbe cōss . swá swá hit
 700 þeaw is . and þær onfeng þam halgum gerynum . cristes lichaman
 and blodes . mid abraēdedum handum . and in þa heofon locigende .
 and mid tearum geomrigende . and þus cwæð . forlæt nu² drihten
 þine þeowene æfter þinum worde in sibbe faran . forþon þe mine
 704 eagan gesawon þine hælo ; And eft to þam ealdan cwæð . miltsa
 me abbud . and gefyl nu ofer gebæd minre bene . gang nu to þinum
 mynstre mid godes sibbe gereht . and cum nu ymb geares rynu to
 þam burnan . þe wytt unc ærest gespræcon . ic þe bidde for gode
 708 þæt þu þis ne forhæbbe . ac þæt þu cume . and þú mé þonne gesihtst
 swa swa god wile . þa cwæð he to hire . Eala wære me gelyfed þæt
 ic moste þinum swaðum fyligan . and þines deorwurðan andwlitan
 gesihðe brúcan . ac ic bidde þe modor þæt þú me ealdan anre
 712 lytelre béne getyðige . þæt þú lytles hwæt-hwegu gemedemige

680. B. wætru.

682. B. wæter.

¹ MS. hīman (*for* him an = him on).² Leaf 132, back.

he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with 704 the sign of the cross of Christ; then the brightness of the moon illuminated all the darkness of the night, as soon as she dipped into the water with the sign of the cross. So she went towards him, walking on the soft waves as if on dry land. Zosimus wonder- 708 ing and endeavouring to bend his knees before her, she began to cry aloud from the waters and to forbid him, and spake thus: 'What art thou doing, abbot? Know that thou art God's priest, and hast with thee the divine mysteries.' He then, obeying 712 her, at once rose up. As soon as she came off the water, she said to him: 'Father, bless me.' Verily, extreme amazement came upon him at so wondrous a miracle, and he thus spake: 'Oh! thou truthful one, good is he who promises for those who early purify 716 themselves to be like Himself; glory be to Thee, O Lord God, who has shewn me, by means of this Thy handmaid, how much, by my own perception, I [fail] in the measure of the perfection of others¹.' Then, she, Mary, begged that she might begin the true prayer of 720 belief, that is to say, *credo in deum*; and, after that, the Lord's Prayer, the *pater-noster*. These ended, she gave the old man the kiss of peace, as the custom is, and then received the holy mysteries, Christ's Body and Blood, with extended hands; and, looking up to 724 heaven, and mourning with tears, thus spake: 'Lord, now let thy handmaid depart in peace, according to Thy word; for mine eyes have seen Thy salvation.' Again she said to the old man: 'Pity me, abbot, and now fulfil the second request of my prayer; go now 728 straightway to thy minster with God's peace; and come again, in about a year's space, to the bourn where we first spake to each other. I pray thee, for God's sake, not to draw back from this, but to come; and then thou shalt see me, even as God will.' Then 732 said he to her: 'Oh! that it were permitted me to follow thy footsteps, and to enjoy the sight of thine honoured countenance! But I pray thee, mother, to grant me, an old man, a small request, namely, that thou deign to receive from me just a little of that 736

¹ Some omission here: Lat. 'quanto intervallo distem a perfectione.'

under-fon¹ me þæs ðe ic hider brohte and þus cwæð . dó hider pone
 tænel þe ic me mid brohte . heo þa sona mid hire ytemestan fingrum
 þære lenticula þæt syndon pysan heo onhrán and on hire muð
 716 sende preora corna gewyrde . and þus cwæð . þæt þæs gyfe geniht-
 sumode . þe þære sawle staðol unwemme geheold . and heo cwæð .
 to þam ealdan . gebide for me . and for mine ungesælignyse
 gemunde . he sona hire fét mid tearum oprán . biddende þæt heo
 720 on þa halgan godes gesamnunga gebæde . and hine þa alét wepende
 and heofende . and he ne geðrystlæhte æniga ðinga . heo to lettenne
 heo æniga þinga gelet beon ne mihte . heo þa eft mid ðære halgan
 róde gedryncnyse iordanem ophrinan [ongan]² . and ofer þa hnescan
 724 yða þæs wæteres eode swa swa heo ær dyde þyder-weardes ; Zosi-
 mus þa soðlice wearð micclan gefean cyrende and færlice wearð mid
 micclan ege gefylled swiðlice hine sylfne hreowsigende þreade þæt
 he þære halgan naman [ne]³ axode . þeah-hwæðere hopode þæt hé þy
 728 æfter-fyligendan geara þæt gewiste . þa æfter ofer-farenum þæs gearas
 ryne becom on þæt wídgillewesten . and geornlice efste to þære wuldor-
 lican gesihðe . and þær lange hyderes . and þyderes secende fôr . oþ
 þæt hé sum swutol⁴ tacn þære gewilneden gesihðe . and wilnunge
 732 þære stowe under-geat . and he geornlice mid his eagna scearp-
 nyssum hawigende ge on þa swiðran healfe . ge on þa wynstran .
 swá swá se gleawesta hunta gif he þær mihte þæs sweteste wildeor
 gegrípan ; Ða he þa styrigendlices nan þincg findan ne mihte . þa
 736 ongan he hine sylfne mid tearum ofergeotan . and mid upahafenum
 eagum gebæd and cwæð . Geswutela me drihten þæt gehydde gold-
 hord . þe þu me sylfum ær gemedemodest æteowan . ic bidde þe
 drihten for þinum wuldre . Ða he þus gebeden hæfde þa becom he
 740 to þære stówe þær se burna getacnod wæs þær hí ærest spræcon . and
 þær standende on oþre healfe geseah swa swá scinende sunne (*sic*) .
 and þæs halgan wífes lichaman . orsawle ligende . and þa handa
 swa heo gedafenodon alegdon beon . and eastweardes gewende ;
 744 Ða sona þyder arn . and hire fét mid his tearum þwoh . ne geþryst-
 læhte he soðlice nán oþer þæs lichaman oðhrinan . and þa mid
 micclum wópe þære byrgenne gebæd geworhte . mid sealm-sange .
 and mid oprum gebedum þe to þære wísan belumpon . þa ongan

¹ MS. underfoh.³ *I supply* ne.² *I supply* ongan.⁴ Leaf 133.

which I have brought hither.' And she said: 'Reach hither the basket that thou hast brought with thee¹.' Then immediately she touched with the very tip of her finger the lentils (which are peas), and put into her mouth about the quantity of three grains, and 740 said thus, that such a gift sufficed for one who kept her soul steadfast in purity. And she said to the old man: 'Pray for me, and protect me, for my unhappy state.' At once he touched her feet with tears, praying that she might worship in the holy assembly 744 of God. And then she left him, weeping and sighing; and he dared in no wise to hinder her. She could in no wise be hindered; but again [began] to touch the Jordan by dipping in it the mark of the holy rood, and went over the water's soft waves just as she 748 did before thitherwards. Then Zosimus returned with great joy, and was suddenly filled with great awe. Regretfully he reproached himself that he had [not] asked the Saint's name. Nevertheless he hoped that, in the succeeding year, he might know it. Then, 752 after the space of a year had passed away, he came to the wilderness, and diligently hastened towards the wonderful vision; and went for a long while, seeking hither and thither, until that he should perceive a sure token of the desired vision and some indication² of the place; eagerly looking, with the sharpness of his eyes, both on the right hand and on the left, just like a most skilful hunter, if he could catch there that sweetest creature. When he could not find anything that stirred, he began to suffuse 760 himself with tears; and, with eyes uplifted, prayed and said: 'Make known to me, O Lord, that hidden treasure which thou didst once deign to reveal to myself; I pray thee, Lord, for Thy glory's sake.' When he had thus prayed, he arrived at the place 764 where the bourn was marked out where they first spake together; and there, standing on the other side, he saw as it were a shining sun, and the body of the holy woman lying lifeless; and the hands were laid as they should be, and turned eastwards. Then he 768 immediately ran thither, and washed her feet with his tears; he did not dare to touch any other part of the body. Then, with much weeping, he performed the burial-service, with psalm-singing and other prayers that belonged to that matter. Then he began 772

¹ The A.S. version is a mass of confusion; it actually has—'that I have brought with me!'

² Lit. 'desire'; *wilnunge* can hardly be right.

748 he þencan hwæðer hit hire licode . þa he þis ðohte . þa wæs þær an
 gewrit on þære éorðan getácnod þus gecweden . bebyrig abbud
 Zosimus . and miltsa maría lichama (*sic*) . ofgif þære eorðan þæt hire
 is . and þæt dust to þam duste . geic eac gebidde¹ þeah-hwæðere for
 752 me on² þyssere worulde hleorende on þam monðe þe aprilis . þære
 nigepan nihte . þæt is iduS APRELIS . on þam drihten-lican gereord-
 dæge . and æfter þam husl-gange . þa se ealda þa stafas rædde þa
 sohte hé ærest hwa hí write for-þan þe heo sylf ær sáde þæt heo
 756 næfre naht swilces ne leornode . swa-þeah he³ on þam swiðe wyn-
 sumigende geseah þæt he hire naman wiste . and he swutole ongeat
 sóna swá he⁴ þa godcundan gerynu æt iordane onfeng þære ylcan⁵ tide
 þyder becom and sona of middan-earde gewát . and se siðfæt þe Zo-
 760 simus on .xx. dagum mid micclum geswince oferfór . þæt eall MARIA on
 ánre tíde ryne gefylde . and sona to drihtne hleorde ; Zosimus þa soð-
 lice god wuldrote . and his agene lichaman mid tearum ofergeát and
 cwæð . Nu is seo tíð earmineg Zosimus þæt þu gefremme þæt þe
 764 beboden is . ac hwæt ic nu ungesælige for-þon ic nát mid hwí ic
 delfe nu me swá wana is ægþer ge spadu ge mattuc . þa he þus on his
 heortan digollice spræc . þa geseah he þær swilc hwugu treow lic-
 gende and þæt lytel . ongan þa þær mid delfan . witodlice swiðe
 768 georne⁶ . and [seo eorðe] wæs swiðe heard and ne mihte heo adel-
 fan for-þon he wæs swiðe gewáced ægðer ge mid fæstene ge on
 þam langan geswince . and hé mid sworetungum wæs genyrwed .
 and mid [swate . and hefiglice of] þære heortan deopnysse geom-
 772 rode . þa he hine beseah þa geseah hé unmættre micelnysse león wið
 þære halgan lichaman standan . and hit his fot-lastes liccode . þa
 wearð hé gefyrht mid ege þæs únætæn wildeores . and ealre swiðost
 for-þon þe þæt halige wif him ær to cwæð . þæt heo þær nænig wildeor
 776 ne gesawe . ac he hine sona æghwanon mid þære rode-tacne gewæp-
 node . and mid [mægene] þære licgendan . þa ongan seo leo fægñian

770. G. *begins again with* wæs.771. G. mid swate and hefiglice
geomrode of þære heortan deopnysse.
MS. Jul. *omits* swate . . . of.772. G. *ins.* færinga *after* hine.

G. unmætre.

773. G. *om.* hit. G. fet-lastas lic-
ciende.¹ *Read* gebiddan.² *Read* of.³ MS. heo.⁴ *Read* heo ;*the passage still remains corrupt.*⁵ Fol. 133, back.⁶ MS. georðe ; *read* georne ; *it has been confused with eorðe, which latter is omitted.*

to think whether this would have pleased her. Whilst he thought this, there was pointed out to him a writing upon the earth, thus expressed: 'Abbot Zosimus, bury and compassionate the body of Mary; render to the earth that which is the earth's, and dust to 776 dust. Add also to pray moreover for me, (who am) departing from this world, on the ninth night of the month that [is called] April, that is, the Ides¹ of April, on the feast-day of the Lord, and after the time of the Eucharist.' When the old man had read 780 the letters, he first of all looked to see who had written them, because she herself said before that she had never learnt anything of the kind. Yet he looked extremely pleased that he knew her name, and he perceived clearly that as soon as she had received the 784 divine mysteries at the Jordan, in the same hour she had arrived thither [i.e. at the bourn], and had immediately departed from this world. And the journey which Zosimus had performed with much toil in twenty days, all that Mary had fulfilled in the course of an 788 hour, and immediately departed to God. Then Zosimus glorified God, and suffused his own body with tears, and said: 'Now is the time, poor Zosimus, for thee to perform that which is bidden thee. But what am I, unhappy one, to do? For I know not wherewith to dig, 792 now that I lack both spade and mattock.' Whilst he thus spake secretly in his heart, he saw there as it were a piece of wood lying, and that but a little one. Therewith he began to dig very diligently; and [the earth] was very hard, and he could not dig into it, because 796 he was much weakened, both by fasting and by the long toil, and he was exhausted with sighing and sweat, and sighed heavily from the depth of his heart. When he looked around him, he saw a lion of exceeding bigness stand beside the holy body; and it licked the traces 800 of its [the body's] feet. Then was he affrighted, for fear of the huge wild beast; and most of all, because the holy woman had before said to him, that she had never seen a wild beast there. But he soon protected himself on every side by the sign of the cross, and by 804 the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege; G. om. and; G. ealra.

775. G. forþam; G. om. ær; G. næfre þær nan (for þær nænig).

776. G. om. æghwanon; om. þære.

777. Jul. mænege; but read mægene. G. gewæpnode mid gewisse truwiende þæt hine ungederodne geholde þæt mægn þæs licendan.

¹ Apr. 9 is the fifth day before the Ides.

wið þæs ealdan weard . and hine mid his leoðum styrgendum
 grette ; Zosimus þa soðlice to þam león cwæð ; Eala þu mæste
 780 wildeor . gif þu fram gode hider asend wære . to þon þæt þu þissere
 halgan godes þeowene lichaman on eorþan befæste . gefyll nu þæt
 weorc þinre þenunge . ic witodlice for yldum gewæht eom þæt ic
 delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to began-
 784 genne . ne ic efstan ne mæg swa myccles siðfates hider to bringanne .
 Ac þu nu mid þære godcundan hæse þis weorc] mid þinum
 clifrum [do] . oþ þæt wit þisne halgan lichaman on eorðan befæston ;
 sona æfter his wordum seo leo mid hire clifrum . earmum scræf
 788 geworhte . swa micel swa genihtsumode þære halgan to byrgenne ;
 And he mid ¹his tearum hire fét ðwóh . and mid forð-agotenum
 [benum] mænigfealdlice bæd þæt heo for eallum þingode . and swá
 þone lichaman on eorðan ofer-wreah . swa nacode swá hé hí ærest
 792 gemette buton gewealdan þæs toslitenan rægeles . þe he Zosimus
 hire ær to-wearp . of þam maría sumne hire lichaman bewæfde . and
 heo þa ætgædere cyrdon . seo leo . iu þæt inre westen [gewat] . swá
 swá þæt mildeste lamb ; Ða gewat Zosimus to his mynstre . god
 796 wuldrigende . and bletsigende . and mid lofum herigende . sona swa
 he to þam mynstre becom . þa rehte he heom eallum [of] frymðe þa
 wisan . and naht ne bediglude ealra þæra þinga þe he geseah oððe
 gehyrde . þæt hi ealle godes mærdæda wurðodon and [mid ege
 800 and lufan and micclan geleafan] mærsodon . þære eadigan forðfore
 dæg ; Iohannes soðlice ongeat sume þa mynster-wisan to ge-
 rihtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultu-
 migendum [gerihten ; and] Zosimus on þam mynstre wæs drohtni-
 804 gende . an hund wintra . and þa to drihtne hleorde . wuldor
 sy urum drihtne hælendum criste . þe leofað . and rixað á on
 worulda woruld. AMEN.

778. G. mid lipum styrunsum.

779. G. leonan.

780. G. om. hider ; G. come (*for* wære) ; to þam þæt ; þisse.

781. G. om. on ; G. gefyl.

782. G. mid ylde ; G. om. eom þæt ic.

783. G. hæbbende ; G. supplies to be-gangenne ... weorc, which Jul. omits.

786. G. supplies do, which Jul. omits. G. om. oþ ; G. om. on ; G. befæsten.

787. G. Mid þam soðlice æfter þas halgan wordum ; G. om. clifrum.

788-9. G. halgan lichaman to byrg-else. Se ealda þa soðlice mid ; G. þære halgan (*for* hire).790. G. benum (*but* Jul. repeats tearum here).791. G. mid (*for* on) ; G. swa swa (*for* 2nd swa).792. G. butan gewealden ; hrægles ; hire ær (*for* he).793. G. om. ær ; G. mid (*for* of) ; G. sume ; G. ins. limu *after* lichaman.794. G. hi (*for* heo) ; G. ins. þanne *before* cyrdon ; G. Se (*for* seo). G.

the old man, and greeted him with its moving limbs. Then Zosimus said to the lion: 'O thou huge wild beast, if thou wert sent hither by God that thou mightest enclose in the earth the body of this 808 holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform 812 this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears 816 washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus 820 formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed; the lioness [going] to the remoter part of the desert like the gentlest lamb; whilst Zosimus departed to his minster, glorifying God and blessing Him, and 824 praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard; so that they all worshipped the wonders done by God, and magnified the 828 day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted; but, with God's help, he soon amended them. And Zosimus continued serving in the 832 minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (*for in*); *ins.* gewat (*after westen*).

795. G. mildoste; G. and (*for Ða gewat*); G. *ins.* gecyrde *after mynstre*.

796. G. wuldriende; bletsierende; heriende.

797. G. swa (*for þa*); G. of (*for which Jul. has on*); G. *ins.* ealle *after frymðe*.

799. G. *supplies* mid ege . . . geleafan, *which Jul. omits*.

800. Jul. *inserts* and (*in margin*) *before þære, which G. omits*.

801. G. witoðlice (*for soðlice*); *after which G. inserts se abbod*.

803-4. G. fultumiende; G. *supplies* gerihte and, *which Jul. omits*; G. om. wæs; G. drohtniende hundteontig geara gefylde and; G. *ins.* mid sibbe *after drihtne*; G. leorde.

805. G. hælende; G. Se ðe (*for þe*); G. rixað on ealra worulda woruld a butan ende.

XXIV.

[Leaf 135.]

III. KAL. A[U]GUSTI. NATALIS SANCTORUM
ABDON. ET SENNES.

[Collated with U=MS. Cambridge University Library, li. i. 33.]

ON DECIES DAGVM ÐÆS DEOFLICAN CASERES .
 wæron twegen kyningas on crist gelyfde .
 Abdon and Sennes . mid soðum geleafan .
 Ða asprang heora word to ðam wælhreowan casere . 4
 þe ða ana geweold ealles middan-eardes .
 and ealle oðre cyningas to him cneowodon .
 and heora rice wunode swa swa he ana wolde .
 Ða asende decius to þam foresædum cyningum . 8
 and het hí gebringan on bendum to him .
 wolde hi gebigan fram godes biggencgum .
 to his gedwyldum . and to his deofolgildum .
 Hwæt þa cwelleras . þa þa cynincgas gebundon . 12
 and on isenum racenteagum to ðam arleasan gebrohton
 for cristes geleafan . to cwealm-bærum witum .
 Decius þa het þa halgan cyningas
 his godum geoffrian . ac hi andwyrdon þus . 16
 We offriað ure lac þam lyfigendan gode .
 hælendum criste . and we hopiað to him .
 geoffra ðu sylf þinum sceandlicum godum .
 Ða cwæð decius se deofles biggenga . 20
 Pysum is to gearcigenne þa repestan wita .
 Abdon and sennes him andwyrdon ðus .
 Hwæs abitst þu casere cyð hwæt þu wylle .
 þæt þu wite soðlice . þæt we orsorge syndon 24
 on urum hælende criste . þe hæfð þa mihte .
 þæt he ðine gēpohtas . and þe sylfne mæg .
 mid ealle towurpon . and on ecnyssse fordon .

1. U. kaseres.

2. cyningas ; gelyfede.

6. kyningas ; cneowdon.

8. kyningum.

10. biggengum.

XXIV.

JULY 30. ABDON AND SENNES, KINGS.

IN the days of Decius the diabolic emperor
 there were two kings, Abdon and Sennes,
 believing in Christ with true faith.
 Then their fame reached the bloodthirsty emperor 4
 who then ruled alone over the whole earth;
 and all other kings kneeled to him,
 and their dominion continued as he alone willed.
 Then sent Decius to the aforesaid kings, 8
 and bade that they should be brought in bonds to him,
 desiring to turn them from God's service
 to his errors and to his idolatries.
 So then the executioners bound the kings, 12
 and brought them in iron chains to the wicked [Decius],
 for the faith of Christ, unto deadly tortures.
 Then Decius bade the holy kings
 to sacrifice to his gods, but they answered thus: 16
 'We offer our sacrifices to the living God,
 Jesus Christ, and we hope in Him;
 do thou thyself sacrifice to thy shameful gods.'
 Then said Decius, the devil's worshipper; 20
 'For these men must be prepared the sharpest punishments.'
 Abdon and Sennes answered him thus,
 'For what waitest thou, Emperor? declare what thou wilt,
 that thou mayest know of a truth that we are without care 24
 through our Saviour Christ, who hath the power
 utterly to overthrow thy counsels and thyself,
 and to destroy [thee] for ever.'

12. cyngas.

16. *andwerdon*.21. *reðæstan*.27. *towurpan*.

Ða on þam oðrum dæge . het decius se casere 28
 lætan leon and beran to þam geleaffullum cynegum .
 þæt hi hi abiton . buton hi bugon to his godum .
 and be-tæhte þa wican ðam wælhreowan ualeriane .
 Ða cwæð ualerianus to þam cynegum þus . 32
 Beorgað eowrum gebyrdum . and bugað to urum godum .
 and geoffriað him lac . þæt ge lybban magon .
 gif ge¹ þis ne doð . eow sceolon deor abitan .
 Abdon and sennes sædon þam arleasan . 36
 We gebiddað us to drihtne gebigdum limum .
 and we næfre ne onbugað . þam bysmorfullum anlicnyssum .
 manna hand-geweorc . þe ge habbað for godas .
 Ða het ualerianus . Ða halgan unscrydan . 40
 and lædan swa nocode (*sic*) to ðære sunnan anlicnysse .
 forðan ðe hí wurpodon ða sunnan for god .
 and behead his cempum . þæt hi ða cristenan cynegas
 to þære offrunga geneadodon . mid eges-licum witum . 44
 Ða cwædon ða cynegas to þam cwellere ðus .
 Do þæt þu don wylt . and se dema het
 beswingan þa halgan hetelice swyðe .
 mið leadenum swipum . and lædde hi syððan 48
 to ðam wæfer-huse . þær ða deor wunodon .
 beran . and leon . þe hi abitan sceoldon .
 and het lætan him to . twegen leon .
 and feower beran . binnan þam huse . 52
 þa urnon þa deor egeslice grymetende .
 to þære halgena fotum . swylce hi fryðes bædon .
 and noldon awæg gan . ac hi weredon hi swyðor .
 swa þæt nan man ne dorste for ðæra deora ware 56
 þam halgum genealecan . oððe into ðam huse gan .
 þa cwæð ualerianus to ðam cempum ðus .
 Heora dry-cræft is gesyne swutollice on ðysum .

28. þe (*for se*).29. kyningum (*and in l. 32*).

30. abugon.

35. sculon.

37. gebigedum.

39. hand-geworc.

40. unsrydan.

41. nocode.

¹ Leaf 135, back.

Then on the second day the emperor Decius bade men 28
 let loose lions and bears against the believing kings,
 that they might devour them unless they would submit to his gods,
 and committed this duty to the cruel Valerian.

Then spake Valerian to the kings thus, 32

‘Preserve your rank, and submit to our gods,
 and offer them sacrifice that ye may live;
 if ye will not do this, beasts shall devour you.’

Abdon and Sennes said to the wicked man, 36

‘We pray to the Lord with bowed limbs,
 and we will never bow down to the shameful images
 of men’s handiwork, which ye have for gods.’

Then Valerian bade men unclothe the saints, 40

and bring them thus naked to the image of the sun,
 because they worshipped the sun as God;
 and commanded his soldiers to compel the Christian kings,
 by awful tortures, to offer the sacrifice. 44

Then spake the kings to the executioner thus;

‘Do that thou wilt do.’ And the judge bade him
 to scourge the saints very furiously

with leaden whips, and he led them afterwards 48

to the amphitheatre where the beasts abode,
 bears and lions, who were to devour them;
 and bade men let loose upon them two lions
 and four bears within the theatre. 52

Then ran the beasts, awfully roaring,
 to the Saints’ feet, as if they prayed for protection,
 and would not go away; but they protected them rather,
 so that no man durst, by reason of the beasts’ guard, 56
 approach the Saints or go into the arena.

Then spake Valerian to the soldiers thus,

‘Their sorcery is manifestly seen in this.’

43. *kyningas*.

44. *offrunge geneadodan*; *preatum*
 (*for witum*).

46. *þe* (*for se*).

50. *abiton sceoldan*.

51. *twa* (*for twegen*).

52. *U. om. binnan þam huse*.

54. *þæra*; *frīðes*.

56. *U. om. deora*.

59. *swutelice*.

and he wearð swyðe gram for þære deora ware . 60
 and het ða æt nextan þa hæðenan cwelleras
 ingan mid swurdum . and ofslean þa halgan .
 Þa ðe þis gedon wæs . þa het se dema teon
 þæra halgena lic to ðam hæpengilde . 64
 þæt ða cristenan sceoldon sceawian be him .
 and bysne niman . and bugan to þam godum .
 þe læs þe hi wurdon . swa wælhreowlice acwealde .
 Ða æfter þrym dagum . com sum diacon þær to . 68
 quirinus gehaten . and he ða halgan lic
 nihtes gelæhte . and ledde to his¹ huse .
 and lede hi digellice on ane lædene ðruh .
 mid mycele a[r]wurðnysse . and hi mannum þær 72
 bediglode lagon . to langum fyrste .
 oð þæt constantinus . se cristene casere . eft to rice feng .
 and hi ða afundene wurdon . þurh cristes onwrigennysse .
 Ge habbað nu gehyrod hu ða halgan cyningas 76
 heora cynedom for-sawon for cristes geleafan .
 and heora agen lif forleton for hine .
 Nimað eow bysne be ðam . þæt ge ne bugon fram criste
 for ænigre earfoðnysse . þæt ge þæt ece lif habbon . 80

ITEM ALIA.

Nu we spræcon be cynegum we willað þysne cwyde gelencgan .
 and be sumum cynincge eow cyðan git . Abgarus wæs geciged .
 sum gesælig cynincg on syrian lande .
 and se læg beddryda on ðam timan 84
 þe se hælend on þysum life wæs .
 He hæfde ge-axod be ðæs hælendes wundrum .
 and sende ða ardlice þis ærendgewrit him to .
 Abgarus gret eadmodlice þone godan hælend . 88

60. U. *ins.* ða *after* wearð; U.
þæra.

62. inngan.

63. ða (*for* ðe); ðe (*for* se).

64. þara.

65. sceoldan.

66. bysene.

70. lædde.

71. ledde; leadene.

72. micelre arwurðnysse.

¹ Leaf 136.

And he was very wrath on account of the beasts' guardianship, 60
 and at last bade the heathen executioners
 go in with swords and slay the Saints.
 When this was done, the judge bade men draw
 the Saints' bodies to the idol, 64
 that the Christians might behold
 and take warning by them, and bow to the gods,
 lest they should be as cruelly killed.
 Then after three days came a certain deacon to that place, 68
 called Quirinus, and he took the holy bodies
 by night, and brought them to his house,
 and laid them secretly in a leaden coffin,
 with great reverence, and there they lay, 72
 concealed from men, for a long time, until Constantine,
 the Christian emperor, afterwards succeeded to the kingdom ;
 and they were then found through Christ's revelation.
 Ye have now heard how the holy kings 76
 renounced their kingdom for the faith of Christ,
 and gave up their own lives for Him.
 Take you example thereby that ye turn not from Christ
 for any hardness, that ye may have the eternal life. 80

THE LETTER OF CHRIST TO ABGARUS.

Now we are speaking about kings, we will lengthen this discourse,
 and tell you yet about a certain king, who was named Abgarus,
 a certain blessed king in the Syrian land.
 He lay bedridden at the very time 84
 when our Saviour Christ was in this life.
 He had enquired concerning our Saviour's miracles,
 and sent thereupon speedily to him this letter :
 'Abgarus greeteth humbly the good Saviour 88

72-5. U. om. and . . onwrigennysse.
 76. gehyred; þas (*for* ða); kyning-
 as.
 77. kynedom.
 78. aletan (*for* forleton).
 79. bysna; bugan.

81. cýningum; gelengan.
 82. kyninge; geclypod (*for* ge-
 cigned).
 83. kyning.
 84. he (*for* se); bedrida.
 85. ðe (*for* se).

þe becom to mannum mid iudeiscum folce .
 Ic hæbbe gehyred be ðe . hu ðu gehælst ða untruman .
 blinde . and healte . and bedrydan aræst (*sic*) .
 hreoffige þu geclænsast . and þa unclænan gastas aflagst . 92
 of wodum mannum . and awrecst ða deadan .
 Nu cwæð ic on minum mode . þæt ðu eart ælmihtig god .
 oððe godes sunu ðe sylf come to mannum .
 þæt ðu ðas wundra wyrce . and ic wolde ðe biddan 96
 þæt ðu ge-medemige þe sylfne . þæt þu siðige to me .
 and mine untrumnyse gehæle . for ðan þe ic eom yfele gehæfd .
 Me is eac gesæd þæt ða iudeiscan syrwiað .
 and runiað him betwynan hu hi þe berædan magon . 100
 and ic hæbbe ane burh þe unc bam genihtsumað .
 Pa awrát se hælend him sylf þis gewrit .
 and asende ðam¹ cynincge ðus cwæðende him to .
Beatus es qui credidisti in me . cum ipse me non uideris . 104
Scriptum est enim de me . quia hii qui me uident non credent
In me . et qui non uident me . ipsi credent et uiuent .
De eo autem quod scripsisti mihi ut ueniam ad te .
oportet me omnia propter quæ missus sum hic explorare . 108
Et postea quam compleuero recipi me ad eum a quo missus sum .
Cum ergo fuero assumptus . mittam tibi aliquem
ex discipulis meis ut curet ægritudinem tuam .
et uitam tibi atque his qui tecum sunt prestat . 112
 þæt is on engliscum gereorde . Eadig eart ðu abgar .
 þu þe gelyfdest on me . þonne ðu me ne gesawe .
 Hit is awriten be me on witegung-bocum² .
 þæt ða þe me geseoð . hi ne gelyfað on me . 116
 and þa þe me ne geseoð . hi gelyfað and libbað .
 Be þam þe ðu awrite to me . þæt ic come to þe .
 ic sceal ærest afyllan þa þincg þe ic fore asend eom .
 and ic sceal beon eft genumen to þam ylcan ðe me asende . 120
 And ic asende to ðe . syððan ic genumen beo .

91. bedridan aræst (*sic*).102. ðe (*for se*).

103. cyninge.

¹ Leaf 136, back.² MS. witegu, *all. to* witegung.

who hath come to men amid the Jewish people.

I have heard concerning Thee how Thou healest the sick,
blind, and halt, and raisest the bedridden,

[how] Thou cleanest lepers, and puttest to flight unclean spirits 92
out of men possessed, and awakest the dead.

Now I said in my mind that Thou art Almighty God,
or God's Son, who Thyself hast come to men,

that Thou mayest work these wonders, and I would pray Thee 96
that Thou wouldst vouchsafe Thyself to journey to me
and heal my infirmity, because I am evilly afflicted.

It is also told me that the Jewish people lay snares,
and conspire among themselves how they may dispossess Thee ; 100
and I have a city which will suffice for us both.'

Then the Saviour Himself wrote this letter,
and sent it to the king, thus saying to him ;

' *Beatus es qui credidisti in me, cum ipse me non uideris.* 104

*Scriptum est enim de me, quia hii qui me uident non credent
in me, et qui non uident me, ipsi credent et uiuent.*

De eo autem quod scripsisti mihi, ut ueniam ad te,

oportet me omnia propter quæ missus sum hic explere ; 108

et postea quam compleuero, recipi me ad eum a quo missus sum.

Cum ergo fuero assumptus, mittam tibi aliquem

ex discipulis meis, ut curet ægritudinem tuam,

et uitam tibi atque his qui tecum sunt prestat. 112

That is, in the English language, 'Blessed art thou, Abgar,
thou who believedst on Me when thou hadst not seen Me.

It is written concerning Me in the books of prophecy,

that they who see Me will not believe in Me, 116

and they who see Me not will believe and live.

Concerning that which thou has written to Me that I should
come to thee,

I must first fulfil the things for which I am sent,

and I must afterward be taken to the same who sent Me ; 120

and I will send to thee after I am taken up

104-112. U. omits the Latin.

113. U. om. pæt . . gereorde.

119. árærst (for ærest), wrongly ;
gefyllan ; þing.

ænne minra leorning-cnihta . þe gelacniað þine untrumnyse .
 and þe lif ge-gearcað . and þam þe gelyfað mid ðe .
 þis gewrit com þa to þam cyninge sona . 124
 and se hælend fore-sceawode syððan he to heofonum astah .
 þæt he sende þam cyninge swa swa he ær gecwæð .
 ænne of ðam hund-seofontigum . þe he geceas to bodigenne .
 se wæs tatheus gehaten . þæt he gehælde ðone cynincg . 128
 He com ða þurh godes sande . to þære fore-sædan byrig .
 and ge-hælde þone untrumne on þæs hælendes mihte .
 swa þæt ða ceaster-gewaran swyðe þæs wundrodon .
 þa gemunde se cyning . hwæt crist him ær behét . 132
 and het him to gefeccan þone¹ foresædan tatheum .
 se wæs eac gehaten oþrum naman iudas .
 and mid ðam he ineode . þa aras se cyning .
 and feoll to his fotum ætforan his ðegnum . 136
 forðan þe he geseah sume scinende beorhtnyse .
 on þæs iudan andwlite þurh godes onwrigemnyse .
 and cwæð þæt he wære soðlice cristes discipulus
 him to hæle asend . swa swa he sylf behét . 140
 Þa andwyrde se tatheus ðam arwurðan cyninge þus .
 For-ðan ðe þu rihtlice gelyfdest on þone ðe me asende .
 forðam ic eom asend to þe . þæt ðu gesund beo . 143
 and gif ðu on his geleafan þurhwunast . he wile ðe getiðian
 þinre heortan gewilnunga to-eacan þinre hæle .
 Abgarus him andwyrde anrædlice and cwæð .
 To þam swyðe ic gelyfe on þone lyfigendan hælend .
 þæt ic wolde ofslean gif hit swa mihte beon 148
 þa ðe hine gefæstnodon on rode-hencgene .
 Þa cwæð tatheus him to . Crist ure hælend wolde
 his fæder willan gefyllan . and eft faran to him .
 Abgarus cwæð him eft to . Ic wat eall be þam . 152

123. gearcað.

124. U. *adds* Abgare *after* cyninge.125. þe (*for* se).

126. kyninge.

128. þe (*for* se); tatheus; cyning.130. þær untrume (*for* þone untrumne).

132. ðe kýng.

133. tatdeum.

135. inn-eode; ðe cýng.

¹ Leaf 137.

one of my disciples who shall heal thy infirmity,
 and prepare [eternal] life for thee and those that believe with thee.
 Then this letter came straightway to the king, 124
 and the Saviour provided, after He had ascended to Heaven,
 that He should send to the king, as He had before spoken,
 one of the seventy whom He had chosen to preach,
 who was called Thaddeus, that he might heal the king. 128
 He came then, by God's commission, to the aforesaid city,
 and healed the afflicted king in the Saviour's might,
 so that the citizens greatly wondered thereat.
 Then the king remembered what Christ had before promised
 him, 132
 and bade men fetch to him the aforesaid Thaddeus,
 who was also called by a second name, Judas.
 And when he entered, then arose the king
 and fell at his feet before his thanes, 136
 because he saw a shining brightness
 on the face of Judas through God's revelation,
 and said that he was verily Christ's disciple
 sent to heal him, even as He himself had promised. 140
 Then Thaddeus answered the venerable king thus,
 'Because thou hast rightly believed on Him who sent me,
 therefore am I sent to thee that thou mayest be whole;
 and, if thou continuest in His faith, He will grant thee 144
 thy heart's desires besides thy health.'
 Abgarus answered him steadfastly, and said,
 'To that degree I believe on the living Saviour
 that I would slay, if so it might be, 148
 those who fastened Him on the gibbet of the cross.'
 Then Thaddeus said to him, 'Christ our Saviour desired
 to fulfil His Father's will, and again to go to Him.'
 Abgarus said to him again, 'I know all about that, 152

136. þegenum.

137. U. om. sume.

139. soðlice wære.

141. ðe tatdeus; kýnge.

143. forðan.

145. gewilnunge to-ecan.

149. gefæstnode; -hengene.

150. ðe tatdeus.

and ic on hine gelyfe . and on his halgan fæder .
 Tatheus cwæð þa gyt to ðam wanhalan cyninge .
 forþi ic sette mine hand on ðæs hælendes naman
 ofer ðe untrumne . and he [eac] swa dyde . 156
 and se cyning wearð gehæled sona swa he hine hrepode .
 fram eallum his untrumnyssum . þe he ær on þrowode .
 Abgarus þa wundrode . þæt he wearð gehæled .
 butan læce-wyrtum . þurh ðæs hælendes word . 160
 swa swa he him ær behet þurh his ærend-gewrit .
 Tatheus eac siððan sumne mann gehælde
 fram þam micclan fot-adle . and fela oðre menn
 on þære byrig gehælde . and bodode him geleafan . 164
 Ða cwæð abgarus him to . On cristes mihte
 þu wyrcst þas micclan wundra . and we ealle ðæs wundriað .
 sege¹ me ic þe bidde soð be ðam hælende .
 hu he to mannum come . and of middan-earde ferde . 168
 Tatheus andwyrde abgare . and cwæð .
 Ic eom asend to bodigenne hat þine burh-ware cuman
 ealle to-somne . on ærne mergen .
 þæt ic him eallum cyððe cristes tocyne . 172
 and be his wundrum þe he worhte on life .
 þa het se cyning cuman his ceaster-gewaran .
 and tatheus him bodade bealdlice be criste .
 and him eallum sæde þone soðan geleafan . 176
 and mancynnes alysednysse þurh ðone mildan hælend .
 þæt he wolde hine sylfne syllan to deaðe .
 and to helle gecuman to gehelpene adames .
 and eac his gecorenra of adames cynne . 180
 and hu he syppan astah to his soðfæstan fæder .
 and cymð eft to demenne ælcum be his dædum .
 Æfter ðyssere bodunge . beað se cyning þam bydele .
 goldes . and seolfres góðne dæl to lace . 184

154. Tatheus; wanhalum.

156. U. eac; *which* Jul. *omits*.157. ðo (*for* se).

162. Tatheus.

163. þam miclan; men.

164. bodade.

166. miclan.

¹ Leaf 137, back.

and I believe in Him, and in His holy Father.'
 Thaddeus said yet again to the sick king,
 'Therefore I lay my hand in the name of Jesus
 upon thee, sick man.' And he [moreover] did so, 156
 and the king was healed, as soon as he touched him,
 from all his sicknesses which he had before suffered.
 Abgarus then marvelled, that he had been healed
 without medicine through the Saviour's word, 160
 even as He had before promised him by His letter.
 Thaddeus likewise healed afterwards a certain man
 of a great disease in his feet, and healed many other men
 in that city, and preached the faith to them. 164
 Then said Abgarus to him, 'In Christ's might
 thou workest these great wonders, and we all marvel thereat.
 Tell me, I pray thee, truly concerning the Saviour
 how He came to men and departed from the world.' 168
 Thaddeus answered Abgarus and said,
 'I am sent to preach; bid thy citizens come
 all together at early morning
 that I may declare to them all Christ's advent, 172
 and [speak] concerning His wonders which He wrought in life.'
 Then the king bade the men of his city come,
 and Thaddeus preached to them boldly concerning Christ,
 and told all of them the true faith, 176
 and the redemption of mankind through the mild Saviour;
 that He had willed to give Himself to death,
 and to descend into hell to help Adam,
 and likewise His elect of Adam's kin, 180
 and how He afterward ascended to His righteous Father,
 and shall come again to judge every man according to his deeds.
 After this preaching the king offered the preacher
 a good portion of gold and of silver as a gift, 184

168. manne; U. om. ferde.

169. Tatdeus.

171. morgen.

174. ðe kyning.

175. Tatdeus.

179. helpenne (*read* gehelpenne);
adame.

183. ðe kyning.

ac he nolde niman nan ðinge to medes
 his wunderlicre mihte . oððe his mærlīcan bodunge .
 and sæde ðam cyninge . We forsawon ure æhta .
 and forleton ure agen . hwi sceole we oþres mannes niman . 188
 þis wæs þus geworden . and þær wunode á syððan
 se soða geleafa . on þære landleode .
 þam hælende to lofe . þe leofað á on ecnysse. AMEN.

185. þing.

186. wunderlicra mihta.

XXV.

KAL. A[U]GUSTVS. PASSIO SANCTORVM
MACHABEORUM.

[The various readings are from C. (= MS. C.C.C. 198); from D. (= MS. C.C.C. 303); and from U. = (Camb. Univ. Library li. i. 33, *beginning* at l. 319. The copy in V. (= Vit. D. 17, fol. 86 b) ends at l. 29].

AFTER ÐAM ÐE ALEXANDER SE EGEFULLA CYNING
 to-dælde his rice his dyrlīngum ge-hwilcum
 on his forð-siðe . and hi fengon to rice
 gehwylc on his healfe . þa weoxon fela yfelu 4
 wide geond eorðan for ðæra cyninga gewinne .
 An ðæra cyninga wæs heora eallra for-cuðost .
 arleas and upp-ahafen antiochus gehaten .
 se feaht on ægypta¹ lande and afluðe ðone cyningc . 8
 and ferde syððan to hierusalem mid mycelre fyrde .
 and be-reafode godes templ goldes and seolfres .
 and fela gold-hordas forð mid him gelæhte .
 and ða halgan maðm-fatu and þæt mære weofod . 12
 and ofsloh þæs folces fela on ðære byrig .
 and modelice spræc on his mihta truwigende .
 Eft æfter sumum fyrste asende se cyning
 on ærend-gewritum . þæt ealle menn gebugon 16
 to his hæðen-scipe and to his gesetnyssum .

N. B. *The text is denoted by A.*

1. D. Efter.

weoxan. C. feola.

2. C. D. deorlingum.

5. A. ðære, *corrected to* ðæra; C.3. C. heo *So also in* l. 20.

ðære; D. þæra.

4. D. gehwilce. C. V. weox; D.

¹ Leaf 138.

but he would take nothing as meed
 for his wonderful power, or his mighty preaching;
 and said to the king; 'We have forsaken our possessions
 and have abandoned our own, why should we take those of
 another man?' 188

This was thus accomplished, and thereafter the true faith
 ever continued in that nation,
 to the praise of the Saviour who liveth ever in eternity. *Amen.*

189. siððan.

190. þe (*for se*).191. lyfað; U. *om.* AMEN.

XXV.

AUGUST I. THE MACCABEES.

§ I. 1 MACC. i. 1-64; 2 MACC. vi. 18-vii. 42.

AFTER that Alexander the terrible king
 divided his kingdom amongst his several favorites
 on his decease, and they took to the kingdom,
 each in his portion, then grew up many evils 4
 wide-spread on the earth, because of these kings' battles.
 One of these kings there was of them all the wickedest,
 irreverent and proud, named Antiochus,
 who fought in Egypt and put to flight the king; 8
 and marched afterwards to Jerusalem with a great army,
 and despoiled God's temple of gold and silver,
 and took many gold-hoards away with him,
 and the holy treasure-vessels, and the great altar, 12
 and slew many of the people in the town,
 and spake haughtily, trusting in his might.
 Again after some time, the king sent,
 by a written message, that all men should bow down 16
 to his heathendom and to his ordinances;

6. A. ðære, *corrected to* ðæra; C. para; D. þæra. C. D. ealra.

7. C. D. up-ahafen. C. antiochius.

8. C. egypta; D. egipta. C. D. cyning.

10. C. be-réfode; tempel góldes.

11. C. feala; *here and elsewhere.*

12. C. mað-fatu.

14. C. modiglice. V. truiende; D. truwigendæ.

15. C. D. asænde. *So in l. 18, &c.*

16. C. D. V. men.

and asende to hierusalem iudeisere byrig
 on þære wæs ða gewurðod se eall-wealdende god
 æfter ðære ealdan . æ . þe hi ana þa heoldon . 20
 and het hi gebugan fram gode and fram his biggengum .
 and arærde þæt deofol-gild uppon [drihtnes] weofode .
 and het hi ealle offrian to ðære anlicnysse .
 and ælene acwellan þe wið-cwæde his hæsum . 24
 Wearð þa mycel angsumnyss on eallum þam folce
 þe on god gelyfdon for ðam gramlicum dædum .
 and manega gebugon to ðam manfullan hæðengilde .
 and eac fela wið-cwædon þæs cyninges hæsum . 28
 and woldon heora lif forlætan ærþan ðe heora ge-leafan .
 and noldon hi fýlan mid þam fulan hæðenscype .
 ne godes æ to-brecan þe hi on bocum ræddon .
 Hwæt þa wearð gelæht sum geleafful bocere . 32
 har-wencge and eald . se hatte eleazarus .
 and hi bestungon him on muþ mid mycelre ðreatunge
 þone fulan mete þe moyses forbead
 godes folce to picgenne . for þære gastlican getacnunge . 36
 We moton nu seegan swutellicor be ðysum .
 hwylce mettas wæron mannum forbodene
 on ðære ealdan . æ . þe mann ett nu swa-ðeah .
 Moyses for-bead for mycelre getacnunge 40
 on ðære eal¹dan . æ . æfter godes dihte
 þa nytenu to etanne þam ealdan folce
 þe heora [cudu] ne ceowað and het ða unclæne .
 and þa þe synd gehofode on horses gelicnysse 44
 unto-clofenum clawum . wæron unclæne eac .
 þa clænan nytenu þe heora cudu ceowað .
 getacniað þa men þe on heora mode smeagað
 embe godes willan . syððan hi his word gehyrað 48

19. C. D. ealwealdenda; V. ealwealdende.

21. C. hio ða gebugon; D. hi bugan. C. biggengum.

22. D. om. þæt; C. has þa. C. D. uppan *here and elsewhere*. C. D.

drihtnes; A. V. godes.

23. C. hio; *here and elsewhere*.

24. A. cwællan, *altered to acwellan*;

C. D. V. acwellan.

25. V. angsumnysse; C. angsumnys.

27. D. manfullum hepen-gylde.

¹ Leaf 138, back.

and sent to Jerusalem the Jewish town,
 in which was then worshipped the all-ruling God
 after the old law, which they alone then kept, 20
 and commanded them to turn from God, and from his services,
 and raised up the devil's form upon the Lord's altar,
 and commanded them all to offer sacrifice to that idol,
 and to kill each one, who spake against his commands. 24
 There was then great sorrow amongst all the people,
 who believed on God, because of the cruel deeds;
 And many bowed down to the wicked idol;
 and also many spake against the king's commands, 28
 and would lose their lives rather than their belief,
 and would not defile themselves with the foul heathendom.
 nor break God's law which they read in books.

Now there was taken a certain faithful scribe[2 Macc.vi. 18], 32
 hoary and old, who was called Eleazar;
 and they stuck in his mouth, with many threatenings,
 the foul meat which Moses forbade
 God's people to taste because of its spiritual signification. 36
 We must now speak more plainly concerning these,
 as to what meats were forbidden to men
 in the old law, which one eats now nevertheless.
 Moses forbad, because of its great significance [Levit. xi. 2] 40
 in the old law, according to God's ordinance,
 the old people—to eat those beasts
 which chew not their cud, and commanded them [to be] unclean;
 and those that are hoofed in a horse's likeness, 44
 those with uncloven claws, were unclean also.
 The clean beasts who chew their cud
 betoken those men who meditate in their mind
 about God's will, after that they hear his word 48

30. C. noldan. C. filan; D. be-
 fylan.

31. C. to-bræcan; A. to-bræcan,
alt. to to-brecan; D. tobrecan.

33. C. hárwenge; D. harwenge.

37. C. sæegan. C. D. swutollicor.
 C. ðissum.

39. A. ætt, *alt. to ett*; D. ýt. C.
 nu et.

42. C. etene; D. etenne. C. D. eal-
 dum.

43. C. D. cuda; A. cude; *but see ll.*

46, 56.

47. C. om. on. D. smeageað.

of lareowa muðum swylce hi heora mete ceówan .
 And ða synd unclæne þe heora cudu ne ceowað .
 for-ðan þe hi getacniað þa ðe tela nellað .
 ne nellað leornian hwæt gode leof sy . 52
 ne on heora mode wealcen þæs hælendes beboda .
 and syndon for-ðy unclæne swa swa ða forcuðan nytenu .
 þa nytenu synd clæne þe to-cleofað heora clawa
 and heora cudu ceowað . hi getacniað þa geleaffullan 56
 on godes gelaðunge . þe mid geleafan underfoð
 þa ealdan gecyðnysses and cristes gesetnysses .
 þæt is seo ealde . æ . and seo niwe gecyðnyss .
 and ceowað godes beboda symle mid smeagunge . 60
 þa nytenu wæron unclæne gecwedene on þære . æ .
 þe ne to-cleofað heora clawa þeah ðe hi cudu ceowan .
 oððe gif hi to-cleofað and ceowan nellað
 for ðære getacnunge þe ða towerd wæs . 64
 þæt we to-cléofan ure clawa on þam twam gecyðnyssum .
 on ðære ealdan . and on ðære niwan þæt is . æ . and godspel .
 and þæt we on mode smeagan þæs ælmihtigan hæse .
 and se ðe aþor forlæt . se leofað unclæne . 68
 Swa swa ða iudeiscan þe urne drihten forseoð .
 and his godspel bodunge to bysmre habbað
 syndon unclæne . and criste andsæte
 þeah ðe hi moyses . æ . on heora muðe wealcon . 72
 and nellað under-standan butan þæt steaflice andgit .
 Fela wæron forbodene godes folce on ðære . æ .
¹þe nu syndon clæne æfter cristes to-cyme .
 siððan paulus cwæð to þam cristenum ðus . 76

Omnia munda mundis.

49. C. larewa. A. ceowán; D. ceowon.

50. D. synde.

51. C. nyllað.

53. D. heore mode wealcen. D. hælendas.

54. D. for-cuþostan.

59. C. om. and. A. gecyðnysses, alt. to gecyðnyss; C. gecyðnis.

60. D. symble.

62. C. cleofað. After hi a later hand inserts heora in A., which is omitted by C. D. D. ceowun.

63. C. cliofað. A. has heora clawa above the line, before and. C. nyllað.

64. C. toward.

65. After þæt is written, above the line, getacnað þæt, which D. omits. D. gecyðnessum. C. om. this line.

from teachers' mouths, as if they chewed their meat.
 And those are unclean which chew not their cud,
 because they betoken those who desire not rightly,
 neither will learn what may be pleasing to God, 52
 nor revolve in their minds the Saviour's commands,
 and they are therefore unclean just like the wicked beasts.
 Those beasts are clean that cleave their claws,
 and chew their cud; they betoken the believers 56
 in God's congregation, who with belief receive
 the old testament and Christ's ordinance,
 that is, the old law and the new testament,
 and chew God's commands ever with meditation. 60
 Those beasts were called unclean in the law,
 who do not cleave their claws, although they chew the cud;
 or if they do cleave, and will not chew;
 for the betokening, which was then still to come, 64
 that we cleave our claws in the two testaments,
 the old and the new, that is Law and Gospel;
 and that we ponder in mind the Almighty's behest;
 and he who forsakes either, he liveth unclean. 68
 Even so the Jews who despise our Lord,
 and have in contempt his Gospel-preaching,
 are unclean, and to Christ odious,
 although they in their mouth revolve Moses' law, 72
 and will only understand the literal meaning.
 Many things were forbidden to God's people in the law,
 which now are clean, after Christ's advent,
 since Paul saith to the Christians thus: 76
omnia munda mundis (Titus i. 15);

66. A. *has* þæt is on ðære ealdan . æ .
 7 on ðære niwan þæt is . æ . 7 godspel;
with gedyðnyssse above the line after
niwan. Here the former þæt is and
æ are both superfluous, and, accord-
ingly, the passage is squeezed in over
an erasure; C. omits from þæt we (l.
 65) *down to niwan; D. has—þa*
ealdan . 7 þa niwan . þæt is . æ . 7
godspel. C. god-spell.

67. C. D. hæsa.

70. C. bysmore; D. bismore.

73. C. nyl्लाð. A. -standen, *alt. to*
-standan; C. -standen. C. buton.
 C. D. stæflice.

74. A. *has ealdan after ðære, above*
the line; which C. D. omit.

76. *After mundis A. has, above the*
line, þæt is on englisc—which C. D.
omit.

Ealle ðingc syndon clæne þam clænum mannum .
 þam ungeleaffullan and unclænum nis nan þingc clæne .
 Hara wæs ða unclæne forðan ðe he [nis] clifer-fete .
 and swín wæs ða unclæne forðan þe hit ne ceow his cudu . so
 Sume wæron þa fule þe nu synd eac fule .
 ac hit biþ to langsum eall her to logigenne
 be ðam clænum nytenum . oððe be þam unclænum
 on ðære ealdan . æ . þe mann étt nu swa-ðeah . 84
 þa wolde eleazarus werlice sweltan
 ærðan þe he godes . æ . forgegan wolde .
 and nolde forswelgan ðas spices snæd
 þe hi him on muð bestungon . forðan þe moyses for-bead 88
 swýn to etenne swa swa we ær sædon .
 þa bædon ða cwelleras for heora eald cyððe .
 þæt hi moston him beran unforboden flæsc .
 and dyde swilce he æte of ðam offrung-spice . 92
 and swa mid ðære hiwunge him sylfum geburge .
 Ða cwæð eleazarus . Ic eom eald to hiwigenne .
 and wenað þa geongan þæt ic wille for-gægan
 godes gesetnysse for ðisum sceortan life . 96
 and bið þonne min hiwung him to forwyrde .
 and ic sylf beo and-sæte þurh swylce gebysnunge .
 Ðeah ðe ic beo ahred fram manna reðnysse .
 ic ne mæg þam almiltigan ahwar ætberstan . 100
 on life oppe on deaðe . ac ic læte bysne
 þam iungum cnihtum gif ic cenlice swelte
 arwurðum deaðe for ðære halgan . æ .
 þa wurdon ða cwelleras þe him cuðlice to-spræcon . 104
 swyðe geysrode for ðære andsware .
 and tugon hine to þam witum þæt he wurde acweald .
 and he ða mid geleafan his líf ge-endode .

77. C. D. þingc synd.

78. C. D. ungeleaffullum. C. D.
þing.79. nis *must be the reading*; see
Levit. xi. 6; but A. C. D. have is.80. C. D. omit ða. C. D. read hit;
has hi with t above the line

82. C. om. hit. C. D. logienne.

84. D. man. C. et; D. yt.

85. C. D. wærlice.

86. C. D. forgægan; A. forgægan,
alt. to forgegan.

87. D. snæt.

All things are clean to clean men;
 to the unbelievers and the unclean there is nothing clean.
 A hare was then unclean, because he is [not] cloven-footed,
 and a swine was then unclean because it chewed not its cud. So
 Some were then foul, which now are also foul;
 but it will be too tedious to discourse here fully
 concerning the clean beasts or concerning the unclean
 in the old law, which one eats now nevertheless. 84

Then would Eleazar manfully die
 rather than he would transgress God's law,
 and would not swallow the bit of the bacon
 which they stuck in his mouth, because Moses forbade [them] 88
 to eat swine; as we before said.

Then the executioners prayed him, for old acquaintance sake,
 that they might bring him unforbidden flesh,
 and he should do as if he ate of the sacrifice-bacon, 92
 and so with that deception save himself.

Then spake Eleazar, 'I am old to practise deceit,
 and the young ones will think that I am ready to transgress
 God's ordinance for [the sake of] this short life, 96
 and then shall my deception be to their destruction,
 and I myself shall be an opponent [to God] by such an example.
 Though I be saved from men's cruelty,

I may not anywhere escape from the Almighty 100
 in life or in death; but I shall afford an example
 to the young folk, if I boldly die
 an honourable death for the holy law.'

Then became the executioners, who had addressed him kindly, 104
 very much angered because of that answer,
 and they dragged him to the tortures that he might be killed;
 and he then ended his life with faith.

88. C. bestungen. C. forðam; D. forþam.

90. D. cwelleres.

91. C. hio mostan.

92. D. offring-.

93. C. selfum.

95. C. D. gungan.

96. C. scortan.

98. C. D. self. A. *has gode after*
andsæte, above the line; C. D. omit.

99. C. ryðnysse.

102. D. geongum.

104. D. cwelleres.

107. C. ge-ændode.

þær wurdon eac gelæhte . and ¹gelædde to ðam cynincge . 108
 seofon gebroðra swyðe ge-lyfede .
 and heora modor samod . and hi man mid swingle ðreade .
 þæt hi etan sceoldon ongear godes . æ . spicc .
 þa cwæð se yldesta . hwæt axast ðu æt us . 112
 we synd gearwe to sweltenne swyðor þonne to forgægenne
 ures scyppendes . æ . þe he gesette þurh [moysen.]
 þa yrsode se cynincg . and het for-ceorfan his tungan .
 and hine behættian and his handa forceorfan . 116
 and eac befotian . and het feccan ænne hwer
 and hine þær-on seoðan . oð þæt he sawlode
 ætforan his gebroþrum þæt hi abúgan sceoldon .
 Hwæt þa six gebroþra hi sylfe þa tilton . 120
 and seo modor samod segende him betwynan .
 þæt hi sweltan woldon . for godes gesetnyssum ;
 god sylf gefrefrað us swa swa moyses geswutelode
 on ðære fiftan béc . þæt god ge-frefrað his ðeowan . 124
 þa gebundon ða cwelleras þone operne broðor .
 and hine behættedon hetelice . and axodon
 hwæðer he etan wolde arðan þe he behamelod wurde .
 He cwæð þæt he nolde . and hé ðá gelice witu . 128
 swa swa his yldra broðor ardlice under-feng .
 and cwæð to ðam cynincge þe hi acwellan het .
 Ðu forscyldegodesta cynincg . ofslíht us and amyrst .
 ac se ælmihtiga cyning us eft arærð 132
 to þam ecan life . nu we for his . æ . sweltað .
 Hi bundon ðone þryddan and mid bysmore [heton]
 his tungan forð-ræcan . and he hraðe swa dyde .
 and his handa him ræhte and mid anrædnysse cwæð . 136
 Ðas lima ic hæfde þurh ðone heofonlican cynincg .

- | | |
|---|---|
| 108. C. D. cyninge. | <i>but see l. 186.</i> |
| 109. D. seofan. C. gelefedes. | 115. C. cynincge ; D. cyning. |
| 110. C. hiora. | 116. C. D. behættigan. |
| 111. C. scoldon. C. D. spíc. | 117. C. D. befotigan. |
| 112. D. elststa (<i>sic.</i>). | 122. D. wolden. D. -nessum. <i>After</i> |
| 114. C. D. sceppendes ; <i>where A.</i> | <i>gesetnyssum A. has, above the</i> |
| <i>has scyppendes drihtnes, by mis-</i> | <i>line—</i>] hi cwædon þus ; <i>which C. D.</i> |
| <i>take. C. D. moysen ; A. moyses ;</i> | <i>omit.</i> |

¹ Leaf 139, back.

There were also taken and led to the king [2 Macc. vii. 1.] 108
seven brethren, very believing;

and their mother together, and them they vexed with scourging,
that they should eat bacon, against God's law.

Then saith the eldest, 'what askest thou of us?' 112

we are ready to die rather than to transgress
our creator's law which he ordained by Moses.'

Then the king grew angry and commanded to cut out his tongue,
and to scalp him and to cut off his hands, 116

and also to cut off his feet, and commanded to fetch a cauldron,
and to boil him therein until he gave up the ghost
before his brethren, that they might yield.

Moreover the six brethren themselves there testified 120

and the mother together, saying amongst themselves,
that they would die for God's ordinances.

'God himself comforteth us, as Moses revealed [Deut. xxxii. 43]
in the fifth book, that God comforteth his servants.' 124

Then the tormentors bound the second brother,

and they scalped him hatefully and asked him
whether he eat would before he should be hamstrung.

He saith 'that he would not,' and he then the like punishment 128
as his elder brother immediately received,

and saith to the king who commanded to kill them,

'Thou, most guilty king, slayest and consumest us,

but the Almighty King will raise us up again 132

to the eternal life, now that we die for his law.'

They bound the third and in derision they commanded

him to put out his tongue, and he quickly did so.

and reached out his hands to them, and with firmness quoth, 136

'These limbs I had through the heavenly king,

123. D. self. C. geswutulode.

124. After þ A. has, above the line,
—is þæt; which C. D. omit. C. frefrað.

126. D. behættodon. C. axoden.

127. D. hwæder. C. D. wurde be-
hamolod (be-hamelod).

128. A. wita, alt. to witv (for
witu); C. D. wita.

130. C. cwæð þa to; hio.

131. C. D. forscyldgodesta. C. of-
slyhst; D. of slehst. D. amerst.

133. C. D. ecan; in A., an e is
added, above the line, here and in l. 145.

134. C. D. heton; A. hetan.

135. D. raðe.

136. C. hes (sic); om. handa. D.
-nesse.

137. C. lioma. C. D. cyning.

ac ic hi nu forseo for his gesetnysse .
 forþan þe ic hopie to him . þæt ic hi eft under-fó æt him .
 And se cynincg wundrode and þa þe mid him wæron 140
 ðæs cnihtes anrædnysse þæt he ða cwylmincge ¹forseah
 Æfter ðyses forð-siðe . hi ge-fengon ðone feorðan .
 and eall-swa getintregedon . ac he anrædlice cwæð.
 Selre us is to sweltenne and soðlice anbidian 144
 þæs ecan æristes . æt ðam ælmihtigan gode .
 ac ðe ne bið nan ærist to ðam ecan life .
 Se ða ge-endode mid anrædum geleafan .
 and hi gefengon to dreccenne þone fiftan broðor . 148
 He beseah ða to ðam cynincge . and cwæð. him þus to .
 Nu ðu mihte hæfst betwux mannum sume hwile .
 þu dest swa swa ðu wylt . ac ne wen ðu swaðeah
 þæt se god us forlæte þe we on gelyfað . 152
 þu afindst his mihte ungefyrn on ðe sylfum .
 hu he þe tintregað teartlice on witum .
 Se geendode ða . and hi ardlice gelæhton
 þone sextan broðor . and he sweltende . cwæð. 156
 Ne dwela ðu on idel . þeah ðe drihten ðe gefafige
 þæt we for urum synnum to swylcere wæfersyne synd .
 and ne wen ðu na be þe þæt þu unge-witnod beo .
 nu ðu winst ongear god . and se ge-wat þa swa sona . 160
 þa wundrode heora modor þæt hi swa wel ongunnon .
 and heo mid bliþum mode hyre bearn æfre tilte .
 ælcne on-sundron and sæde heom eallum .
 Ne fegde ic eowre lima . ne ic eow lif ne forgeaf . 164
 ac middan-eardes scyppend eow sealde gast . and lif .
 and he eft eow for-gifð þæt ece lif mid him
 swa swa ge nu syllað eow sylfe for his . æ .
 Hwæt ða antiochus se arleasa cynincg 168
 behet þam anum cnapan þe þær cucu wæs þa git

138. C. -nyssum; D. -nessum.

139. C. hopige.

140. C. D. cynincg.

141. D. -nesse. C. cwelminge; D.

cwylminge. C. forseoð.

143. C. D. eal-. C. D. tintregodon.

144. C. swelten; andbidian.

145. A. ecan, *alt. to* ecean; C.

éacan; D. ecan.

146. D. æristð; ecan.

¹ Leaf 140.

but I now despise them for [the sake of] His ordinance,
 because I have hope in him that I may receive them again from him.'
 And the king wondered, and they that were with him, 140
 at the young man's constancy, that he despised the death-torment.
 After this one's departure (from life), they took the fourth,
 and tormented him in like manner, but he firmly quoth,
 'It is better for us to die and soothly to abide 144
 the eternal resurrection at (the hands of) the Almighty God;
 but for thee shall be no resurrection to the eternal life.'
 He then ended (his life) with constant belief,
 and they took, to torment (him), the fifth brother. 148
 He looked then towards the king, and quoth thus to him,
 'Now (that) thou hast might amongst men for a while,
 thou dost as thou wilt, but think not, nevertheless,
 that the God upon whom we believe forsakes us. 152
 thou shalt find His might, not far hence, over thyself,
 how He will torment thee sharply with punishments.'
 He ended (his life) then, and they quickly caught
 The sixth brother; and he, dying, quoth, 156
 'Err not thou vainly, though the Lord permit thee
 that we for our sins become such a spectacle;
 and think not thou concerning thyself that thou shalt be untormented,
 now (that) thou fightest against God;' and he departed then soon. 160
 Then wondered their mother that they strove so well,
 and she with blithe mood ever exhorted her children,
 each one severally, and said to them all,
 'I joined not your limbs, nor did I supply you with life, 164
 but the world's Creator gave you your spirit and life,
 and He again will give you the eternal life with Him,
 even as ye now offer yourselves for His law.'
 Thereupon Antiochus, the impious king, 168
 promised the one boy who was still alive

147. C. ge-ændode mid ðam.

148. C. dræcenne; D. drencenne.

149. C. D. cyninge.

152. C. gelefað.

153. C. afinst; D. afintst. C. D. selfum.

154. C. om. teartlice on witum.

155. C. ge-ændode.

157. C. dwele.

158. D. wafer-sine.

159. C. sy (*for* beo).

160. C. D. om. sona.

162. C. hiore.

163. A. him, *alt. to* heom; C. hiom;

D. him.

164. C. forgæf.

165. C. scyppen; D. sceppend.

167. D. om. nu. C. D. sellað.

168. C. antiochius. C. D. cyning.

169. C. get; D. gyt.

mycele woruld-æhta gif he wolde him abugan
 and bæd eac ða modor þæt heo hire bearn tihte .
 þæt he huru ana abuge þeah þe his gebroðra noldon . 172
 and seo modor behet him þæt heo wolde hine læran .
 þa abeah seo modor ¹to hire bearne and cwæð .
 Gemiltsa me min sunu ic ðe to men gebær .
 beseoh nu to heofonum . and besceawa þas eorðan . 176
 and ealle ða ge-sceafta þæt him on synd nu .
 and under-stand be ðam hu se ælmihtiga god
 hi ealle gesceop butan antimbre of nahte .
 and ne forhta ðu ana for ðysum feondlican cwellere . 180
 ac under-foh þone deað swa swa ðine gebroðra dydon .
 þæt ic ðe eft under-fó on eadignysse mid heom .
 þa clypode se iungling to ðam cwellerum þus . and cwæð.
 Hwæs andbidige ge . ne beo ic 184
 na gehyrsum þæs cyninges hæsum .
 ac godes bebodum þe he behead þurh moysen .
 and þu manfulla cyning þinre modignysse scealt
 soðlice on godes dome susle ðrowian . 188
 Ic sylle min agen lif . and minne lichaman samod
 for godes gesetnyssum . swa swa mine six gebroðra .
 and ic clypige to gode þæt he urum cynne gemiltsige .
 and þæt he dó mid witum þæt ðu wite þæt he is ana god . 192
 þa wearð se cynincg wælhreow þam cnihte
 ofer ealle þa oðre þa he ær acwealde
 for ðære forsewennysse . and sé gesæliga cniht
 on þam teartum witum gewát þa of life 196
 mid fullum geleafan . and seo geleaffulle modor
 wearð eac acweald æt-foran þam cyninge .
 æfter hire seofon sunum gesæliglice for gode .
 þyssera martyra gemynd is on hlaf-mæssan dæg . 200
 swa wide swa godes þeowas godes þenunge gymað .

170. C. miccle weoruld-.

171. D. hearra [*for* hire].

172. C. hura; gebroðro.

174. C. beseah [*for* abeah]. D. se.
C. hiore.175, 176. C. *om. from* ic to heofonum

177. D. syndon.

180. D. forhte. C. ðeossam feond-

licum. D. cwelleran.

181. D. 7 under-foh.

¹ Leaf 140, back.

much worldly wealth, if he would submit to him,
 and prayed also the mother to exhort her child,
 that he at least should alone submit, though his brothers would not. 172
 And the mother promised him that she would teach him.
 Then bent down the mother to her bairn, and quoth,
 'Pity me, my son, I bore thee as a man;
 look up now to the heavens, and behold this earth, 176
 and all the creatures that are now thereon,
 and understand by them how the Almighty God
 shaped them all, without material, of nothing;
 and fear not thou only because of this fiendlike murderer, 180
 but receive the death, even as thy brothers did,
 that I may again receive thee in blessedness with them.'
 Then called the youngster to the tormentors thus, and quoth,
 'What are ye waiting for? I shall not be 184
 in no wise [any wise] obedient to the king's behest,
 but to God's commandments which He commanded by Moses.
 And thou, king full of evil, for thy pride shalt
 soothly, in God's doom, suffer torment. 188
 I offer my own life and my body together
 for God's ordinances, even as did my six brothers;
 and I cry to God that He will pity our kindred,
 and that He may cause, by torments, that thou mayst know
 that He is God alone.' 192
 Then became the king infuriated against the boy
 over all the others that he before had killed
 for that contemptuousness; and the sainted boy
 amid the fierce torments departed then from life 196
 with full belief; and the faithful mother
 was also killed before the king,
 after her seven sons, happily, for [the sake of] God.
 The commemoration of these martyrs is on Lammas day, 200
 as far and wide as God's servants pay heed to God's service.

182. C. D. -nesse. C. D. him; A.
 him, *alt. to* heom.

183. D. clepude. D. cwelleran.
 C. D. *om.* þus.

184. C. Hwæt. C. *om.* ge.

185. C. ge-hersum.

187. C. mánfulla; D. manfulle.

189. C. D. selle. C. lichoman.

190. C. gebroðro.

191. C. gemildsige.

194. C. cwealde.

195. C. gesælige.

197. C. sio gelefulle.

199. C. hiora. D. seofan.

200. D. þysra.

201. C. þegnunge; D. þenunga. D.
 gemað.

Manega halgan wæron under moyses . æ' .
 ac we nabbað heora gemynd mid nanum mæsse-dæge
 butan þyssera gebroðra þe swa bealdlice ðrowodon . 204

ITEM. [§ II.]

WE wyllað eac awritan hu þæt gewinn ge-endode .
 and hu se ælmihtiga god þa arleasan afigde
 mid my'celre sceame . swa swa us sægð seo racu .
 Mathathias wæs gehaten sum heah godes þægn . 208
 se hæfde fif suna ful cene mid him .
 an hatte iohannes . oðer symon .
 ðrida Iudas . feorða eleazárus .
 fifa ionathas . binnan hierusalem ; 212
 þas bemændan sarlice mid swyðlicre heofunge .
 þæt hi swylce yrmðe gesawon on heora life .
 and noldon abúgan to ðam bysmorfullan hæðen-scipe .
 þa asende se cynincg to ðam fore-sædan ðegene . 216
 and het hi ealle búgan to his blindum godum .
 and him lac offrian . and forlætan godes . æ' .
 ac mathathias nolde þam manfullan gehyran .
 ne godes . æ' . forgægan for his gramlican ðreate . 220
 Efne þa eode on heora eallra gesihðe
 án Iudeisc mann to þam deofol-gilde .
 and ge-offrode his lac swa swa antiochus hét .
 Hwæt ða mathathias on mode wearð ge-ang-sumod . 224
 and rædde to ðam were þe ðær wolde offrian .
 and ofsloh hine sona . and siððan þone operne
 þæs cynincges ðegn . þe hine ðær-to neadode .
 and to-wearp þæt deofol-gild . and wearð him awege . 228
 Clypode þa hlude . ælc þe geleafan hæbbe .
 and godes . æ' . recce . gange him to me .

203. C. mæssan-dæge.

204. C. D. buton. A. þyssere (*alt.*
to þyssera); C. þissera; D. þissa.ITEM. *So in A. ; C. D. have here*
the number II.205. *Over awritan is the gloss †*asegan, which C. D. omit. C. D. ge-
win.

207. C. scame. C. segð; D. secgeð.

208. C. D. þegen.

209. C. sunu. A. ful, altered to
full by later hand.

Many saints were (there) under Moses' law,
but we hold not their commemoration on any mass-day,
except of these brethren, that so boldly suffered. 204

§ II. I MACC. ii. 1-70.

II. We will also write how that contest ended,
and how the Almighty God put to flight the impious ones
with mickle shame, even as the narrative tells us.
A certain high servant of God was named Mattathias, 208
who had five sons, full bold ones, with him.
One was named John; a second Simon,
a third—Judas; a fourth—Eleazar,
a fifth—Jonathan, within Jerusalem, 212
who bemoaned sorely with vehement mourning
that they saw such distress in their life,
and would not submit to the reproachful heathendom.
Then sent the king to the aforesaid thane, 216
and bade them all bow down to his blind gods,
and offer to them sacrifice, and abandon God's law.
But Mattathias would not hear the wicked one,
nor transgress God's law for his wrathful threat. 220
Therewith there came in sight of them all
a Jewish man to the devil-image,
and offered his offering, as Antiochus commanded.
However, Mattathias was enraged in his mood, 224
and rushed at the man who would there offer,
and slew him soon, and afterwards the other,
the king's thane, who had urged him thereto,
and cast down the devil-image, and departed from it. 228
He cried then loudly—'each one who hath belief
and heedeth God's law, let him come to me.'

211. C. D. þridda; A. pridde,
altered to þridda.

212. C. binna.

213. C. D. bemændon. C. swiðli-
cere.

215. C. D. bysmorfullum.

216. D. asænde. C. D. cyning. D.
foren-sædan. C. þegne.

217. C. gebúgan; D. gebugan.

219. D. manfullum.

220. C. fram (*for* for). D. gram-
licen.

221. C. om. eallra; D. ealra.

222. C. iudisc; diofol-.

223. C. D. lác. C. antiochius.

224. C. ge-anc-sumod.

225. C. resde. C. D. ge-offrian.

227. C. D. cyninges þegen.

He fleah ða to westene . and fela manna mid him
 mid anrædum mode . and ða manfullan for-sawon. 232
 Ða asende se cynincg him sona æfter
 mycele meniu to ðam wid-gillum muntum .
 þær hi floe-mælum ferdon mid heora hiwum .
 Ða wearð þær ofslagen sum dæl þæs folces 236
 þe on fyrlene wæs fram mathathian
 forðan þe hi noldon [feohthan] on þam freols-dæge .
 ac leton hi ofslean on unsceððignysse .
 þæt werod weox ða swyðe þe wæs mid mathathian . 240
 and hi anrædlice ful-ton . and aflagdon ða hæðenan
¹ mid mycelre strængðe . þe modegodon ongean god .
 Mathathias þa ferde mid his maga fultume
 and ehte þæra hæpenra . and mid ealle adræfde . 244
 and godes . æ . arærde . and him eac god fylste .
 He ealdode þa . and his ende genealæhte .
 and lærde his suna mid geleafan and cwæð .
 Onginnað nu þegenlice . nu eow þearf mycel is . 248
 and syllað eower agen lif for ðære soðfæstan . æ .
 and for ura fædera cyðnysse . hit cymð eow to wuldre .
 Beoð gemyndige nu mine bearn .
 hu se mæra abraham on mycelre costnunge 252
 gode wæs getrywe . and him com þæt to riht-wysnysse .
 Eall-swa ioseph . and hiesus naue .
 dauid . and daniel . and ealle ða þe on god truwodon .
 wurdon æfre getrymde . for heora trywðe wið hine . 256
 Beoð nu gehyrte . and gehihtað on god .
 and healdað mid ðegen-scipe ða halgan godes . æ .
 forðan þe ge beoð wuldor-fulle on hire .
 Ne forhtige ge ic bidde for ðæs fyrn-fullan preatum . 260
 forðan þe his wuldor is wyrms . and meox .

231. ða, *added above the line in A.*;
 C. D. have þa. C. westenne.

237. A. mathian, *altered to matha-*
 thian; C. mathathian; D. matha-
 thiam.

238. C. D. feohthan; A. feoh-ton.

239. D. unsceppnysse.

240. C. weorod. D. mathathiam.

242. A. strænðe, *alt. to strængðe*;
 C. strægðe (!); D. strengðe. C. mod-
 goden ongæn.

¹ Leaf 141, back.

He fled then to the wilderness, and many men with him,
 with constant minds, and despised the wicked one. 232
 Then sent the king soon after him
 a great company to the vast mountains,
 where they by troops went with their families.
 Then was there slain a part of the folk, 236
 that were at a distance from Mattathias,
 because that they would not fight on the feast-day [sabbath],
 but let them slay them with impunity.
 The host then waxed exceedingly that was with Mattathias, 240
 and they firmly fought, and put to flight the heathen,
 with great strength, who were highminded against God.
 Mattathias then went, with his kinsmen's help,
 and chased the heathen, and altogether drove them away, 244
 and reared up God's law, and God also helped them.
 He then grew old, and his end approached,
 and he taught his sons with faith, and quoth,
 'Contend now manfully, now your need is great, 248
 and proffer your own life for the true law,
 and for our fathers' testimony; it shall come to your glory.
 Be ye mindful now, my children,
 how the great Abraham, in much temptation, 252
 was true to God, and that was imputed to him for righteousness.
 Also Joseph, and Jesus [Joshua] son of Naue [Nun],
 David and Daniel, and all they who trusted in God,
 were ever encouraged, for their trust in Him. 256
 Be ye now heartened, and rejoice in God,
 and hold with (true) service the holy law of God,
 because that ye shall be glorified therein.
 Fear ye not, I pray, the threats of the sinful one, 260
 because his glory is corruption and muck;

244. A. ehtæ, *alt.* to ehte. C. D. to-dræfde.

246. C. ænde. D. nealæhte.

247. C. D. sunu.

248. C. is mycel.

249. C. D. sellað.

250. C. D. ure. D. cump.

251. C. Bioð nu gemyndige.

253. D. -nesse.

254. C. D. Eal-; iosep. C. iesu; D. iesus.

255. C. dauit. C. D. daniel. D. truwdon.

256. D. treowðe. 261. D. wyrm.

nu todæg he modegað . and to-mergen he ne bið .
 he awent to eorðan . and his geðoht forwyrð .
 Eower broðor symon is snotor . and rædfæst . 264
 he bið eow for fæder folgiað his rædum .
 Iudas machabeus is mihtig . and strang .
 beo he eower ealdor on ælcum gefeohte .
 and gaderiað eow to þa þe godes . æ . lufiað . 268
 and wrecað eower folc . on ðam fulum hæðenum .
 and healdað godes . æ . on godum biggencgum .
 He bletsode ða his suna . and swa ge-wát of life .
 and his lic wæs bebyriged on his agenre byrig . 272
 and israhel hine beweop on þa ealdan wisan .

[III.] Hwæt ða iudas machabeus mihtiglice arás
 on his fæder stede . and wiðstod his feondum .
 and his feower gebroðra him ¹ fylston anrædlice 276
 and calle ða þe wæron wunigende mid his fæder .
 and fuhton ða mid blisse . and affigdon þa hæpenan .
 Iudas ða hine gescrydde mid his scinendan byrnan .
 swa swa ormæte ent . and hine ealne gewæpnode . 280
 and his fyrde bewerode wið fynd mid his swurde .
 He wearð þa leon gelic on his gewinnum . and dædum .
 and todræfde þa arleasan . and his eðel gerymde .
 His fynd þa flugon afyrhte for him . 284
 and ealle ða yfel-wyrcendan wurdon gedræfde .
 and seo hæl wearð gessed on iudan handum ða .
 and he geblissode his cynn þe wæs gecweden iacob .
 and his hlisa þa asprang to þam ytemestan landum . 288
 Ða gegaderode appollonius sum gramlic heretoga
 of samarian byrig swyðlice fyrde .

262. C. -dæge. D. modigað. C. tomergan.

263. C. his goda þoht.

264. C. snoter.

265. D. beoþ. C. om. for.

267. C. aldor.

270. D. biggengum.

271. C. sunu.

272. C. wearð (*for* wæs). C. D. bebyrged. C. agenne.

273. D. israel.

274. III. *in* C. D; *not in* A. C. mihtlice; D. mihtelice.

277. D. wuniende.

279. D. Iuda; gescylde.

¹ Leaf 142.

now, to-day, he is highminded, and tomorrow he shall not be,
 he returneth to earth, and his thought perisheth.
 Your brother Simon is wise and prudent, 264
 he shall be your father; follow ye his counsels.
 Judas Machabeus is mighty and strong,
 let him be your elder in every fight;
 and gather to yourselves them who love God's law, 268
 and avenge your folk on the foul heathen,
 and hold God's law in good services.'
 He blessed then his sons, and so departed from life,
 and his body was buried in his own city, 272
 and Israel wept for him, in the ancient wise.

§ III. 1 MACC. iii. 1-26.

III. Moreover, Judas Machabeus mightily arose
 in his father's stead, and withstood his enemies,
 and his four brothers supported him with one accord, 276
 and all they who were dwelling with his father,
 and fought then with joy, and defeated the heathen.
 Judas then girt himself with his shining breast-plate,
 even as an immense giant, and completely armed himself, 280
 and guarded his host against the foes with his sword.
 He became then like a lion in his strifes and deeds,
 and pursued the heathen and cleared his country.
 His enemies then fled (being) afraid of him, 284
 and all the evil-workers were driven away.
 And safety then prospered in Judas' hands,
 and he made his kin joyful, that was named Jacob;
 and his glory then extended to the uttermost lands. 288
 Then gathered Apollonius, a wrathful leader,
 from the city of Samaria, an immense army,

281. C. D. ferde. D. feondum; C. his feondum; A. fynd, *altered to his fynd*; (his *in the margin*). C. sweorde. D. *om.* mid—swurde.

282. D. *om.* He—gelic. C. leone.

284. C. feond.

285. C. -wyrccenden wurdan.

286. A. se (*corrected to seo*), *bu* C. D. ~~have~~ se. D. handan.

287. C. geblessode. D. cyn.

288. C. *om.* þa. A. lande (*altered to landvm*).

289. D. gaderode. C. grim-líc.

290. D. samarigan.

and of manegum ðeodum menn to ge-feohte
to-geanes israel and iudan mægðe . 292
ac iudas him com to . and acwealde hine sona .
and fela his folces . and ða oðre ætflugon .
Iudas ða gelæhte þæs appollonies swurd .
þæt wæs mærlíc wæpn . and he wann mid þam 296
on ælcum gefeohte on eallum his life .
Eft ða wæs sum heretoga gehaten seron
on syrian lande . se . cwæð . to his leode .
Ic wille wyrcean me naman and ofer-winnan iudan . 300
and þa ðe him mid synd þe forsawon ðone cyning .
He gesamnode þa his fyrde . and ferde mid prasse
to iudea lande . and fela leoda mid him .
Iudas þa him com to . and his geferan cwædon . 304
Hu mage we þus feawa feohtan ongean ðas meniu .
nu we synd gewæhte mid gewinne and mete-leaste .
Iudas him andwyrde anrædlice and cwæð .
Nis nan earfoðnyss ðam ælmihtigan gode 308
on feawum mannum . oððe on micclum werode
to helpen¹ne on ge-feohte . and healdan þa ðe he wile .
forðan þe se sige bið symle of heofonum .
Ðas cumað to us swylce hi cenran syndon 312
and willað us fordon . and awestan ure land .
we soðlice feohtað for us sylfe wið hi .
and for godes . æ . and god hi eac forðeð
ætforan ure gesihðe . ne forhtige ge nates hwón . 316
Æfter ðyssere spræce hi eodon to-gædere .
and iudas ða aflagde þone fore-sædan seron
and his here samod mid swyðlicre bylde .
and þær wurdon ofslagene eahta hund wera . 320
and ða oðre ætflugon to philistea lande .

291. C. þiodum. C. D. men.

292. C. israhel. 294. C. feala.

296. D. mærlíce. C. D. wan.

299. D. syrien.

301. C. þa (*for þe*).302. D. ferde (*twice*).303. A. leode (*altered to leoda*);

C. leode; D. leoda.

304. C. him ða.

305. C. magon. C. feawæ; D. feawe.

C. fihtan.

306. C. *om. this line.*¹ Leaf 142, back.

and from many people men, for fighting
 against Israel, and Judas' family. 292
 But Judas came to him, and killed him soon,
 and many of his people, and the others fled.
 Judas then seized Apollonius' sword,
 that was a famous weapon, and he fought therewith 296
 in every battle, throughout his whole life.
 Again there was a leader, named Seron,
 in the land of Syria, who quoth to his people,
 'I will get me a name and overcome Judas, 300
 and them that are with him, who despised the king.'
 He gathered then his host, and went with great array
 to Judea-land, and many people with him.
 Judas then came to him, and his companions said, 304
 'How may we, being so few, fight against the multitude,
 now that we are weakened with toil and fasting?'
 Judas answered them resolutely, and quoth,
 'It is no difficulty to the Almighty God, 308
 with few men or with a vast army
 to help in battle, and support them whom He will,
 because that victory is ever from heaven.
 These come against us as though they are more warlike, 312
 and desire to destroy us and lay waste our land;
 we verily fight for ourselves against them,
 and for God's law, and God shall eke destroy them
 before our sight; fear ye not ever so little.' 316
 After this speech they came together,
 and Judas then defeated the aforesaid Seron,
 and his army together with exceeding boldness;
 and there were slain eight hundred men, 320
 and the rest fled away to the land of the Philistines.

307. A. him (*altered to heom*); C.
 him; D. heom.

308. C. D. eārfoðnys.

309. C. monnum. C. myclum.

310. C. helpanne.

311. D. symble.

312. A. ðonne we *written over*

syndon; C. synd; D. synde.

316. D. æt-foren. D. fortigge. C. D.
 om. ge.

317. D. þisre.

318. D. foresædon.

319. C. swiðlicere.

320. D. wunden (!). C. ofskegene.

Iudan ege ða asprang wide geond land .
 and his gebroðra oga ofer ealle ða hæðenan .
 and ealle þeoda spræcon hu ðegenlice hi fuhton . 324
 Iudea land wæs ða lange butan cyninge
 on eallum þysum gewinnum . ac hí werode iudas .
 and eft his gebroðra æfter his geendunge .

[IIII.] Hwæt ða wearð gecydd þam cyninge Antioche 328
 embe iudan sige . and he geswearc ða on mode .
 and sende ða his here mid anum heah-þegne
 lísias gehaten on iudea lande .
 on ðære fyrde wæron feowertig þusenda . 332
 and seofon þusenda swyðe gewæpnode .
 and comon ða mid þrymme to iudeiscum cynne .
 Iudas þa gehyrte his geferan mid wordum .
 and fæston ænne dæg fultumes biddende 336
 æt þam ælmihtigan gode . þæt he hi gemundian sceolde .
 and his halige templ healdan wið þa hæðenan .
 Hi ferdon ða gehyrte to þam gefeohte werd .
 and iudas eft ða spræc to eallum his geferum . 340
 beoð ymb-gyrde stranglice to þysum stiðan gewinne .
 forðan þe us is selre þæt we [swelton] on gefeohte .
 þonne þas yrmðe geseon on urum ¹ cynne ðus
 and on urum halig-dome . ac swa swa se heofonlica god 344
 wylle dón be ús . gewurðe hit swa .
 Beoð gemyndige hu mihtiglice he ahredde
 ure fæderas íu . wið pharaó þone kyning
 on ðære readan sæ on þære ðe he besanc to grunde ; 348
 Uton clypian to heofonum þæt god ure helpe .
 and to-brýte þisne here . þæt þa hæðenan to-cnawon

322. U. asprang ða.
 323. C. ealle þa þeoda.
 325. D. buton.
 326. A. winnum (*altered to ge-*
winnum); C. D. gewinnum.
 327. C. geændunge.
 328. IIII. in C. D; III. in U; not

in A. D. U. gecyd. U. cyng.
 329. D. ymbe. A. geswarc (*altered*
to geswearc); C. D. U. geswearc. C.
inserts his before mode.
 330. C. sænde. D. U. -þegene.
 331. C. D. U. to [*for on*].
 337. D. mundian. C. scolde.

¹ Leaf 143.

The fear of Judas then extended far across the land,
 and the dread of his brethren, over all the heathen;
 and all peoples said how nobly they fought. 324
 Judea-land was then long without a king
 in all these contests, but Judas defended them,
 and afterwards his brethren, after his ending.

§ IV. I MACC. iii. 27—iv. 54.

IIII. Afterwards it was made known to king Antiochus 328
 concerning Judas' victory, and he grew angry in his mood,
 and sent then his army with a high-thane [nobleman],
 named Lysias, to Judea-land.

In that army were forty thousand [foot], 332
 and seven thousand [horse] well armed,
 and they came with power to the Jews' kindred.

Judas then encouraged his companions with words,
 and fasted one day, praying for assistance 336
 from the Almighty God, that He would protect them,
 and defend His holy temple against the heathen.

They went then, thus encouraged, towards the battle,
 and Judas then again spake to all his companions— 340

'Be ye girt about strongly for this hard contest,
 because that it is better for us, that we should die in battle
 than see this misery upon our kindred thus,
 and upon our sanctuary; but even as the heavenly God 344
 will do concerning us, so let it be!

Be ye mindful how mightily He delivered
 our fathers formerly against Pharaoh the king
 in the Red Sea, wherein he sank to the bottom. 348

Let us call to the heavens, that God may help us,
 and destroy this army, that the heathen may acknowledge

338. A. healdan (*altered to ge-*
 healdan); C. D. U. healdan.

339. C. U. weard.

341. U. emb-. D. stranlice. D. U.
 stipum; C. *om.*

342. C. D. swelton; A. sweltan;
 U. swyltan.

344. U. hali-; ðe (*for se*).

346. C. aredde.

347. D. fæderes. C. D. U. cyning.

348. C. D. U. *om.* ðe.

349. C. Uto (*sic*).

350. C. to-cnawan (*altered to to-*
 cnawon); D. to-cwawan (!); U. to-
 cnawan.

þæt nis nan oðer god þe israhel alyse .
 Machabeus þa genealæhte mid lytlum werode . 352
 þæt wæron ðreo þusend þe him ða gelæstan wolde .
 Hi [bleowon] þa heora byman and bealdlice fuhton .
 oð þæt þa hæðenan flugon . to fyrrenum landum .
 and iudas hi to-ðræfde swa swa deor to wuda . 356
 þær wurdon ofslagene sume þreo þusend .
 and iudas þa funde þa ða he fram fyrde gecyrde
 gold . and seolfor . godeweb . and purpuran .
 and fela oðre here-reaf on þam fyrd-wicum . 360
 and hi þancodon ða gode eallre his godnysse .
 Eft on ðam oprum geare geanlæhte lisias
 fif and sixtig þusenda fyrdendra þegena .
 and wolde ofer-feohtan þæt iudeisce folc . 364
 Iudas ða machabeus micclum on god truwode .
 and ferde him togeanes mid þam folce þe he hæfde .
 þæt wæron twelf þusend wigendra manna .
 and iudas hine gebæd þa and bletsode his scyppend . 368
 gebletsod eart ðu ælmihtig israhela hælend .
 þu ðe to-bryttest iu þone breman here
 on dauides handum . to-bryt nu ðas hæðenan
 on þines folces handum . and mid fyrhte ge-egsa . 372
 alege hi mid swurdum ðe lufigendra
 þæt ealle þe herian . þe gehyrað pinne naman .
 Hi slogon þa togædere unslawe mid wæpnum .
 and þær feollon ða hæþenan fif ðusend ofslagene . 376
 and lisias fleah mid þære fyrd-lafe .
¹ þa cwæð iudas to his geferum þæt he ða fylðe wolde adón
 of þam godes temple . þe se gramlica antiochus

351. U. oðær. C. israhe (*sic*); D. israel. C. alesde.

352. C. micclum [*for* lytlum]. C. weorode.

353. C. U. woldon.

354. C. Heo. C. D. U. bleowon; A. bleowan. C. D. beman. C. beald.

356. C. D. dræfde; U. to-drefde.

357. C. ofslagene; U. ða ofslagene.

C. D. U. þusenda.

358. C. om. ða. U. ins. þære *after* fram.

359. U. seolfer. D. U. godweb.

361. C. þancodan. U. om. ða. C. D. U. ealra. A. godnyssa, *alt. to* godnysse; D. godnessa; U. godnyssa.

362. D. oðre. C. gære. D. ge-nealæhte.

¹ Leaf 143, back.

that there is no other God that may deliver Israel.’
Machabeus then drew near with his little army 352
that was three thousand, that would then follow him.
They blew then their trumpets, and boldly fought,
till that the heathen fled to distant lands
and Judas drove them away, like beasts to the wood. 356
There were slain some three thousand;
and Judas then found, when he returned from the expedition,
gold and silver, fine cloth and purple,
and many other spoils, within the camps; 360
and they then thanked God for all his goodness.
Again in the second year Lysias gathered together
five and sixty thousand of marching thanes,
and desired to overcome the Jewish folk. 364
Then Judas Machabeus trusted greatly in God,
and marched against him with the folk that he had,
that were twelve thousand of fighting men.
And Judas awaited him there, and blessed his Creator— 368
‘Blessed art Thou, Almighty Saviour of Israel;
Thou that didst quell formerly the violent host
by the hands of David, now disperse the heathen
by the hands of thy people, and terrify them with fright; 372
overthrow them by the swords of them that love Thee,
that all may praise Thee, that hear Thy name.’
They joined battle then together, un-slow with weapons,
and there fell then of the heathen five thousand slain, 376
and Lysias fled with the remnant of the army.
Then quoth Judas to his comrades, that he would do away the filth
out of the temple of God, which the wrathful Antiochus

363. A. þusende (*altered to þusenda*); C. D. U. þusenda. C. D. U. fyrdyndra. D. þegna.

364. D. woldo (!).

365. C. myclum. D. *inserts* mid *before* micclum.

368. C. D. sceppend.

369. U. *om.* ælmihtig.

370. D. to-brytest; bremen.

372. A. -egse (*corrected to -egsa*);

C. U. -egsa; D. -egesa.

373. C. þa (*for*) hi). C. þu lifigendra god. U. lufiendra.

374. C. D. U. herion. C. geherað. C. noman.

375. C. Hio slogan.

376. C. *om.* þær. C. ofslægene.

377. D. -lafæ.

379. C. D. gramlice.

þær aræran hét on hæðene wisan . 380
 and hi ferdon ða to . and þa fylðe adydon ut
 of ðam godes huse . and godes lof arærdon
 æfter moyses . æ . mid mycelre blysse .
 and offrodon gode lác mid geleafan and sange . 384

[V.] Iudas ða hine bewende and wan wið ða hæðenan .
 forðan ðe hi woldon awestan þa iudeiscan .
 ac iudas hi ofer-feaht and aflymde hi æfre .
 and heora burga forbernde and hí to bysmore tawode . 388
 Efne ða on sumum dæge . sende man to iudan
 ærend-gewritu fram israhela ðeode .
 and cyddon þæt þa hæþenan hæfdon hi besetene .
 and ofslagen hæfdon sum þusend manna . 392
 Eac on oðre healfe him comon ærendracan to .
 of galileiscum lande heora lifes orwene .
 and cyddon þæt ða hæðenan him comon to gehwanon .
 and woldon hi fordón and adilegian heora eard . 396
 Iudas ða be-fran his geferan rædes .
 and cwæð to simone his ge-sceadwisan breþer .
 Geceos ðe nu fultum . and far to galilea .
 and gehelp ðinum magum ðe ða manfullan besittað . 400
 ic and ionathas min gingra broðor .
 farað to galááð to affigenne þa hæðenan .
 He gesette ða heafod-menn . to gehealdenne þæt folc .
 and bead þæt hi ne ferdon to nanum gefeohte 404
 ongean ða hæðenan oð þæt he ham come .
 Simon ða genam þreo ðusend mid him .
 and iudas and ionathas eahta þusenda .
 and symon feaht gelome . and aflymde ða hæðenan . 408
 and his magas ahredde wið heora reðnysse .
 and to lande gebrohte mid mycelre blisse .

384. A. *has* heora (*which* C. D. omit) *above* lác.

385. V. *in* C. D.; *not in* A. C. hine þa. U. wann.

387. C. D. aflemde.

388. C. for-bærnde; D. for-berndæ;

U. bærnde. D. bismære. C. U. tucode.

389. D. Æfre. C. sænde. D. iudam.

390. D. þeoda.

391, 392. D. *om.* hi besetene—hæfdon.

393. D. hcalfæ. C. ærend-dracon (!).

had commanded (men) to rear there, in the heathen wise. 380
 And they went thereunto, and did away the filth
 out of the house of God, and raised up the praise of God
 after Moses' law, with much joy,
 and offered to God sacrifice with belief and song. 384

§ V. 1 MACC. v. 1-68; and 2 MACC. xii. 39-45.

V. Judas then turned himself, and fought against the heathen,
 because that they wished to destroy the Jews;
 but Judas overcame them, and ever drove them away,
 and burnt up their cities, and treated them with insult. 388
 Verily, then, on a certain day, people sent to Judas
 written messages, from the people of Israel,
 and made known that the heathen had beset them,
 and had put to death about a thousand men. 392
 Eke, on the other side, messengers came to him
 from the Galilæan land, despairing of their lives,
 and told that the heathen came against them on all sides,
 and desired to overwhelm them, and destroy their country. 396
 Judas then asked his comrades for their counsel,
 and quoth to Simon, his discreet brother,
 'Choose thee now assistance, and go to Galilee,
 and help thy relations, whom the wicked ones harass. 400
 I and Jonathan, my younger brother,
 will go to Galaad to defeat the heathen.'
 He appointed then captains to keep the folk,
 and bade that they should not go to any fight 404
 against the heathen, till he should come home.
 Simon then took three thousand with him,
 and Judas and Jonathan eight thousand;
 and Simon fought often, and defeated the heathen, 408
 and delivered his kindred against their cruelty,
 and brought them to the land with much bliss.

395. C. coman.

396. C. adiligian; D. adylgian.

398. C. gescad-wisan.

400. D. help.

401. C. ginra broðer.

402. C. D. U. galaad. C. flegenne.
 D. hæpen.

403. C. D. sette; U. om. gesette.
 C. U. -men. C. gehealdene.

408. C. flemde.

Iudas éac ferde ¹ ofer iordanen ða éa
 geond þæt widgille wæsten . and gewylde ða hæðenan . 412
 He com þa to anre byrig bosór gehaten .
 on ðære wæron ða hæðenan þe hyndon his magas .
 þa he ealle ofsloh mid swurdes ecge .
 and ontende ða burh and tencgde him forð syððan . 416
 Efne ðæs on mergen him com swa mycel mennisc to
 þæt nan mann ne mihte ða meniu geríman .
 and begunnon to feohtenne fæstlice mid cræfte .
 and nyston þæt machabeus mid þam mannum wæs . 420
 þa ða iudas gehyrde þæra hæðenra gehlyd .
 and þæs feohtes hream . þa ferde he him hindan to
 mid ðrym scyld-truman . and sloh ða hæðenan
 oð þæt hi oncneowon þæt se cena iudas 424
 him wið-feohtende wæs . and wendon ða to horsum
 wiston þæt hí ne mihton machabeo wið-standan .
 On þam gefeohte wurdon eahta ðusend wera
 ofslagene þæs hæðenan folces . and ða opre æt-flugon . 428
 Iudas ða ferde feohtende wið þa hæðenan .
 and heora burga forbærnde . and hi bysmorlice ofsloh .
 þa com timotheus sum cene heretoga
 mid ormætre fyrde . and gesæt æt anum forða . 432
 Ac iudas him com to caſſice mid wæpnum .
 and ofer-ferdon ðone ford . and fuhton wið þa hæðenan
 swa swa his gewuna wæs . oð þæt hi wendon him fram
 and heora wæpna awurpon . and gewendon to anre byrig . 436
 ac iudas hi for-bærnde and þa burh samod .
 He genam ða his magas of ðam manfullan .
 mid wifum and mid cildrum . and gewendon him ham .
 þa wæs þær an mycel burh on heora wege middan . 440
 and næs nanes mannes fær on napre healfe þære byrig

412. C. D. westen ; U. westæn. C. menigu.
 gefelde [*for* gewylde].

416. U. onáldæ (*for* ontende).
 C. D. U. tengde.

417. C. D. U. morgen.

418. C. D. U. man. C. mæniu ; U. trumum.

419. C. feohtanne færlice.

420. D. þan. U. manna.

422. C. D. gefeohtes.

423. C. sceld-truman ; D. U. scyld-

¹ Leaf 144.

Judas also went over the river Jordan,
 across the vast desert, and subdued the heathen. 412
 He came then to a city, named Bosor,
 in which were the heathen that oppressed his kindred.
 All them he put to death with the edge of the sword,
 and set the city on fire, and hastened away afterwards. 416
 Verily, then in the morning there came against him so many men
 that no man might (at all) number the multitude,
 and began to fight firmly with craft,
 and knew not that Maccabeus was with the men. 420
 When Judas heard the noise of the heathen,
 and the shout of the fight, then went he behind them
 with three companies, and slew the heathen,
 until that they perceived that the keen Judas 424
 was fighting against them, and turned then to (their) horses;
 they knew that they could not withstand Maccabeus.
 In the battle there were eight thousand men
 slain, of the heathen folk, and the rest fled away. 428
 Judas then went, fighting against the heathen,
 and burned up their cities, and slew them reproachfully.

Then came Timotheus, a keen leader
 with an excessive army, and laid wait at a ford. 432
 But Judas came against him boldly with weapons,
 and passed over the ford, and fought with the heathen,
 as his custom was, until that they turned from him,
 and cast away their weapons, and went to a town; 436
 but Judas burned them up, and the town together.
 He took then his kinsmen from among the wicked ones,
 with wives and children, and they returned home.
 Then was there a great town, in the midst of their way, 440
 and there was no high-road on either side of the town

424. C. oncneowan. C. céne; U.
cene.

427. C. D. þusenda.

428. C. ofslægene. U. hæðenes.

432. C. forde.

433. U. wænum.

434. D. ofer-ferde.

436. D. ge-wændon; byrih.

438. D. U. manfullum.

439. C. D. cildum. C. U. gewende;
D. gewendan.

440. D. *places an after burh.*

441. D. *om. næs.* D. nannes; C.
nanre.

buton ðurh þæt port . and hi bædon ¹ða georne
 þæt hi mid friðe moston faran þurh ða burh
 þe hi forbugan ne mihton . ac ða burhware noldon 444
 þæs færes him getyðian . ac betyndon þa gatu
 mid micclum weorc-stanum . and truwodon to þam wealle .
 þa ne mihte iudas mete-leas þær abidan .
 ac het abrecan þone weall þeah þe he brad wære . 448
 Eodon ða ealle inn . and ofslogon ealle ða hæðenan .
 and [aweston] ða burh . and wendon him ham-werd
 oþ þæt hi comon ansunde to lande .
 and ge-offrodon heora lac þam lifigendan gode . 452
 þancigende his gescyldnysse þæt hi ealle gesunde
 comon eft to heora earde . of swa micelre frecednysse .
 Ac heora geféran æt ham fuhton unwærlice
 wið þa hæðenan leoda ofer iudan leafe 456
 þa hwile ðe he ute wæs . and wurdon ða ofslagene
 wel fela manna . ða ða hi fuhton buton wis-dome .
 Seo æftre bōc us sægð þæt hí on sumne sæl fuhton .
 þa wurdon hi sume beswicene mid gitsunge 460
 swa þæt hi feoh naman . and fracodlice [behyddon]
 on heora bosmum of ðam deofollicum biggencgum
 ongean godes . æ . and hi ealle ðær feollon
 þe þæt feoh behyddon on ðam gefeohte ofslagene . 464
 and heora geferan fundon þæt feoh on heora bosmum .
 and cwædon þæt god sylf ge-swutelode heora unriht .
 and heredon godes dom þe heora digle geopenode .
 Iudas gegaderode ða godne dæl feos . 468
 þæt wæron twelf þusend scyllinga eall hwites seolfres .
 and sende to hierusalem for heora synnum to offrigenne
 heora sawle to alysednysse þe ðær ofslagene wæron

444. D. U. burhwara.
 445. A. him (*altered to heom*); C.
 D. him. C. U. gata.
 446. C. miclum.
 448. C. D. U. to-brecan. D. weal.
 449. C. D. *om. second* ealle.
 450. C. D. aweston; A. awestan.
 D. wændon. C. -weard.

452. C. D. lifigendan.
 453. C. þanciende. D. -nesse. C.
 gesund.
 454. C. heara earde; fræced-. D.
 -nesse.
 455. D. gefera.
 457. C. D. U. þær [*for* ða].
 458. D. butan.

¹ Leaf 144, back.

except through the city, and then they prayed earnestly
 that they might in peace pass through the town,
 because they could not turn aside; but the burghers would not
 permit them the passage, but fastened the gate 445
 with great hewn stones, and trusted to the wall.
 Then would not Judas meatless abide there,
 but bade (them) break down the wall, though it was broad. 448
 Then went all in, and slew all the heathen,
 and destroyed the borough, and turned them homeward,
 until that they came safe to (their) land,
 and offered their offerings to the living God, 452
 thanking His protection that they all (thus) sound
 had come again to their country out of so great danger.
 But their comrades at home fought unwarily
 against the heathen people, transgressing Judas' leave, 456
 the while that he was away, and were then slain,
 very many men, when they fought without wisdom.

The Second Book tells us [2. Macc. xii. 39] that they
 fought on one occasion,
 when some of them were deceived with covetousness, 460
 so that they took spoil, and wickedly hid it,
 in their bosoms, of the devilish offerings,
 against God's law; and they all fell there
 that hid the spoil, slain in the battle. 464
 And their comrades found the spoil in their bosoms,
 and said that God Himself manifested their sin,
 and praised God's doom, who discovered their secrets.
 Judas then gathered a good deal of spoil, 468
 that amounted to twelve thousand shillings, all of white silver,
 and sent to Jerusalem to offer for their sins
 for the release of the souls of them that were there slain.

- | | |
|-------------------------------------|----------------------------------|
| 459. C. æftere. D. U. segþ. | men. |
| 460. C. besmitene. | 466. C. geswutelode; D. geswute- |
| 461. U. namon. C. D. behyddon; | lude. |
| A. behyddan; U. behyddden. | 467. D. digele. |
| 462. U. bosman. D. U. deofellicum | 468. U. ða gaderode. |
| biggengum. | 469. D. cal. |
| 463. D. þa [for ðær]. C. feollan. | 470. D. sende. C. offrienne; U. |
| 465. C. D. facn [for feoh]. U. bos- | ofrigenne. |

æwfæstlice under-standende be ure ealra æriste . 472
 buton hé gélyfde þæt hi æfter langum fyrste
 of ¹deaðe arisan sceoldon þe ðær ofslagene wæron .
 elles he offrode on idel his lác .
 ac he soðlice besceawode . þæt ða ðe mid soðre arfæstnysse 476
 on deape ge-endiað . þæt hi mid drihtne habbað
 þa selestan gife on þam soðan life .
 Hit is halig geðoht . and halwende to gebiddenne
 for ðam forð-farendum þæt hi fram synnum beon alyse . 480

[VI.] Hit sægð on þære æftran béc machabeorum þus .
 þæt timotheus ðe ær fleah æt ðam forða fram iudan .
 þæt he eft gegaderode oþerne here him to .
 and wolde mid wæpnum gewyldan þa iudeiscan . 484
 and com ða mid fyrde to gefeohte gearu .
 and machabeus se cena clypode to gode .
 and his geferan eac swa fultumes biddende .
 eodon þa of ðære byrig ge-bylde þurh god . 488
 and hi fengon togadere fæstlice mid wæpnum .
 Hwæt ða færllice comon fif englas of heofonum .
 ridende on horsum mid gyldenum gerædum .
 and twægen þæra engla on twa healfe iudan 492
 feohtende wæron . and hine eac bewerodon .
 and hi ealle fif fuhton mid iudan
 sceotiende heora flán and fyrene ligettas
 on ða hæðenan leoda . oð þæt hi licgende swulton 496
 twentig þusend manna and six hund ofslagene .
 Timotheus þa fleah mid fyrhte for-numen
 into anre byrig . and him æfter ferde
 iudas mid fultume . and fuhton wið-utan 500

472. D. U. eawfæstlice. C. -stan-
 denne. A. ealre (*corr. to ealra*); C.
 eallra; D. U. ealra.

473. C. D. U. he; A. hé.

474. C. arison.

477. C. geændiað.

478. D. U. selostan.

480. C. D. U. forðfarenum.

481. VI. in C. D. U.; *not in A.*
 D. U. segð.

482. C. her (*for ær*). C. forde (*corr.*
to forða); D. U. forde.

483. U. oðærne.

484. D. woldo mid his.

understanding religiously, concerning the resurrection of us all. 472
 Excepting he believed that they, after long delay,
 would arise from death, they who there were slain,
 otherwise he offered in vain his offering. '

But he verily considered that they that with true religion 476
 in death shall decease, that they with the Lord shall have
 the happiest gift in the true life.

It is a holy thought, and religious to pray
 for those who are departed, that they may be released from
 sins. 480

§ VI. 2 MACC. X. 24-38.

VI. It saith in the Second Book of Maccabees thus;
 that Timotheus, who before fled at the ford from Judas,
 that he again gathered a second army to him,
 and wished with weapons to subdue the Jews, 484
 and came then with an army, ready to fight;
 and Machabeus the bold cried to God,
 and his fellows also, praying for help.
 They went then from the city, emboldened by God, 488
 and they fought together firmly with weapons.
 Lo! then wonderfully came five angels from heaven,
 riding on horses with golden apparel,
 and twain of the angels on both sides of Judas 492
 were fighting, and eke defended him;
 and they all five fought on the side of Judas,
 shooting their arrows and fiery lightnings
 on the heathen people, till they, lying-down, died, 496
 twenty thousand men, and six hundred [horsemen] slain.
 Timotheus then fled, seized with fright,
 into a town; and after him went
 Judas with assistance, and fought without 500

485. U. furde. C. gefeohta (or -tu). þæra); C. D. þæra; U. þara. C. ængla.
 486. U. þe [for se]. C. cene clyo- D. U. healfa.
 pode.
 487. D. biddenda.
 489. C. U. togædere.
 490. C. ænglas.
 491. D. ridenda; orsum.
 492. U. twegen. A. þære (corr. to C. D. U. hund.
 495. A. sceotende, *corrected to*
 sceotiende; C. D. U. sceotende. U.
 furene. C. legettas.
 496. C. leode. D. liggenda.
 497. A. hund (*alt. 100* hundred);
 C. D. U. hund.

oð þæt hi ofer-wunnon and gewyldon þa burh .
 and timotheum acwealdon þær ðær he becropen wæs .
 and his broðor samod mid swurdes ege .
 Æfter þysum dædum hi þancodon drihtne . 504
 mid lofsangum and andetnyssum eallra þæra mærdæ
 þe he ðam iudeiscum gedyde for-oft .
 and him sige forgeaf . and siðe¹don ða hām .
 Gif hwa nu wundrige hu hit gewurpan mihte 508
 þæt englas sceoldon ridan on gerædedum horsum .
 þonne wite he to soþan þæt us secgað gehwær
 ða halgan godes béc þe ne magon beon lease .
 þæt englas oft comon cuðlice to mannum 512
 swilce on horse ridende . swa swa we hér rehton .
 Þa Iudeiscan wæron ða dyreste gode .
 on ðære ealdan . æ . forðan þe hi ana wurðodon
 þone ælmihtigan god mid biggencgum symle . 516
 oþ þæt crist godes sunu sylf wearð acenned .
 of menniscum gecynde of þam Iudeiscum cynne .
 of marian þam mædene butan menniscum fæder .
 Þa noldon hi sume gelyfan þæt he soð god wære . 520
 ac syrwdon embe his lif . swa swa he sylf geðafode ;
 Wæron swa-peah manega of þam [man]cynne . gode .
 ge on ðære ealdan . æ . ge eac on þære niwan .
 heah-fæderas . and witegan . and halige apostolas . 524
 and fela ðusenda þe folgiað criste .
 peah þe hi sume wunian wiðer-werde oþ þis .
 Hi sceolon swa-ðeah ealle on ende gelyfan .
 ac ðær losiað to fela on þam fyrste betwux . 528
 for heora heard-heortnysse wið þone heofonlican hælend .

501. In A, a second hi is added, in later hand.

502. U. þar ðar.

504. C. þancodan.

505. C. D. U. ealra. D. þera.

506. D. oft for.

507. U. siðodon.

508. D. gewurðon. U. om. mihte.

509. C. D. ænglas. U. sceoldan. A.

gerædum (corr. to gerædedum); C. D. U. gerædedum.

510. C. sæcgað. U. puts gehwar after béc in next line.

512. C. ænglas.

513. C. Hwilan (for swilce). U. riddende. C. D. ær; A. hér; U. her.

514. C. U. dyreste þa; D. dýriste þa.

¹ Leaf 145, back.



until they overcame them, and took the city,
and killed Timotheus, there where he had crept in,
and his brother together, with the sword's edge.

After these deeds, they thanked the Lord 504
with songs of praise and confessions of all the wonders
that He for the Jews did very often,
and gave them the victory; and then journeyed home.

If any one now should wonder how it might happen 508
that angels should ride on apparelled horses,
then let him know soothly that everywhere say to us
the holy books of God, that may not be false,
that angels oft came certainly to men 512

as riding upon horses, even as we have here related.
The Jews were the dearest to God
in the old law, because they alone honoured
the Almighty God with worship continually; 516
until Christ, God's son, was Himself conceived
of human nature, of the Jewish kin,
of Mary the maiden, without human father.

Then would not some (of them) believe that He was Very God, 520
but laid snares for His life, even as He Himself permitted.

There were however many good men of that nation,
both in the old law, and eke in the new.
patriarchs and prophets, and holy apostles, 524
and many thousands that follow Christ,
although some remain froward until now.

They shall, however, all finally believe,
but there shall perish too many, in the period between, 528
for their hardheartedness against the heavenly Saviour.

516. U. biggengum.

517. D. self (*and in* 521). C.
acænned; U. accenned.

518. U. on [*for* 1st of]. C. mæn-
niscum. C. *om.* of—cynne.

519. A. scā marian; *but* C. D. U.
omit scā [sancta].

520. D. his (*for* hi).

522. C. D. mancynne; U. mann-
cynne; A. cynne. C. goode; D. U.

góde.

523. C. *om.* first ge and ealdan.

524. C. apostolos.

526. A. U. wunian; C. wuniað;
D. wunigon. C. D. -wearde.

527. D. *om.* swa.

528. D. losað. A. fela (*alt. to*
feala); C. D. U. fela.

529. D. -heortnessæ; U. -heort-
nusse.

[VII.] Betwux þysum ferde se fore-sæda antiochus
to persiscre þeode mid micclum þrymme .
wolde þær ofer-winnan sume welige burh . 532
ac he wearð þanon afliged and fracodlice ætbærst .
and mid micelre angsumnysse of þam earde gewende
to babilonian werd . and him wearð þa gecyðd
hu iudas ofer-feaht his fynd mid wæpnum . 536
and hu he geclænsod hæfde þæt halige godes templ
fram eallum þam fylðum þe he fyrnlice þær arærde .
wearð þa geang¹sumod and eac ge-untrumod
forðam þe him god gram wæs . and he grimetode egeslice . 540
secgende and seðende þæt him swa gelumpen wæs .
forðan ðe he godes templ . tawode to bysmore .
and ða geleaffullan wolde of heora lande adylegian .
Him weollon þa wurmas of ðam [gewitnodan] lichaman . 544
and he stānc swa fūle þæt man hine ferian ne mihte .
and he ða yfele and earmlice ge-endode
on ælfremedom (*sic*) earde to þam ecan witum .
and his sunu eupator æfter him rixode . 548
Se wearð eac ongebroht þæt he ofslean wolde
þa geleaffullan iudei . þe gelyfdon ða on god .
Hi gelyfdon þa on þa ealdan wisan . on þone ælmihtigan god
þeah ðe hi sume wið-socon siðþan þone hælend . 552
and eac swa ofslogon swa swa he sylf wolde .
Hwæt ða eupatór antioches sunu
gegaderode his fyrde fyrran and nean .
and sende hund-teontig þusenda gangendra manna . 556
and twentig þusenda gehorsedra manna .
and þrittig ylpas ealle getemode .

530. VII. in C. D. U. ; not in A.
U. ðe (*for se*).

531. C. miclum.

532. D. -winnen.

533. C. þanan.

534. C. D. U. ancsum-.

535. C. U. weard. C. D. U. gecyð.

538. D. yflum [*for þam fylðum*].

539. C. wearða (!) C. U. geanc-
sumod.

540. C. D. U. forðan. D. gegrim-
metode.

541. C. sæcgende.

542. C. tempel. D. bysmere.

543. C. gelefdon.

544. D. weollan. C. U. wyrmas.
C. D. U. gewitnodan ; A. gewitnodon.
C. lichoman.

547. C. D. ælfremedum ; U. ælfre-
mede. C. *écum* ; U. *ecum*.

¹ Leaf 146.

§ VII. 1 MACC. vi. 1.-vii. 4; *see also* 2 MACC. ix. 1-11.

VII. About this time went the foresaid Antiochus
to the Persian people with great strength;
he would there overcome a wealthy city; 532
but he was chased thence and shamefully escaped,
and with much anxiety out of the country turned
towards Babylon; and it was there told him
how Judas overcame his enemies with weapons, 536
and how he had cleansed the holy temple of God
from all the abominations that he formerly set up there.
He was then vexed, and eke afflicted with sickness,
because God was angry with him, and he raged terribly, 540
saying and affirming that it had so happened to him,
because that he treated God's temple reproachfully,
and would destroy the faithful ones out of their land.
Then worms rose out of him, out of his afflicted body, 544
and he stank so foully that no one could carry him,
and he then evilly and miserably ended (his life),
in a foreign land, (going) to eternal torments;
and his son Eupator reigned after him. 548
He was likewise inclined so that he wished to slay
the believing Jews, who believed then in God.
They believed then, in the old manner, in Almighty God,
though that some of them [afterwards] denied the Saviour, 552
and even so slew (Him), as He himself desired.
Well then, Eupator, Antiochus' son,
gathered his army far and near,
and sent a hundred thousand of marching men, 556
and twenty thousand of mounted men,
and thirty elephants, all tamed,

549. U. þe (*for* Se). C. gebroht.

550. D. gelefdon.

551. U. *om. first þa.*

552. C. D. U. *insert* syððan *before*
wiðsocon; D. *repeats* siþðan *where*
A has siþðan.

553. A *adds* hine, *above the line,*
after swa. D. self.

554. U. antiochus.

555. C. D. ferde. C. D. U. feorran.
D. U. near (*wrongly*).

556. U. -tweontig.

557. C. xxx; D. twenti. C. þu-
sendra.

558. D. þritig. U. ylþas, *glossed*
elefanþ.

and to wige gewenode mid wundorlicum cræfte .
 Fif hund gehorsedra manna ferdon mid ælcum ylpe . 560
 and on ælcum ylpe wæs an wig-hus getimbrod .
 and on ælcum wig-huse wæron þrittig manna
 feohtende [mid cræfte] . and mid ge-cneordnysse farende
 Sumum menn wile þincan syllic þis to gehyrenne . 564
 forþan þe ylpas ne comon næfre on engla lande .
 Ylp is ormæte nyten mare þonne sum hus .
 eall mid banum befangen binnan þam felle
 butan æt ðam nauelan . and he næfre ne lið . 568
 Feower and twentig monða gæð seo modor mid folan .
 and þreo hund geara hi libbað gif hi alefede ¹ne beoð .
 and hi man mæg wenian wundorlice to ge-feohte .
 Hwæl is ealra fixa mæst . and ylp is eallra nytena mæst . 572
 ac swa-þeah mannes gescead hi mæg gewyldan .
 þa hæðenan ða ferdon to ðam gefeohte swyðe .
 and mid mór-berium gebyldon þa ylpas .
 forðan þe mór-berian him is metta leofost . 576
 þær wæs swyðe egeslic here þæra hæðenra manna .
 ac swa-ðeah iudas heom eode to mid wige .
 and ofsloh þær sona six hund wera .
 and an his geferena eleazarus hatte 580
 arn to anum ylpe þe ðær [ænlicost] wæs .
 wende þæt se cyning wære on ðam wig-huse ðe he bær .
 he arn mid atogenum swurde betwux þam eorode middan .
 and sloh æfre on twa healfa þæt hi sweltende feollon 584
 oð þæt he to þam ylpe com . and eode him on under .
 stang ða hine æt ðam nauelan þæt hi lagon ðær begen .
 heora egðer oðres slaga . and iudas siððan ge-wende

559. U. wunderlicum.
 562. D. U. þritig. C. D. U. wera
 [for manna].
 563. C. D. U. mid cræfte; A. om.
 D. -nesse.
 564. D. U. men. U. sellic. C. ge-
 heranne.
 565. C. ængle; D. ængla.
 566. D. þone.

567. D. eal; befangum (!).
 568. C. buton. D. þan. C. D. U.
 nafelan.
 569. C. xxiii.
 570. C. gæra.
 571. C. D. U. wænian. D. wunder-
 572. C. D. U. ealra; A. ealre, al-
 tered to ealra. D. ealra (for eallra).
 573. C. gescað.

¹ Leaf 146, back.

and trained to war with wonderful craft.

Five hundred mounted men went with each elephant, 560
and on each elephant was a war-house built,
and in each war-house were thirty men,
fighting with craft and going with eagerness.

To some men it will seem strange to hear this, 564
because that elephants have never come to England.

An elephant is an immense beast, greater than a house,
all surrounded with bones, within the skin,
except at the navel, and he never lies down. 568

Four and twenty months goeth the mother with foal;
and three hundred years they live, if they be not crippled;
and man may tame them wonderfully for battle.

The whale is of all fishes greatest, and the elephant is of all
beasts greatest, 572

but nevertheless man's skill may tame them.

The heathen then went to the battle swiftly,
and with mulberries emboldened the elephants,
because mulberries are to them the pleasantest of food. 576

There was a very terrible army of the heathen men,
but nevertheless Judas went against them with war,
and slew there soon six hundred men;
and one of his comrades, Eleazar he hight, 580

ran to an elephant that was the most excellent there,
weened that the king was in the war-house that he bare.
He ran with drawn sword through the midst of the band,
and slew ever on both sides, so that they fell dying, 584
until he came to the elephant, and went under him,
pricked (him) then at the navel, so that they both lay there,
each one the other's slayer; and Judas afterwards returned

575. U. mórberigum. D. gebyldum.

576. C. mor-berian; D. U. morberigan. A. mette (*corr. to metta*); U. metta; C. meta; D. mete. C. U. leofast.

578. A. him, *alt. to heom*; C. D. U. him. U. wigge.

579. D. ofslog.

580. C. gefera.

581. C. D. U. ænicost; A. enlicost.

582. U. *om. wende*. U. ðe (*for se*).

583. C. anum [*for atogenum*]. A. midden (*corr. to middan*); C. D. U. middan.

584. D. U. healfa; C. healfe; A. healfe (*corr. to healfa*). U. swultende. C. feollan.

586. *After* ða A. has hine (*which* C. D. U. *omit*) in the margin. U. nafelan. C. *om. hi*.

587. C. U. ægðer.

into hierusalem mid ealre his fyrde . 588
 and weredon hi cenlice wið þone onwinnendan here .
 oð þæt se cynincg feng to friðe wið hi
 be his witena ræde . ac he hit hraðe tobræc .
 He cyrde ða ham-werd mid his here-lafe . 592
 and hine ofsloh sona sum sigefæst þegen
 demetrius gehaten . and hæfde his rice
 on antiochian byrig . and þær abutan gehwær .

[VIII.] Hwæt þa alchimus se arleasa sacerð 596
 wrehte mid leasungum his leode to þam cyninge .
 and se cyning demetrius þam manfullan gelyfde .
 and geswencte ða iudeiscan . oð þæt he sende him to
 nicánor his ealdor-man þæt he hi ealle fordyde . 600
 Nicánor þa ferde mid fyrde to hierusalem .
 and sende to iudan mid swicdo¹me and cwæð .
 Ne com ic for nanum gefeohte ac for freondscipe to eow .
 and cyste ða iudan . and his cempa wæron 604
 gearwe to genimenne iudan on bendum .
 Iudas þa under-geat heora wælhreowan swicdom .
 and wende him fram sona . and nolde hine geseon .
 Nicánor þa oncneow þæt his facn cuð wæs . 608
 began ða to feohtenne færllice wið iudan .
 oð þæt þær feollon of his fyrde fif ðusend manna .
 and þa oðre ætflugon afyrhte for iudan .
 Nicanor þa sceawode salomones templ . 612
 and swor þurh his godas þæt he þæt godes hus
 wolde mid fyre forbærnan butan him man betæhte
 iudan gebundene to bismorlicum deaðe .
 wende him swa awæg wodlice geysrod . 616

588. D. ferde.
 590. C. cyning; U. cyng. D. feong.
 591. U. witene. C. U. raðe.
 592. C. cerde; D. cyrd. U. ham-
 weard. C. om. lafe.
 593. C. þeng (sic).
 594. U. ins. he before hæfde.
 595. U. gehwær.

596. VIII in C. D. U.; not in A.
 U. ðe (for se).
 597. U. wreigde. C. leasunga; D. U.
 læasunge. D. U. leoda. U. cyninga.
 598. U. ðe cyng.
 599. C. geswæncte. D. sænde.
 600. C. om. hi. C. D. U. insert
 mid before ealle.

¹ Leaf 147.

unto Jerusalem, with all his army, 588
 and they defended themselves keenly against the conquering army
 until the king instituted peace with them
 by his counsellors' advice; but he quickly brake it.
 He turned then homeward with the remnant of his army, 592
 and soon a victorious thane slew him,
 named Demetrius, and possessed his kingdom
 in the city Antioch, and everywhere thereabout.

§ VIII. 1 MACC. vii. 5-viii. 17.

VIII. Moreover Alcimus, the impious priest, 596
 accused with lyings his people to the king;
 and the king Demetrius believed the wicked one,
 and afflicted the Jews until he sent to them
 Nicanor his alderman, that he might destroy them all. 600
 Nicanor then went with a host to Jerusalem,
 and sent to Judas with deceit, and quoth,
 'I have not come for any battle, but for friendship to you,'
 and kissed then Judas, and his champions were 604
 ready to take Judas in bands.
 Judas then perceived their cruel deceitfulness,
 and turned from him soon, and would not see him.
 Nicanor then perceived that his guile was known, 608
 began then to fight suddenly against Judas,
 until there fell of his army five thousand men,
 and the rest fled, affrighted because of Judas.
 Nicanor then beheld Solomon's temple, 612
 and swore by his gods that he the house of God
 would burn up with fire, except one should give up to him
 Judas bound, to shameful death;
 (and) so turned him away, madly enraged. 616

602. C. sænde.
 603. C. D. U. gefeohte; *written*
above the line in A. U. fryndscipe.
 604. C. D. cæmpan.
 605. U. gearuwe. C. D. genimene;
 U. ninenne. C. D. bændum.
 606. C. -gæt. D. weal-.
 607. C. D. U. *omit the second* and.

609. C. *om.* ða.
 610. C. D. feollan. C. ferde.
 613. D. godes (*twice*).
 614. U. forbærnen. C. D. buton.
 C. betahte.
 615. C. D. U. gebundenne.
 616. C. wænde. C. on weg; U.
 aweg.

Hwæt ða sacerdas ða mid swyðlicre heofunge .
 bædon þone ælmihtigan god . þæt he his agen hus gescylde
 wið þone arleasan . and hine ardlice forðyde .
 Nicanor þa eft genam oðre fyrde of sirian . 620
 wolde his gebeot mid weorcum gefremman .
 and iudas him com to . mid þrim ðusend cempum .
 and gebæd hine to gode gebigedum limum þus .
 Drihten . þu þe asendest þinne scinende engel . 624
 þa ða syrian kynincg sende þurh his heretogan
 on ærend-gewritum þe tallice word .
 and se engel ofsloh þa on anre nihte of heom
 an hund þusend manna . and hund-eahtatig þusenda . 628
 to-brýt nu swa ic bidde þisne breman here
 ætforan urum gesihðum . þæt men magon geseon þine mihte on heom .
 Hi fengon þa togædere fæstlice mid wæpnum .
 and nicanor æt fruman feoll þær ofslagen . 632
 and his here awearp heora wæpna and flugon .
 ac iudas him folgode fæstlice mid wæpnum .
 and bicnode gehwanon mid blawunge him fultum .
 oð þæt hi man gynde ongean eft to iudan . 636
 and hi ealle ofslogon þæt ðær an ne belaf .
 Namon þa heora wæpna and heora gewæda mid heom .
 and nicanóres heafod and his swyðran hand .
 and setton þa to tacne for his teon-rædene . 640
 and pancodon þa gode þearle mid wurðmynte .
 Wunodon ða on sibbe sume hwile æfter ðam .
 and iudas þa sende mid sibbe to rome
 gecorene ærendracan wolde [cuðlæcan] wið hi . 644
 forðan þe romanisce witan wæron ða mihtige .
 and rædfæste on weorcum . and ofer-wunnan heora fynd .

618. C. agon; D. agan.
 620. D. ferde. C. os (*for* of).
 622. D. þreom. C. cæmpum.
 623. C. leomum.
 624. C. D. U. scinendan.
 625. D. þa þe. C. cyng; D. U.
 cyning.
 627. U. þe (*for* se). C. ængl. A.

him (*corr. to* heom); D. him; U.
 hym. C. *om. from* of heom *to* eahta-
 tig *in next line*.

628. *an to* manna *added in A. after-*
wards over a blank space; C. *omits*;
 D. *has* hund-teontig þusenda. 7 hund-
 eahtetig þusenda; U. *has* hun-tweontig
 ðusenda 7 hund-eahtetig, &c.

Thereupon the priests with excessive mourning
 prayed the Almighty God that He would shield His own house
 against the impious one, and would quickly destroy him.
 Nicanor then again took another army from Syria; 620
 he desired to execute his threat with works;
 and Judas came to him with three thousand warriors,
 and prayed to God with bent limbs thus.
 'Lord, thou that sentest thy shining angel, 624
 when the king of Syria sent by his leaders
 in written messages a reproachful word to Thee,
 and the angel slew them, in one night, of them
 a hundred thousand men and eighty thousand, 628
 destroy now, I pray Thee, this furious army
 before our faces, that men may see Thy might over them.'
 They then joined battle together quickly with weapons,
 and Nicanor at the first fell there slain, 632
 and his host cast away their weapons, and fled.
 But Judas followed them quickly with weapons,
 and summoned on all sides with blowing [of trumpets] assistance
 to him,
 until that they drove(?) them back again to Judas, 636
 and slew them all, that there remained not one.
 They took then their weapons and their garments with them,
 and Nicanor's head and his right hand,
 and set them for a token, for his injury (to them), 640
 and thanked God then exceedingly with worship.
 They dwelt then in peace some time after that,
 and Judas then sent, with peace, to Rome
 chosen messengers; he would have friendship with them, 644
 because the Roman senators were then mighty,
 and prudent in works, and overcame their enemies.

629. C. þeosne.
 630. D. mihta; U. mihto. A. him
 (*alt. to* heom); *rest* him.
 631. U. togadere.
 632. C. D. feol.
 634. C. folgade; *om.* mid.
 635. C. gehwanan.
 636. D. him (*for* hi). C. gende
 (*glossed* draf); D. ginde.
 637. C. ofslogan; nan (*for* an).

638. C. Naman. A. him (*alt. to*
 heom); C. D. U. him.
 641. C. þancoden. D. wurðimente.
 642. D. Wunoden; U. Hi wune-
 don.
 644. C. D. cuðlæcan; A. cuðlæcen;
 U. gecyðlican.
 645. C. weotan.
 646. C. D. U. oferwunnon. C. feond.

[VIII.] Hit wearð gecyðð syððan þam cynincge demetrio
 þæt nicanor feol and eall his folc mid him . 648
 þa wolde he git sendan and ofslean þa iudeiscan .
 and funde ða bachidem se wæs mid bealuwe afylled .
 and alchimum mid him þone arleasan sacerð .
 and sende hi mid ge-fylce to iudeiscum folce . 652
 Hi comon ða færlice mid gefeohte to iudan
 and his ge-feran eargodon butan eahta hund mannum
 þe him mid fuhton wið þone feondlican here .
 þa cwædon his geferan þæt hi fleon woldon . 656
 forðan þe heora werod wæs gewanod mid þam fleame .
 and woldon heom beorgan wið þone breman here .
 þa andwyrde iudas . swa swa he eall cene wæs .
 Ne ge-wurðe hit na on life . þæt we alecgan ure wuldor 660
 mid earh-licum fleame . ac uton feohtan wið hí .
 and gif god swa fore-sceawað . we sweltað on mihte
 for urum gebroðrum butan bysmorlicum fleame .
 Hi comon þa to-gædere . and begunnon to feohtenne 664
¹ on twam gefylcum forð eallne ðone dæg .
 and iudas þa beseah to þære swyðran healfe
 þæt þa wæron strængran . and stop ðyder sona
 mid ðam anrædystum mannum þe him mid fulhton 668
 and todrifon þone ende . ac him æfter eode
 þæt oðer gefylce . mid gefeohte hindan
 and feollon ða on twa healfe on þam gefeohte manega
 and iudas eac feoll . and þa oðre ætflugon . 672
 þa gelæhton his gebroðra his lic of ðam wæle .
 and bebyrigdon on modín to mathathian his fæder .
 and ealle folc hine beweop on ða ealdan wisan .

647. VIII. *in* C. D.; IX. *in* U.;
not in A. C. U. gecyð; D. þa gecyð.
 C. D. U. cyninge.

648. U. feoll. C. U. his folc eall;
 D. his folc eal.

649. C. sendon.

650. C. fulde(!). U. ðe (*for* se).
 C. bealewe; D. bealwe.

653. C. Hio. D. iudam.

654. C. D. U. buton. C. D. U.
 manna.

655. D. feondlice.

657. C. weorod; D. *om*.

658. A. him (*alt. to* heom); C.
 hiom; D. U. him. C. D. U. gebeorgan.

659. U. 7wurde. D. eal.

660. C. U. wurðe.

661. D. eardlicum. C. feohton.

¹ Leaf 148.

§ IX. I MACC. ix. 1-22.

IX. It was afterwards told the king Demetrius,
 that Nicanor fell, and all his folk with him. 648
 Then would he yet send and slay the Jews,
 and found then Bacchides, who was filled with wickedness,
 and Alcimus with him, the impious priest,
 and sent them with a troop to the Jewish folk. 652
 They came then suddenly with battle against Judas,
 and his companions were slothful, except eight hundred men,
 that fought with him against the hostile host.
 Then quoth his companions that they would flee, 656
 because their company was diminished with the flight (of the rest),
 and would save themselves against the furious army.
 Then answered Judas, as he was wholly bold,
 'Let it never happen in our lives, that we lay aside our glory 660
 with slothful flight, but let us fight against them;
 and if God so foreordains, we shall die in our might
 for our brethren, without shameful flight.'
 They came then together, and began to fight 664
 in two troops, throughout the whole day,
 and Judas then looked to the right side,
 that they were the stronger, and advanced thither soon
 with the most hardy men, that fought with him, 668
 and chased that end (of the army), but after him went
 the other troop, with battle, behind (him);
 and there fell then on both sides many in the battle,
 and Judas fell also, and the rest fled away. 672
 Then his brothers brought his body out of the carnage,
 and buried it in Modin, beside Mattathias his father,
 and all the people mourned him, in the ancient manner.

662. U. fore-scewað. U. swyltað.
 663. C. D. buton bysmer-.
 664. U. to-gadere.
 665. D. gehwilcum (*for* gefylcum).
 C. D. U. ealne.
 666. C. U. om. þa.
 667. U. strengran.
 668. D. andrædestum.
 669. D. to-drifen. C. ðonne ænde.

671. D. healfa.
 672. D. feol.
 673. C. gelehten; U. geleah-ton.
 C. lic.
 674. C. bebyrgdon. U. *ins. hine*
bef. on. ðare byrig added above in A.
after on. C. mathian. D. mathathiam.
 675. D. eal; U. eall. U. bewéop.

Ne synd swa-þeah awritene þæs ðe wyrd-writeras sæcgap . 676
 ealle iudan gefeoht for his freonda ware .
 and ealle ða mihte þe he mærlíce gefremode
 his folce to gebeorge . swa swa us béc secgað .
 Menig-fealde wæron his micclan gefeoht . 680
 and he is eall swa halig on ðære ealdan gecyðnyse .
 swa swa godes gecorenan on ðære godspel-bodunge .
 forðan þe he æfre wan for willan þæs ælmihtigan .
 On þam dagum wæs alyfed to alecgenne his fynd . 684
 and swiþost ða hæðenan þe him hetole wæron .
 and se wæs godes ðegen þe ða swiðost feaht
 wið heora onwinnendan to ware heora [leoda] .
 ac crist on his tocyme us cydde oðre ðincg . 688
 and het us healdan sibbe . and soðfæstnyse æfre .
 and we sceolon winnan wið þa wælhreowan fynd .
 þæt synd ða ungesewenlican . and þa swicolan deofla
 þe willað ofslean ure sawla mid leahtrum . 692
 wið ða we sceolon winnan mid gastlicum wæpnum .
 and biddan us gescyldnyse simle æt criste .
 þæt we moton ofer-winnan þa wælhreowan leahtras .
 and þæs ¹deofles tiltinge . þæt he us derian ne mæge . 696
 Þonne beoð we godes cempa on ðam gastlican gefeohte .
 gif we ðone deofol forseop þurh soðne geleafan .
 and þa heafod-leahtras þurh gehealtsumnyse .
 and gif we godes willan mid weorcum gefremmað . 700
 þæt ealde godes folc sceolde feohtan þa mid wæpnum .
 and heora gewinn hæfde haligra manna getacnunge .
 þe to-dræfað þa leahtras and deofla heom fram
 on ðære niwan gecyðnyse þe crist sylf astealde . 704
 Secgað swa-þeah lareowas þæt synd feower cynna gefeoht .

676. U. sund. D. -writeres. D. U. ælmihtigan.
 secgað.

678. C. D. U. mihta.

679. C. sæcgað.

680. C. Manig-fealda; mycele.

681. D. eal; -nesse.

682. C. -bodunga.

683. C. U. wann. A. has godes
 added above, after ælmihtigan. D.

684. C. feond. U. his feond to alec-
 genne.

685. C. D. hetele; U. hétele.

686. U. ðe (*for se*).

687. C. D. leoda; A. U. leode.

688. C. D. U. þing.

689. U. healden. D. -nesse.

691. D. -licen. U. swicelan.

¹ Leaf 148, back.

Nevertheless are not written, according as historians say, 676
all the battles of Judas, for the defence of his friends,
and all the mighty deeds which he illustriously performed,
for the defence of his people, as the books tell us.

Manyfold were his great battles; 680

and he is as holy, in the Old Testament,
as God's elect ones, in the Gospel-preaching;
because that he ever contended for the will of the Almighty.

In those days he was permitted to defeat his enemies, 684

and especially the heathen, that were angry against him;
and he was God's thane, that most often fought
against their conquerors, in defence of their people.

But Christ, at His coming, taught us another thing, 688

and bade us hold peace and truthfulness ever;

and we ought to strive against the cruel enemies,
that is, the invisible ones, and the deceitful devils,

that wish to slay our souls with vices. 692

Against them we should fight with ghostly weapons,
and pray for protection for us, continually, of Christ,
that we may overcome the cruel iniquities,

and the devil's enticement, that he may not harm us; 696

Then shall we be God's champions in the spiritual battle,
if we despise the devil, through true belief,

and the chief vices [cardinal sins], through self-control,

and if we perform God's will with our works. 700

The ancient people of God had to fight then with weapons,

and their contest had the signification of holy men

who drive away vices and devils from them

in the New Testament, that Christ Himself appointed. 704

Nevertheless teachers say that there are four kinds of war;

692. A. sawle (*alt. to sawla*).

693. C. sculan.

694. D. -nesse. C. D. symble.

695, 699. D. leahtres.

696. U. mage.

697. C. D. U. beo. C. cæmpan.

698. U. deofel.

699. C. U. geheald-. D. -nesse.

701. C. D. U. om. godes. C. scolde.

D. *inserts þam after mid.*

702. D. gewin. C. -nunga.

703. C. to-dræfeð. C. hleahtres.

C. D. U. deoflu. A. him (*corr. to heom*); C. D. U. him.

704. C. D. self. C. astelde.

705. A. *has on above, after synd (for syndon)*; but C. D. U. *omit it.*

A. cynne (*alt. to cynna*).

iustum . þæt is rihtlic . *iniustum* . unrihtlic .

ciuile . betwux ceaster-gewarum . *Plusquam ciuile* . betwux sib-
lingum .

Iustum bellum . is rihtlic gefeoht wið ða reðan flot-menn . 708
oppe wið oðre þeoda þe ead willað fordón .

Unrihtlic gefeoht is þe of yrre cymð .

þæt þridde gefeoht þe of geflite cymð .

betwux ceaster-gewarum is swyðe pleolic .

712

and þæt feorðe gefeoht þe betwux freondum bið .

is swiðe earmlic and endealas sorh .

[X.] Israhela folc þa anmodlice geceas

ionatham his broþor biddende þæt he wære

716

heora heafod . and here-toga wið þa hæpenan þeoda .

and he feng ða to ealdor-dome . swa swa hi ealle bædon .

and werode hi manega gear wið þone onwinnendan here .

and wip bachidem feaht þe his broþor ofsloh .

720

and þær sige gefór . and ofslóh þær an þusend ;

þa wolde alchimus se arleasa sacerð

to-brecan godes templ mid teonfullum gramam .

ac hine sloh god sona mid swyðlicum paralisyn .

724

swa þæt he dumb wæs . and to deaðe ¹gebroht .

and mid mycelum tintregum his teonfullan gast

of ðam lichaman forlét to langsumum witum .

Ionathas wunode on wurðmynte ða lange .

728

and cynegas hine wurðodon mid wordum and gifum .

and he sige geferde on manegum gefeohtum .

and æfre wæs winnende embe godes willan .

and eac his lif forlét for his leode ware .

732

Symon þa syððan snoterlice geheold

707. D. -warum.

708. U. *om.* reðan. C. U. flotmen.

709. C. heora þeoda; D. oðre þeode.

710. C. D. U. becymð.

711. A. is, *added above, before* þe;
C. D. U. is. C. flite.

712. C. -warum.

713. D. gefeoht is, *but see next*
line; C. feoht.

714. C. ændealas sorhg.

715. X. *in* C. D. U.; A. *om.*

716. C. D. U. Ionathan. D. bid-
denda. U. *om. from* he to and *in*
l. 718.

¹ Leaf 149.

justum, that is, just; *injustum*, that is, unjust;
civile, between citizens; *plusquam civile*, between relatives.
Justum bellum is just war against the cruel seamen, 708
 or against other peoples that wish to destroy (our) land.
 Unjust war is that which comes of anger.
 The third war, which comes of contention
 between citizens, is very dangerous; 712
 and the fourth war, that is between friends,
 is very miserable, and endless sorrow.

§ X. 1 MACC. ix. 28—xvi. 24.

X. The people of Israel then unanimously chose
 Jonathan his brother, praying that he would be 716
 their head and their leader against the heathen people;
 and he took then the leadership, as they all prayed him,
 and defended them many years against the invading army,
 and fought with Bacchides, who slew his brother, 720
 and obtained there the victory, and slew there a thousand.
 Then would Alcimus, the impious priest,
 destroy God's temple with irritable wrath;
 but him soon God struck with an excessive paralysis, 724
 so that he was dumb, and brought to death,
 and with many torments his irritable spirit
 out of his body he let loose, to long-enduring punishments.
 Jonathan dwelt in worship then a long while, 728
 and kings honoured him with words and gifts,
 and he obtained victory in many battles,
 and ever was contending concerning God's will,
 and eke gave up his life for his people's defence. 732

Simon then afterwards prudently protected [1 Macc. xiii. 8]

717. C. peode.
 718. D. om. ealle.
 719. D. werede. C. managa.
 720. C. wið ða; feoht.
 721. A. *has manna abore, after*
busend; but C. D. U. *omit it.*
 724. C. paralisen.
 725. C. dum.

726. C. myclum.
 727. C. lichoman.
 728. D. wunodo. C. wyrðmynte.
 729. U. cyningas. C. wurðedon.
 731. C. ymbe.
 732. C. leoda wære.
 733. D. snotorlice gecheolt.

þone iudeiscan eard æfter ionathan his brøðer .
 and on eallum his dagum ne derode him nan man .
 ac wunodon æfre on sibbe on symones dæge . 736
 oþ þæt he on ende eac wearð ofslagen
 swa swa his gebroðra for soðfæstum biggengum .
 and for heora leoda ware . ac hi lybbað on eenysse
 mid þam heah-fæderum for heora hylde wið god . 740
 Iohannes wæs geciged þæs symones sunu
 se wæs æfter his fæder ðæs folces heretoga .
 and hi hlysfullice geheold wið þa hæðenan ðeoda
 on eallum his life . and þæt land bewerode . 744

[XI.] We habbað forlætan for þysre langsuman race .
 an wundorlic ðing . þe we willað secgan nu .
 On ðam dagum þe hierusalem and eall iudea-land
 wunode on sibbe . þa wæs þær sum sacerd 748
 onias gehaten haliges lifes mann .
 and seleucus cynincg sende fela laca .
 on golde . and on seolfre . to þam godes temple
 of asian lande þæs easternan rices . 752
 and wide of middan-earde man wurðode þæt templ .
 and onias se arwurða wolde mid ðam lacum
 widewan and steop-bearn bewerian wið hunger .
 þa ferde sum leogore and belæwde þæt feoh . 756
 sæde þam ealdor-menn appollonius ¹ geciged .
 þæt þæt feoh mihte becuman ðam cyninge to handa .
 and se ealdor-mann sona hit sæde þam cyninge .
 Hwæt ða se cynincg sende sona ænne þegen 760
 heliodorus gehaten to ðam halgan temple .

| | |
|---|--|
| 734. U. brøðer. | 743. C. þeode. |
| 735. C. derede. | 744. C. om. and. C. bewerede. |
| 736. C. wunoden; D. wunodon; U. wonodon. C. D. U. life (<i>for</i> dæge). | 745. XI. <i>in</i> C.; A. D. om.; U. <i>ins. at</i> l. 741. C. U. forlæten; D. for- læton. D. langsumum. |
| 737. C. ænde. D. warð. | 746. D. U. wunderlic þing. C. U. writan; D. awritan (<i>for</i> secgan). |
| 738. D. biggengum; U. bigengum. | 747. C. ealle; D. eal. |
| 739. C. om. and. D. -nesse. | |
| 741. C. suna. | |

¹ Leaf 149, back.

the Jewish country after Jonathan his brother,
 and in all his days no man harmed them,
 but they ever dwelt in peace in Simon's day, 736
 until that he at last was also slain,
 even as his brothers, for true worship,
 and for their people's defence; but they live to eternity
 with the patriarchs, for their fidelity towards God. 740
 John was chosen, the son of Simon [1 Macc. xvi. 21],
 who was, after his father, the people's leader,
 and gloriously protected them against the heathen people
 throughout all his life, and defended the land. 744

§ XI. 2 MACC. iii. 1-40.

XI. We have passed over, because of this long narrative,
 a wonderful thing that we will say now.
 In the days when Jerusalem, and all the land of Judæa
 dwelt in peace, there was a certain priest, 748
 Onias named, a man of holy life.
 And Seleucus the king sent many offerings,
 in gold and in silver, to the temple of God,
 from the land of Asia, the Eastern kingdom, 752
 and far through the world men honoured the temple.
 And Onias the venerable would with the offerings
 protect against hunger widows and step-children [orphans].
 Then came a certain liar, and betrayed the treasure, 756
 said to the governor, called Apollonius,
 that the treasure might come to the hand of the king;
 and the governor soon said it to the king.
 Thereupon the king sent soon a thane, 760
 Heliodorus named, to the holy temple,

749. C. onnias. C. halias. C. D.
 U. man.

750. C. D. U. cyning. C. sænde.
 C. feala.

751. U. seolre.

752. C. þas.

753. C. for (*for* of).

754. C. onnias. D. lace.

756. C. D. U. leogere.

757. C. D. ealdor-men. U. gecly-
 pod.

758. U. *om.* to handa.

759. C. ealdor-man; D. aldor-man.
 U. *om.* *this line.*

760. U. þe (*for* se). C. D. cyning;
 U. cyng.

þæt he feccan sceolde þæt feoh mid reaf-lace .
 He com þa mid werode . and wolde þæt feoh habban .
 and se sacerd onías . sæde þæt hit wære 764
 widewena big-leofa . and wanhafolra manna .
 of godra manna ælmyssan ðam ælmihtigan to lofe .
 and þa sacerdas feollon ætforan þam weofode
 biddende þone ælmihtigan god þæt he gehulpe his ðeowum . 768
 Heliodorus ða gemynte þa maðmas to genimenne .
 ac þær wearð gesewen swutol godes wundor
 swa þæt his geferan feollon geunmihte .
 and mid fyrhte fornumene færlíce þurh god . 772
 and ðær com ridende sum egeful ridda .
 and him mid siðedon twægen scinende englas
 mid wundorlicre wlite swa he sylf wæs geglenged .
 and þæt heofonlice hors þe se heah-engel on sæt 776
 wearp sona adune þone dyrstigan heliodorum .
 and þa twegen ænglas hine teartlice beoton
 on twa healfe him standende oð þæt he stille læg
 orwene his lifes . Se ðe ær mid gebeote 780
 and mid micclum prymme þrang into ðam temple .
 He læg ða dumb swa oð deap beswungen .
 and his frynd bædon þa þone fore-sædan onian .
 þæt he his life geðingode æt þam lifigendan gode 784
 on þære freednysse þe he on befeallen wæs .
 Onias þa eode and offrode him lac
 fore þam ælmihtigan gode on þa ealdan wisan .
 and bæd þæt he miltsoðe þæs mannes nytennysse . 788
 and þa englas þa hwile heliodorum gespræcon .
¹sædon þæt he sceolde þam sacerde onian

762. C. scolde.
 763. C. weorode.
 764. U. ðe (*for se*).
 765. C. widewæna; U. wydewan.
 D. wal-hafolra; manna *is added above*
in A.
 767. C. U. feollan.
 768. D. biddenda.

769. U. madmas; genimene.
 770. D. swutel. C. wuldor; D.
 wunder.
 771. D. feollan.
 773. U. egefull.
 774. U. siðodon. C. D. U. twegen.
 C. ænglas; *and in l.* 778.

that he should fetch the treasure by spoliation.
 He came then with a host, and would obtain the treasure;
 and the priest Onias said that it was 764
 the livelihood of widows and of needy men,
 the almsgivings of good men, to the praise of the Almighty.
 And the priests fell before the altar
 praying the Almighty God, that he would help his servants. 768
 Heliodorus then intended to take the treasures,
 but there was seen a manifest wonder of God,
 so that his comrades fell down without strength,
 and overcome with fright, suddenly, through God's power. 772
 And there came riding a terrible rider,
 and with him journied two shining angels,
 with wonderful appearance, as he was himself adorned.
 And the heavenly horse, that the archangel sat on, 776
 soon threw down the venturous Heliodorus,
 and the two angels tartly [i. e. severely] beat him,
 standing on both sides of him, till he lay still,
 without hope of his life; he, who before, with threatening 780
 and with much splendour, pressed into the temple.
 He lay then dumb, as beaten unto death,
 and his friends then prayed the aforesaid Onias,
 that he would intercede for his life with the living God, 784
 in the danger that he was fallen into.
 Onias then went, and offered for him sacrifice,
 before Almighty God, in the ancient manner,
 and prayed that He would compassionate the man's folly. 788
 And the angels meanwhile addressed Heliodorus,
 said that he ought the priest Onias

775. D. U. wunder-; self. U. swa
 swa. C. D. geglænged.

776. C. heah-ængel; D. engel.

777. U. adun. U. dystigun. C.
 eliodorum; and in l. 789, &c.

778. U. englas.

779. U. healfa.

780. U. ðe (*for* Se).

781. C. myclum.

782. C. D. U. *place swa after* þa.

783. C. friond; U. freond.

784. C. *om.* life. C. lifiendan.

785, 786. C. *omits.* D. -nesse.

787. C. *omits down to* gode. U. æl-
 mihtig. D. ealden.

788. C. mildsode.

789. C. D. ænglas. D. gespæcon.

790. C. heo scoldon.

mycelum þancian þæt he moste lybban .
 and heton hine cyðan on his cyððe æt ham . 792
 godes wundor on him . and wendon þa him fram .
 Heliodorus þa ge-edcucode and geoffrode his lac
 þam almihtigan gode mid incundre heortan
 þæt he cucu beon moste . and þancode onian . 796
 and þanon ferde swa mid ealre his fyrde .
 and þæs ælmihtigan mihte his hlaforde cydde . and his leodum eallum
 swa swa he sylf geseah . and hu he beswungen wæs .
 Eft ða se cynning axode heliodorum and cwæð . 800
 Hwæne mage we sendan to þam foresædan feo .
 þa cwæð heliodorus . Gif ðu hæfst ænigne feond send þone to
 þam feo .
 and he bið wel beswungen . oððe gewisslice dead .
 forðan ðe se ælmihtiga god mundað þa stowe . 804
 and þa slihð and gescynt þe þær sceaðian willað .
 Oft is geswutelod hu god gescylde þæt folc
 wið heora wiþer-sacan gif hi wurðodon hine .
 and swa oft swa hi gebugon fram his biggengcum alhwar . 808
 þonne wurdon hi gescynde . and swyðe gewitnode .
 Sy wuldor and lof þam wel-willendan gode .
 á on ecnysse we cweþað . AMEN. 811

ITEM ALIA.

QUI SUNT ORATORES, LABORATORES, BELLATORES.

[Various readings are from C. (=MS. Corp. Chr. Coll. 198); D. (=MS. C. C. C. 303); H. (=C. C. C. 178); U. (=Camb. Univ. Library, li. 1. 33.)]

IS swa-ðeah to witenne þæt on þysre worulde 812
 synd þreo endebyrdnysse on annysse gesette .
 þæt synd *laboratores . oratores . bellatores* .
laboratores synd þa þe urne bigleafan beswincað .

791. C. myclum.

793. U. wunder.

794. C. ge-edcucode.

796. D. cucode (!). U. moste beon.

797. C. D. U. ealra. D. ferde.

798. U. laforde.

799. D. self.

800. U. ðe (*for se*). C. D. U. cynning.

801. C. Hwi ne magon we sændan. D. sændon; U. senden.

greatly to thank, that he might (be allowed to) live;
 and commanded him to tell, in his country at home, 792
 God's miracle upon him; and then departed from him.
 Heliodorus then revived, and offered his sacrifice
 to the Almighty God with his inmost heart,
 because he was allowed to be alive, and thanked Onias, 796
 and so fared thence with all his army,
 and told his lord and all his people the Almighty's might,
 as he himself saw (it), and how he was switched.
 Again the king asked Heliodorus, and quoth, 800
 'Whom may we send for the aforesaid treasure?'
 Then quoth Heliodorus, 'if thou hast any enemy, send him for
 the treasure,
 and he shall be well switched, or certainly dead,
 because that the Almighty God protecteth the place, 804
 and then strikes and puts to shame them that will there do injury.'
 Oft is it manifested how God protected the people
 against their opponents, if they worshipped him;
 and as often as they bent aside from His worship in any wise, 808
 then were they put to shame, and greatly punished.
 Be glory and praise to the benevolent God,
 ever to eternity; we will say—Amen. 811

BEADSMEN, LABOURERS, AND SOLDIERS.

It is, however, to wit, that in this world 812
 there are three orders, set in unity,
 these are—*labourers, beadsmen, soldiers*.
Labourers are they who obtain with toil our subsistence;

802. C. hæft. C. fynd. C. sen (*sic*);
 D. sænd.

803. C. gewistlice; D. U. gewislice.

804. U. ðe (*for se*).

805. D. U. gescylt. C. scaðian;
 U. sceaðigan.

807. U. heore. C. D. U. wiðerwin-
 nan. C. wurðedon.

808. D. biggængum; U. bigengum.

811. C. ecnesse; U. ecnyss. D. U.
 cweðæð.

812. C. *prefixes* XII. H. Git is to
 witanne. C. D. U. þissere. C. weo-
 rulde; U. worolde.

813. D. U. H. endebyrdnyssa; C.
 -nesse.

815. C. om. *laboratores*. U. ure.
 C. D. U. H. bigleofan.

oratores synd þa ðe us to gode geðingiað . 816
bellatores synd þa ðe ure burga healdað .
 and urne eard be-weriað wið onwinnendne here .
 Nu swincð se yrðlingc embe urne bigleofan .
 and se woruld-cempa sceall win¹nan wið ure fynd 820
 and se godes þeowa sceall symle for us gebiddan .
 and feohtan gastlice . wið þa ungesewenlican fynd .
 Is nu for-þy mare þæra muneca gewinn
 wið þa ungesewenlican deofla þe syrwiað embe us . 824
 þonne sy þæra woruld-manna þe winnað wip ða flæsclican .
 and wið þa gesewenlican [gesewenlice] feohtað .
 Nu ne sceolon þa woruld-cempan to þam woruld-licum gefeohte
 þa godes þeowan neadian fram þam gastlican gewinne . 828
 forðan þe him fremað swiðor þæt þa ungesewenlican fynd
 beon ofer-swyðde þonne ða gesewenlican .
 and hit bið swyðe derigendlic þæt hi drilitnes þeowdom forlætan .
 and to woruld-gewinne bugan . þe him naht to ne gebyriað . 832
 Iulianus se wiðersaca and se wælhreowa casere
 wolde neadian preostas to woruldlicum gecampe .
 and eac þa halgan munecas . and het hi on cwearterne ge-
 bringan .
 Þa wearð appollonius se egiptisc[a] abbod 836
 on þam cwearterne belocen . mid his geleafullum gebroðrum .
 ac godes engel him com to to þam cwearterne nihtes .
 mid heofonlicum leohte . and un-læc þæt cweatern .
 Eac se hundredes caldor þe hi þær-inne beleac 840
 cóm on ærne mergen mid mycclum þrymme .
 and sæde þæt his hus feolle færlice mid eorð-styrunge

816. H. þingiað.
 817. H. burhga.
 818. U. onwinnende; H. winne (!).
 819. C. H. yrðline; D. U. yrðling.
 C. ymbe.
 820. U. ðe (*for se*); and in l. 821.
 C. -cempa. C. D. U. H. sceal.
 821. C. þiowa. C. D. U. H. sceal.
 823. A. for-þy (*above the line*); D.
 U. H. for-þi. C. þara; U. þære. D. gewin.
 824. C. U. H. deoflu. D. ymbe ús.

825. C. þara. C. weoruld-; U. wo-
 rold-.
 826. D. H. gesewenlice; C. gesen-
 lice; A. U. *om.*
 827. C. sculon; H. sculan. U.
 worold-; C. -cæmpan. C. weoruld-
 licum; U. woroldlicum; D. woruld-
 lican.
 828. C. þiowas; U. H. þeowas. U.
 neadigan. H. gastlicum.
 829. C. ungesewenlicam feond.

¹ Leaf 150, back.

Beadsmen are they who intercede with God for us ; 816
Soldiers are they who protect our towns,
 and defend our soil against an invading army.
 Now toils the field-labourer for our subsistence,
 and the worldly warrior must fight against our enemies, 820
 and the servant of God must always pray for us,
 and fight spiritually against invisible enemies.
 Greater therefore is now the struggle of the monks
 against the invisible devils that lay snares around us, 824
 than may be that of the worldly men that struggle against
 fleshly (foes),
 and visibly fight against the visible (enemies).
 Then the worldly soldiers ought not to the worldly battle
 compel the servants of God, away from the spiritual struggle ; 828
 because it will profit them more that the invisible enemies
 may be overcome than the visible ones ;
 and it will be very harmful that they leave their service of the Lord,
 and incline to the worldly struggle, that in no way concerns
 them. 832

Julian, the Apostate and the cruel Cæsar,
 would compel priests to worldly strife,
 and eke the holy monks, and commanded to bring them to prison.
 Then was Apollonius, the Egyptian abbot, 836
 locked in the prison with his believing brethren.
 But God's angel came to him, to the prison, by night
 with a heavenly light, and unlocked the prison.
 Moreover the centurion that locked them therein 840
 came early in the morning with a great multitude,
 and said that his house fell suddenly with an earthquake,

830. D. oferswipede.
 831. C. þiowdom. C. D. U. forlæton.
 832. C. weoruld- ; U. worold-. C.
 búgon ; D. U. bugon. D. ne (*for* þe).
 C. D. U. H. gebyrað.
 834. U. neadigan. U. worold-. C.
 gewæpne (*for* gecampe).
 835. H. belucan (*for* gebringan).
 836. U. ðe (*for* se). C. D. U.
 gyptiscæ ; A. egyptisc. C. abbud.

837. U. cwearternæ ; geleaffullan.
 838. C. ængel. U. om. to þam
 cwearterne.
 839. C. heofonlican. C. D. U. H.
 unleac.
 840. U. ðe (*for* se). D. hundredas ;
 H. hundres (!). D. beléac.
 841. C. H. merigen ; D. merien ;
 U. morgen. C. myclum.

swa þæt his leofestan menn . þær lagon ofhrorene .
 and he bæd þa halgan þa þæt hi panon ferdon . 844
 And hi ða mid lof-sangum sipedon eft to þam westene .
 Godes þeowas sceolon unscæððignysse healdan .
 swa swa crist astealde þurh hine sylfne þa bysne .
 þa þa he het petrum behydan his swurd . 848
 and gehælde þurh his mihte ¹þæs mannes eare
 þe petrus of asloh . and geswutelode his godnysse .
 Nu se munuc þe bihð to benedictes regole .
 and forlæt ealle woruld-ðinge . hwi wile he eft gecyrran 852
 to woruldlicum wæpnum . and awurpan his gewinn .
 wið þa ungesewenlican fynd his sepyppende to teonan .
 Se godes þeowa ne mæg mid woruld-mannum feohtan .
 gif he on þam gastlican gefeohte . forð-gang habban sceall . 856
 Næs nan halig godes þeowa æfter þæs hælendes þrowunga .
 þe æfre on gefeohte his handa wolde afylan .
 ac hi for-bæron ehtnysse arleasra cwellera .
 and heora lif sealdon mid unscæppignysse . 860
 for godes geleafan . and hi mid gode nu lybbað .
 forðan þe hi furþon noldon . ænne fugel acwellan .

843. D. U. H. leofostan. C. D. men.
 844. D. þa þa halgan. C. hio ðonon.
 845. H. siððodan; *om.* eft. C. ðon.
 846. D. unscæpðignesse healdon.
 847. C. *om.* þa.

848. H. *om.* he. D. behydum (!).
 849. C. éare; D. earæ.
 850. C. of sloh. C. geswutelode;
 H. -olade. C. godcundnysse; D. god-
 nesse.

XXVI.

NON. AG. NATALE SANCTI OSWALDI REGIS ET MARTYRIS.

[Various readings are from U. (=Camb. Univ. Library, II. i. 33. In ll. 155-236, V. = Vitell. D. 17, fol. 10.)]

ÆFTER ÐAN ÐE AUGUSTINUS TO ENGLA LANDE BE-COM .
 wæs sum æðele cyning Oswold gehaten
 on norðhymbra lande gelyfed swyþe on god .

TITLE. U. PASSIO (*for* NATALE). N.B.—A. *refers to* MS. Jul. E. 7.
 1. þam; Augustinus. 2. U. *om.* æþele; kyning Oswald.

¹ Leaf 151.

so that his dearest men lay there fallen down,
 and they prayed the saints then that they would go thence. 844
 And they then with hymns journied again to the wilderness.
 God's servants ought to preserve (their) harmlessness,
 even as Christ set the example through Himself,
 when he commanded Peter to hide his sword, 848
 and healed by his might the man's ear
 that Peter cut off, and manifested his goodness.
 Now the monk that submits to Benedict's rule,
 and leaves all worldly things, why will he again return 852
 to worldly weapons, and cast aside his struggle
 against the invisible enemies, to vex his Creator?
 The servant of God may not fight along with worldly men
 if he is to have success in the spiritual combat. 856
 There was no holy servant of God after the Saviour's passion,
 that would ever defile his hands with fighting,
 but they bore the persecution of impious tormentors,
 and gave up their lives with harmlessness 860
 for God's belief, and they now live with God,
 because they would not even put to death a bird.

- | | |
|--|---|
| 851. U. ðe (<i>for</i> se). C. munuc; | C. scæl; D. U. H. sceal. |
| H. secge we (<i>for</i> munuc). C. bið; | 857. C. D. U. H. þrowunge. |
| D. buhð; U. H. byhð. C. benedictus. | 858. C. hand. |
| 852. C. D. U. H. þing. U. om. | 859. C. U. forbæran. D. ehtnesse. |
| woruld. U. weole. | H. eallra (<i>for</i> arleasra). |
| 853. U. worold-. D. ge-win. | 860. D. unsceppinesse. |
| 854. D. om. þa. C. sceppendes. | 862. H. <i>ins.</i> forbæron and <i>after</i> hī. |
| 856. C. U. gastlicum. D. gefeohta. | D. æne. U. H. fugol. |

XXVI.

AUGUST 5. ST. OSWALD, KING AND MARTYR.

[See Bede, Hist. Eccl. iii. 1-13.]

AFTER Augustine came to England
 there was a noble king called Oswald
 in the land of the Northumbrians, who believed greatly in God.

3. norðumbra.

se ferde on his iugoðe fram freondum and magum 4
 to scot-lande on sǣ . and þær sona wearð gefullod
 and his geferan samod þe mid him sipedon .
 Betwux þam wearð ofslagen eadwine his eam
 norðhymbra cynineg on crist ge-lyfed . 8
 fram brytta cyninge ceadwalla geciged .
 and twegen his æftergengan binnan twam gearum .
 and se ceadwalla sloh and to sceame tucode
 þa norðhymbran leode æfter heora hlafordes fyllen . 12
 oþ þæt oswold se eadiga his yfelnysses adwæscte .
 Oswold him com to . and him cenlice wiðfeah
 mid lytlum werode . ac his geleafa hine getrymde .
 and crist him gefylste to his feonda slege . 16
 Oswold þa arærde ane rode sona
 gode to wurðmynte ær þan þe he to ðam gewinne come .
 and clypode ¹ to his geferum . Uton feallan to ðære rode .
 and þone ælmihtigan biddan þæt he us ahredde 20
 wið þone modigan feond þe us afyllan wile .
 god sylf wat geare þæt we winnað rihtlice
 wið þysne reðan cyning . to ahredenne ure leode .
 Hi feollon þa ealle mid oswolde on gebedum . 24
 and syþþan on oðerne mergen eodon to þam gefeohte .
 and gewunnon þær sige swa swa se wealdend heom uðe .
 for oswoldes geleafan . and alédon heora fynd
 þone modigan ceadwallan . mid his micclan werode . 28
 þe wende þæt him ne mihte nan werod wiðstandan .
 Seo ylce rod siððan þe oswold þær arærde
 on wurðmynte þær stod . and wurdon fela gehælde
 untrumra manna and eac swilce nytena 32
 þurh ða ylcan rode swa swa us rehte beda .
 Sum man feoll on ise þæt his earm tobærst .

5. A. fullod, *alt.* to gefullod; U. ceadwalla; U. gehāten (*for* geciged).
 gefullod.

6. siðodon.

7. þisum (*for* þam); éam.

8. norðhumbra king.

9. kyninge; A. ceadwalla, *alt.* to

11. A. ceadwalla, *alt.* to ceadwalla.

12. norðhumbren; hlaforda.

13. oswald (*here and elsewhere*).

14. kenlice.

¹ Leaf 151, back.

He went in his youth from his friends and kindred 4
 to Scotland by sea, and there was forthwith baptised,
 together with his companions who had travelled with him.
 About that time Edwin his uncle,
 king of the Northumbrians, who believed in Christ, 8
 was slain by the British king named Cadwalla,
 and [also] two of his successors within two years ;
 and this Cadwalla slew and shamefully ill-treated
 the Northumbrian people after their lord's fall, 12
 until Oswald the blessed extinguished his wickedness.
 Oswald came to him and fought boldly against him
 with a little army, but his faith strengthened him,
 and Christ helped him to the slaughter of his enemies. 16
 Then Oswald raised a cross quickly¹
 to the honour of God before he came to battle,
 and cried to his companions, ' Let us fall down before the cross,
 and pray the Almighty that He will save us 20
 against the proud enemy who desires to kill us.
 God Himself knoweth well that we fight justly
 against this cruel king, to deliver our people.'
 Then they all fell down in prayer with Oswald, 24
 and afterward on the next morning went to the fight,
 and there won the victory, even as the almighty ruler granted them 2
 for Oswald's faith, and subdued their enemies,
 the proud Cadwalla, with his great host, 28
 who thought that no army could withstand him.
 The same cross which Oswald had there erected,
 afterward stood there for worship. And many infirm men
 were healed, and also cattle 32
 through the same cross, as Beda hath related to us.

A certain man fell on ice and broke his arm,

15. getrymede.

16. feonde.

23. kyning; ahreddenne.

24. A. *has* cyninge *added above*
the line, after oswolde.

25. ærne (*for* oðerne); morgen.

26. A. *eall above the line, before*
wealdend. A. him, *alt. to* heom; U.

him. U. geuðe.

31. þer; gehælede.

33. rodæ.

34. feol.

¹ Beda, Hist. Eccl. iii. 2.

and læg þa on bedde gebrocod forðearle
 oð þæt man him fette of ðære foresædan rode 36
 sumne dæl þæs meoses þe heo mid beweaxen wæs .
 and se adliga sona on slæpe wearð gehæled
 on ðære ylcan nihte þurh oswoldes geearnungum .
 Seo stow is gehaten heofon-feld on englisc . 40
 wið þone langan weall þe þa romaniscan worhtan
 þær þær oswold oferwann þone wælhreowan cynincg .
 and þær wearð sibban aræred swiðe mære cyrce *church*
 gode to wurðmynte þe wunað á on ecnysse . 44
 Hwæt ða oswold ongann . embe godes willan to smeagenne .
 sona swa he rices geweold . and wolde gebigan
 his leoda to geleafan . and to þam lifigendan gode .
 sende ða to scotlande . þær se geleafa wæs ða . 48
 and bæd ða heofodmenn þæt hi his benum getipodon .
 and him sumne lareow sendon þe his leoda mihte
 to gode geweman . and wearð þæs getipod .
 Hi sendon þa ¹sona þam gesæligan cyninge 52
 sumne arwurðne bisceop aidan gehaten .
 se wæs mæres lifes man on munuclire drohtnunge .
 and he ealle woruld-cara awearp fram his heortan
 nanes þinges wilnigerde butan godes willan . 56
 Swa hwæt swa him becom of þæs cyninges gifum .
 oððe ricra manna þæt he hraðe dælde .
 pearfum . and wædlum . mid wellwillendum mode .
 Hwæt ða oswold cyning his cymes fægnode . 60
 and hine arwurðlice underfeng . his folce to ðearfe .
 þæt heora geleafa wurde awend eft to gode
 fram þam wiðersæce þe hi to gewende wæron .
 Hit gelamp þa swa þæt se geleaffulla cyning 64
 gerehte his witan on heora agenum gereorde
 þæs bisceopes bodunge mid blipum mode .

35. bedda.

37. U. *om.* þæs.39. A. geearnunga(?), *alt. to -gum*;
U. ge-earnunga.

41. worhton.

42. kyning.

44. wyrðmynte.

45. ongan.

46. geliggan.

47. leode.

and lay in bed very severely afflicted,
 until some one fetched to him, from the aforesaid cross, 36
 some part of the moss with which it was overgrown,
 and the sick [man] was forthwith healed in sleep
 in the same night, through Oswald's merits. *Oswald's merits*

The place is called Heavenfield in English, 40
 near the long wall which the Romans built,
 where Oswald overcame the cruel king.

And afterward there was reared a very famous church
 to the honour of God who liveth for ever/ 44

Well then! Oswald began to enquire concerning the will of God¹
 as soon as he obtained sovereignty, and desired to convert
 his people to the faith and to the living God.

Then he sent to Scotland where the faith was then, 48
 and prayed the chief men that they would grant his requests,
 and send him some teacher who might allure
 his people to God, and this was granted him.

Then they sent straightway to the blessed king 52
 a certain venerable bishop, named Aidan. *Aidan*

He was a very famous man in the monastic way of life,
 and he had cast away all worldly cares from his heart,
desiring nothing but God's will. 56

Whatever came to him of the king's gifts,
 or [of those] of rich men, that he quickly distributed
 to the poor and needy with benevolent mind. *given to the poor*

Lo then! Oswald the king rejoiced at his coming, 60
 and honourably received him as a benefit to his people,
 that their faith might be turned again to God
 from the apostasy to which they had been turned.

It befell then that this believing king 64
 explained to his counsellors in their own language
 the bishop's preaching with glad mind,

48. sceotlande; ða wás.

49. bed; getiðodan.

50. leode.

51. gewéman; and him wearð.

52. U. om. gesæligan; kyninge.

55. worold-care.

58. ricera.

65. witum.

¹ Bede, Hist. Eccl. iii. 3.

and wæs his wealhstod for-þan þe he wel cuþe scyttysc .
 and se bisceop aidan ne mihte gebigan his spræce 68
 to norðhymbriscum gereorde swa hraþe þa git .
 Se biscop þa ferde bodigende
 geond eall norðhymbra lande geleafan . and fulluht .
 and þa leode gebigde to godes geleafan . 72
 and him wel gebysnode mid weorcum symle .
 and sylf swa leofode swa swa he lærde oðre .
 He lifode forhæfednysse . and halige rædinge .
 and lunge men teah georne mid lare . 76
 swa þæt ealle his geferan þe him mid eodon
 sceoldon sealmas leornian . oððe sume rædinge .
 swa hwider swa hi ferdon . þam folce bodigende .
 Seldon he wolde ridan . ac siððe on his fotum . 80
 and munuclice leofode betwux ðam læwedum folce .
 mid mycelre gesceadwisnysse . and soþum mægnum .
 Þa wearð se cynincg oswold swiðe ælmes-georn .
 and eadmod on þeawum . and on eallum þingum cystig . 84
 and ¹man ahrærde cyrcan on his rice geond eall .
 and mynsterlice gesetnyssa mid micelre geornfulnysse .
 Hit gelamp on sumne sæl þæt hi sæton ætgædere .
 oswold . and aidan . on þam halgan easterdæge . 88
 þa bær man þam cyninge cynelice þenunga
 on anum sylfrenan disce and sona þa inn eode
 an þæs cyninges þegna þe his ælmyssan bewiste .
 and sæde þæt fela pearfan sætan geond þa stræt . 92
 gehwanon cumene to þæs cyninges ælmyssan .
 Þa sende se cuning sona þam pearfum
 þone sylfrenan disc mid sande mid ealle .
 and het toceorfan þone disc . and syllan þam pearfum 96
 heora ælcum his dæl . and man dyde ða swa .
 Þa genam aidanus se æðela bisceop

68. gebiggan.

69. raðe.

70. bisceop.

71. norðhumbra.

74. oðrum.

75. redinge.

76. menn.

78. sceoldan spealmas

(sic) leornigan ; rædinge.

81. lifode ; læwedan.

83. cuning ; swiðe.

84. kystig.

¹ Leaf 152, back.

and was his interpreter, because he knew Irish well,
and bishop Aidan could not as yet turn his speech 68
into the Northumbrian dialect quickly enough.

The bishop then went preaching¹
faith and baptism throughout all Northumbria,
and converted the people to God's faith,
and he ever set them a good example by [his] works,
and himself so lived as he taught others.

He loved self-restraint and holy reading,
and zealously drew on young men with knowledge, 76
so that all his companions, who went with him,
had to learn the Psalms or some reading,
whithersoever they went, preaching to the people.
He would seldom ride, but travelled on his feet, 80
and lived as a monk among the laity
with much discretion and true virtues.

King Oswald became very charitable²
and humble in manners, and in all things bountiful, 84
and they reared churches everywhere in his kingdom,
and monastic foundations with great zeal.

It happened upon a certain occasion that they sat together,
Oswald and Aidan, on the holy Easter Day; 88
then they bare to the king the royal meats
on a silver dish. And anon there came in
one of the king's thegns who had charge of his alms,
and said that many poor men were sitting in the streets, 92
come from all quarters to the king's alms-giving.
Then the king immediately sent to the poor
the silver dish, victuals and all,
and bade men cut the dish in pieces and give it to the poor, 96
to each of them his portion, and they then did so.

Then the noble bishop Aidan

85. arærde ða cyrcan; ríce.

86. A. gesetnysse, *alt. to -sa*; U. -se.

87. togædere.

90. seolfrenan; in éode.

91. þes.

¹ Beda, Hist. Eccl. iii. 5.

92. sádæ; sáeton.

93. kinges ælmyssen.

94. ðe king.

95. seolfrenan; sandum.

98. ðe (*for se*).

² Id. iii. 6.

þæs cyninges swyþran hand mid swiðlicre blysse .
 and clypode mid geleafan þus cwæðende him to . 100
 Ne forrotige on brosnunge þeos gebletsode swyðre hand
 and him eac swa geeode . swa swa aidanus him bæd .
 þæt his swiðre hand is gesundful oð þis .
 Oswoldes cynerice wearð gerymed þa swyðe . 104
 swa þæt feower þeoda hine underfengon to hlaforde .
 peohtas . and bryttas . Scottas and angle .
 swa swa se ælmihtiga god hi geanlæhte to ðam .
 for oswoldes geearnungum þe hine æfre wurðode . 108
 He fulworhte on eferwíc þæt ænlice mynster
 þe his mæg eadwine ær begunnon hæfde .
 and he swanc for heofonan rice mid singalum gebedum .
 swiþor þonne he hogode hu he geheolde on worulde 112
 þa hwilwendlican gepincðu . þe he hwonlice lufode .
 He wolde æfter uhtsange oftost hine gebiddan .
 and on cyrcan standan on syndrigum gebedum
 of sunnan upgange mid swyðlicre onbryrðnysse . 116
 and swa¹ hwær swa he wæs he wurðode æfre god .
 up-awendum handbredum wiþ þæs heofones weard .
 On þam ylcan timan com eac sum bisceop
 fram rome byrig birinus gehaten . 120
 to westsexena kyninge cynegyls gehaten .
 se wæs ða git hæðen and eall westsexena land .
 Birinus witodlice gewende fram rome
 be ðæs papan ræde þe ða on rome wæs . 124
 and behet þæt he wolde godes willan gefremman .
 and bodian þam hæpenum þæs hælendes naman .
 and þone soðan geleafan on fyrlnum landum .
 þa becom he to westseaxan þe wæs ða gyt hæpen . 128
 and gebigde þone cynincg kynegyls to gode .

99. cynges.

100. cweðende.

101. U. næfre, *added above* brosnunge. þys gebletsoda; *om.* swyðre;
A. *adds* hand *above the line*.

103. gesund.

104. getrymed.

106. sceóttas.

110. begunnen.

111. heofona.

¹ Leaf 153.

took the king's right hand with much joy,
and cried out with faith, thus saying to him; *predicator* 100
'May this blessed right hand never rot in corruption.'

And it happened to him, even as Aidan prayed for him,
that his right hand is sound until this day. *Sound until this day*

Then Oswald's kingdom became greatly enlarged, 104
so that four peoples received him as lord,
Picts, Britons, Scots, and Angles,
even as the Almighty God united them for the purpose,
because of Oswald's merits, who ever honoured Him. 108

He completed in York the noble minster
which his kinsman Edwin had before begun,
and laboured for the heavenly kingdom with continual prayers,
much more than he cared how he might preserve 112
the transitory dignities in the world, which he little loved.
He would very often pray after matins,
and stand in the church apart in prayer
from the time of sun-rise with great fervour; 116
and wheresoever he was he ever worshipped God
with the palms of his hands uplifted heavenward.

another minster
At that same time also a certain bishop¹
came from the city of Rome, called Birinus, 120
to the king of the West Saxons, called Cynegils,
who was yet a heathen, as was all the land of the West Saxons.
Birinus indeed came from Rome
by desire of the Pope, who was then in Rome, 124
and promised that he would execute God's will
and preach to the heathen the Saviour's name
and the true faith in far lands.

Then he came to Wessex, which was as yet heathen, 128
and converted to God the king Cynegils

112. heolde; worolde.

113. geðincða; hwónlice.

118. A. adds þæs above the line;

U. om.

121. -seaxena.

122. þe (for se); -sexa.

123. rome byrig.

124. papan is glossed Honóirivs in U.

128. -sexan; háðen.

129. cyning; U. adds and cwichel
after kynegils (in margin).

¹ Beda, Hist. Eccl. iii. 7.

and ealle his leode to geleafan mid him .
 Hit gelamp þa swa þæt se geleaffulla oswold
 norðhymbra cyning wæs cumen to cynegylse . 132
 and hine to fulluhte nam . fægen his gecyrrednysse .
 Þa geafon þa cynegas . cynegyls and oswold .
 þam halgan birine him to bisceop-stole
 þa burh dorcanceaster . and he þær-binnan wunode 136
 godes lof arærende . and geriht-læcende
 þæt folc mid lare to geleafan to langum fyrste .
 oð þæt he gesælig sipode to criste .
 and his lic wearþ bebyrged on ðære ylcan byrig . 140
 oð þæt hædde bisceop eft his bân ferode
 to wintanceastre . and mid wurðmynte gelogode
 binnan ealdan mynstre . þær man hine wurðað gyt .
 Hwæt þa oswold cyning his cynedom geheold 144
 hlisfullice for worulde and mid micclum geleafan .
 and on eallum dædum his drihten arwurðode .
 oð þæt he ofslagen wearð for his folces ware .
 on þam nigoðan geare þe he rices geweold . 148
 þa þa he sylf wæs on ylde eahta and þrittig geara .
 Hit gewearð swa be þam þæt him wann on penda
 myrcena cyning . þe æt¹ his mæges slege ær
 eadwines cyninges ceadwallan fylste . 152
 and se penda ne cuðe be criste nan þing .
 and eall myrcena folc wæs ungefullod þa git .
 Hi comon þa to gefeohte to maserfelda begen .
 and fengon to-gædere oð þæt þær feollon þa cristenan . 154
 and þa hæðenan genealæhton to þam halgan oswolde .
 Þa geseah he genealecan his lifes geendunge .
 and gebæd for his folc þe þær feallende sweolt .
 and betæhte heora sawla and hine sylfne gode . 160

131. *om.* swa ; ðe (*for* se).

132. kynegilse.

133. fagen.

134. geafan ; cyningas.

136. -ceastær.

140. bebyriged.

141. hádda ; ferede.

142. wyrðmynte.

144. cyng.

145. worolde.

146. arwurðode.

¹ Leaf 153, back.

and all his people to the faith with him.

(Then it happened that the faithful Oswald,
the king of the Northumbrians, had come to Cynegils, 132
and took him to baptism, fain of his conversion.

Then the kings, Cynegils and Oswald,
gave to the holy Birinus the city of Dorchester
for a bishop's see, and he dwelt therein, 136
exalting the praise of God, and guiding

L the people in the faith by his teaching for a long time,
until he happily departed to Christ;

and his body was buried in the same city, 140

until Bishop Hedda afterwards carried his bones
to Winchester, and with honour deposited them
in the old Minster, where men honour them yet. 142

Now Oswald the king held his kingdom¹ 144
gloriously as for the world, and with great faith,
and in all his deeds honoured his Lord,

(until he was slain in the defence of his people
in the ninth year that he had obtained the rule, 148
when he himself was thirty-eight years old.

It happened because Penda, king of the Mercians,
made war upon him, he who formerly had assisted
Cadwalla at the slaying of his kinsman king Edwin; 152

and this Penda knew nothing of Christ,
and all the Mercian people were unbaptised as yet.

They came both to battle at Maserfield,
and engaged together until the Christians fell, 156
and the heathen approached the holy Oswald.

Then he saw approach his life's ending,
and he prayed for his people who died falling,
and commended their souls and himself to God, 160

148. A. weold, *alt.* to geweold. to ceadwallan; U. Cedwealla.

149. on ylde wæs. A. geare, *alt.* to 153. þing.

geara; U. geara.

154. murcena; unfulled.

151. kyning.

156. genealæcan.

152. kyninges. A. cedwallan, *alt.*

160. sawle.

¹ Beda, Hist. Eccl. iii. 9.

and þus clypode on his fylle . God gemiltsa urum sawlum .
 Ða het se hæpena cynincg his heafod of-aslean .
 and his swiðran earm . and settan hi to myrcelse .
 Ða æfter oswoldes slege feng cswig his broðor 164
 to norðhymbra rice . and ráð mid werode
 to þær his broðor heafod stod on stacan gefæstnod .
 and genam þæt heafod . and his swiðran hand .
 and mid arwurðnyssse feroðe to lindisfarnea cyrcan . 168
 þa wearð gefylled swa we her foresædon
 þæt his swiðre hand wunað hal mid þam flæsce .
 butan ælcere brosnunge swa se bisceop gecwæð .
 Se earm wearþ geléd arwurðlice on scrine 172
 of seolfre asmipod . on *sancte* petres mynstre
 binnan bebban-byrig . be þære sæ strande . *uncorrupt hand*
 and lið þær swa andsund swa he of-aslagen wæs . *custm.*
 His broðor dohtor eft siððan on myrcan wearð ewén . 176
 and geaxode his bân . and gebrohte hi to lindes-ige
 to bardan-ige mynstre . þe heo micclum lufode .
 ac þa mynstermenn noldon for menniscum gedwylde
 þone sanct underfon . ac man sloh an geteld 180
 ofer þa halgan bân binnan þære licreste .
 Hwæt þa god geswutelode þæt he halig sanct wæs .
 swa þæt heofonlic leoht ofer þæt geteld astreht 183
 stóð up to ¹heofonum swilce healic sunnbeam 184
 ofer ealle ða niht . and þa leoda beheoldon
 geond ealle þa scire swiðe wundrigende .
 Ða wurdon þa mynster-men micclum afyrhte .
 and bædon þæs on mergen þæt hí moston þone sanct 188
 mid arwurðnyssse underfón . þone þe hi ær forsocon .
 þa ðwoh man þa halgan bân and bær into þære cyrcan
 arwurðlice on scrine . and gelogodon hí upp .
 and þær wurdon gehælede þurh his halgan gecearnunge 192

162. U. cyng; V. cyning. V. ofslean.

cwæð, *alt.* to gecwæð.

166. V. on stacan stod.

172. geledd arwurðlice.

168. arwurðnyssse.

173. cyrcan (*for* mynstre).

171. V. bisceop. U. gecwæð; A.

175. ansund; of-slagen.

and thus cried in his fall, 'God, have mercy on our souls.'

Then the heathen king commanded to strike off his head
and his right arm, and to set them up as a mark [trophy].

Then after the slaying of Oswald his brother Oswy 164
succeeded to the kingdom of Northumbria, and rode with an army
to where his brother's head was fastened on a stake,
and took the head and his right hand,
and with reverence brought them to Lindisfarne church. 168

Then was fulfilled, as we said before¹,
that his right hand continueth whole with the flesh,
without any corruption, as the bishop had said.

The arm was laid reverently in a shrine 172
wrought of silver-work in Saint Peter's Minster
within the town of Bamborough, by the sea-strand,
and lieth there as sound as when it was cut off.

His brother's daughter² afterward became Queen of Mercia, 176
and asked for his bones and brought them to Lindsey,
to Bardney Minster, which she greatly loved.

But the monks would not, by reason of human error,
receive the Saint, but they pitched a tent 180
over the holy bones that were within the hearse³.

Behold then God showed that he was a holy Saint,
so that a heavenly light, being extended over the tent,
stood up to heaven like a lofty sunbeam 184
all the night long, and the people beheld it
throughout all the province, greatly wondering.

Then the monks were much affrighted,
and prayed then in the morning that they might reverently receive 188
the Saint, him whom they had before refused.

Then they washed the holy bones, and bare them reverently
to a shrine in the Church, and laid them up.

And there were healed through his holy merits 192

178. beardanige. 179. U. V. -men. V. heofon; U. heofonlic.
181. A. licreoste, *alt.* to licreste; 184. sunbeam.
U. licreste. 188. morgen.

183. A. heofon, *alt.* to heofonlic; 191. gelogode; up.

¹ Beda, Hist. Eccl. iii. 6.

² Named Osthryda; id. iii. 11.

³ Lat. *carrum*; the car containing the bones.

fela mettrume menn fram mislicum copum .
 þæt wæter þe man þa bân mid aþwólh
 binnan þære cyrcan wearð agoten
 swa on anre hyrnan . and seo eorðe sippan 196
 þe þæt wæter underfeng wearð manegum to bote .
 Mid þam duste wurdon affigde deofla fram mannum .
 þa þe on wodnysse ær wæron gedrehte .
 Eac swilce þær he feol on þam gefeohte ofslagen 200
 men namon ða eorðan to adligum mannum .
 and dydon on wæter wanhalum to þicgenne .
 and hi wurdon gehælede . þurh þone halgan wer .
 Sum wegfarende man ferde wið þone feld . 204
 þa wearð his hors gesicclod . and sona þær feol .
 wealwigende geond ða eorðan wodum gelicost .
 mid þam þe hit swa wealweode geond þone widgillan feld .
 þa becom hit embe lang þær se cynincg oswold 208
 on þam gefeohte feoll swa swa we ær foresædan .
 and hit sona aras . swa hit hrepode . þa stowe .
 hal eallum limum . and se hlaford þæs fægnode .
 Se ridda þa ferde forð on his weg 212
 þider hé gemynt hæfde . þa wæs þær . an mæden
 liegende on paralysyn lange gebrocod .
 He began þa to recenne hu him on rade getimode .
 and mann feroðe þæt mæden to þære foresædan stowe . 216
 Heo¹ wearð ða on slæpe and sona eft awóc
 ansund eallum limum fram þam egeslican broce .
 band þa hire heafod and bliðe ham ferde .
 gangænde on fotum swa heo gefyrn ær ne dyde . 220
 Eft siððan ferde eac sum ærendfæst ridda
 be ðære ylcan stowe . and geband on anum clape
 of þam halgan duste þære deorwurðan stowe .
 and lædde forð mid him þær he fundode to . 224

193. U. V. men.

194. aþwólð (*sic*).

199. V. wohnysse.

200. feoll.

202. þicgenne.

204. -ferende.

205. gesicclod ; feoll.

207. U.V. wealwode ; A. *adds* ferde
in margin after feld.

208. U. cyng ; V. cýning.

¹ Leaf 154, back.

contract with
Dnes
buried

many infirm men of various diseases.

The water with which they had washed the bones
within the church had been poured out
as it were in a corner, and the earth afterward 196
that had received the water became a remedy to many.
By means of that dust devils were put to flight from men
who before were afflicted with madness.)
So also from the spot where he fell slain in the battle¹ 200
men took of the earth for diseased men,
and put it in water for the sick to taste,
and they were healed through the holy man.)

A certain wayfaring man rode towards the field, 204
when his horse became sick, and soon fell down there
rolling all over the earth, most like a mad creature.
While it was thus rolling about the extensive field,
it came at length where king Oswald 208
fell in the fight, as we have said before ;
and it rose up as soon as it touched the place,
whole in all its limbs, and the master rejoiced thereat ;
the rider then went forward on his way 212
whither he had intended. There was there a maiden
lying in paralysis, long afflicted ;
he began to relate what had happened to him during the ride,
and they carried the maiden to the aforesaid place. 216
Then she fell asleep, and soon afterward awoke,
sound in all her limbs from the terrible disease ;
she covered up her head and blithely journeyed home,
going on foot as she had never done before. 220

Again afterward, a certain horseman bound on an errand²
was passing by the same place, and bound up in a cloth
some of the holy dust from the precious place,
and carried it forward with him to where he was hastening. 224

209. V. feol.

215. A. *prefires ge to reccenne ;*
but in the margin.

¹ Beda, Hist. Eccl. iii. 9.

216. man ferede.

218. V. andsund.

220. U. V. gangende. U. héo.

² Id. 10.

þa gemette he gebeoras bliðe æt þam huse .
 he aheng þa þæt dust on ænne heahne post
 and sæt mid þam gebeorum blissigende samod .
 Man worhte þa micel fyr to middes ðam gebeorum . 228
 and þa spearcan wundon wið þæs rofes swyðe .
 oð þæt þæt hus færlice eall on fyre wearð .
 and þa gebeoras flugon afyrhte aweg .
 Þæt hus wearþ ða forburnon buton þam anum poste 232
 þe þæt halige dust on ahangen wæs .
 se post ana ætstod ansund mid þam duste .
 and hi swyðe wundrodon þæs halgan weres geearnunga
 þæt þæt fyr ne mihte þa moldan forbærnan . 236
 and manega menn siððan gesohton þone stede
 heora hæle feccende . and heora freonda gehwilcum .
 Þa asprang his hlisa geond þa land wide .
 and eac swilce to irlande and eac sup to franclande 240
 swa swa sum mæssepreost be anum men sæde .
 Se preost cwæð þæt an wer wære on irlande gelæred .
 se ne gymde his lare . and he lithwon hogode
 embe his sawle pearfe . oððe his scyppendes beboda . 244
 ac adreah his lif on dyslicum weorcum .
 oð ðæt he wearð geuntrumod and to ende gebroht .
 Þa clypode he þone preost þe hit cydde eft þus .
 and cwæð him to sona mid sarlicre stemne . 248
 Nu ic sceall geendian earmlicum deape .
 and to hellé faran . for fracodum dædum .
 Nu¹ wolde ic gebetan gif ic abidan moste .
 and to gode gecyrran and to godum þeawum . 252
 and min lif awendan eall to godes willan .
 and ic wat þæt ic ne eom wyrðe þæs fyrstes
 buton sum halga me þingie to þam hælende criste .
 Nu is us gesæd þæt sum halig cyning 256

229. hrófes.

230. þæt (*once only*). fúre.

232. forburnen.

234. ðe post ætstod ana.

235. A. wundroden, *alt. to* wundrodon; U. wundroden.

237. men.

239. þæt (*for þa*); wide.¹ Leaf 155.

He met with some merry guests at the house ;
 he hung the dust on a high post,
 and sat with the revellers rejoicing together.
 There was a great fire made in the midst of the guests, 228
 and the sparks wound towards the roof quickly,
 until the house suddenly became all on fire,
 and the revellers fled frightened away.
 The house was entirely consumed except the one post 232
 whereon the holy dust was hung.
 The post alone remained whole, together with the dust,
 and they greatly wondered at the holy man's merits,
 that the fire could not consume the mould. 236
 And many men afterward sought the place,
 fetching thence their cure, and (some) for each of their friends.
 His fame spread widely throughout those lands¹,
 and also to Ireland, and also southward to Frankland [Germany], 240
 even as a certain mass-priest told concerning one man.
 The priest related that there was in Ireland a learned man
 who took no heed of his doctrine, and he cared little
 about his soul's needs, or his Creator's commands, 244
 but passed his life in foolish works
 until he became sick, and was brought [near] to his end.
 Then he called the priest who afterwards thus made it known,
 and said to him forthwith with sorrowful voice, 248
 ' Now I must die a wretched death,
 and go to hell for wicked deeds ;
 now would I make amends, if I might remain
 and turn to God and to good ways, 252
 and change all my life to God's will ;
 and I know that I am not worthy of the respite,
 except some Saint intercede for me to the Saviour Christ.
 Now it is told us that a certain holy king 256

242. sæde (*for* cwæð).

pearfe.

243. A. ne, *above the line* ; U.
om. *from se to lare*.

249. sceal.

255. geðingige.

244. A. þearfa, *alt. to* þearfe ; U.

256. cyng.

¹ Beda, Hist. Eccl. iii. 13.

is on eowrum earde oswold gehaten
 nu gif þu ænig þincg hæfst of þæs halgan reliquium .
 syle me ic þe bidde . Ða sæde se preost him .
 Ic hæbbe of þam stocce þe his heafod on stod . 260
 and gif þu gelyfan wilt þu wurpest hál sona .
 Hwæt þa se mæsse-preost þæs mannes of-hreow .
 and scof on halig wæter of þam halgan treowe 264
 sealde þam adligan of to supenne .
 and he sona gewyrpte . and syððan leofode
 lange on wurulde . and gewende to gode
 mid eallre heortan and mid halgum weorcum .
 and swa hwider swa he com he cydde þas wundra . 268
 For-þy ne sceall nan mann awægan þæt he sylf-wylles behæt
 þam ælmihtigan gode . þonne he adlig bið
 þe læs þe he sylf losige . gif he alihð gode þæt .
 Nu cwæð se halga beda þe ðas boc gedihte . 272
 þæt hit nan wundor nys . þæt se halga cynincg
 untrumnyse gehæle nu he on heofonum leofað .
 for-ðan þe he wolde gehelpan þa þa he her on life wæs .
 pearfum and wannhalum . and him bigwiste syllan . 276
 Nu hæfð he þone wurðmynt on þære ecan worulde .
 mid þam ælmihtigan gode for his godnyse .
 Eft se halga cuðberht þa þa he git cnapa wæs .
 geseah hu godes ænglas feredon aidanes sawle 280
 þæs halgan biscoopes . bliðe to heofonum
 to þam ecan wuldre þe he on worulde gearnode .
 þæs halgan oswoldes bân wurden eft gebroht
 æfter manegum gearum to myrcena lande 284
 into gleawceastre . and god þær geswute¹lode
 oft feala wundra þurh þone halgan wer .
 Sy þæs wuldor þam ælmihtigan gode .
 ðe on ecnyse rixað a to worulde . AMEN. 288

258. þing.

261. wyrst (*for* wurpest).

263. sceof.

266. worolde.

267. A. eallra, *alt.* to eallre; U. ealre.

269. sceal; man; behæt.

273. cynincg.

¹ Leaf 155, back.

is in your country, named Oswald;
 now if thou hast anything (as a) relic of the saint,
 give it me, I pray thee.' Then the priest said to him,
 'I have [a piece] of the stake on which his head stood, 260
 and if thou wilt believe, thou shalt soon become whole.'

So the priest had pity on the man,
 and scraped (shaved) into holy water some of the sacred tree,
 and gave to the diseased man to drink, 264
 and he soon recovered, and afterward lived
 long in the world, and turned to God
 with all his heart, and with holy works;
 and whithersoever he came he made known these wonders. 268
 Therefore no man ought to nullify that which he of his own will
 promiseth to Almighty God when he is sick,
 lest that he should lose himself, if he deny that to God.

Now saith the holy Bede who indited this book, 272
 it is no wonder that the holy king
 should heal sickness, now that he liveth in heaven,
 because he desired to help, when he was here on earth,
 the poor and weak, and to give them sustenance. 276
 Now he hath honour with Almighty God
 in the eternal world for his goodness.

Afterward the holy Cuthbert, when he was yet a boy,
 saw how the angels of God carried the soul of Aidan, 280
 the holy bishop, joyfully to Heaven,
 to the eternal glory which he had merited on earth.
 The holy Oswald's bones were afterwards brought
 after many years into Mercia 284
 to Gloucester, and God there often showed
 many wonders through the holy man.
 For this be glory to the Almighty God,
 who reigneth in eternity for ever and ever. AMEN. 288

276. wan-halum.

277. worolde (and in l. 282).

280. U. om. godes; U. englas.

286. A. fela, *alt. to feala*; U. fela.288. A. *has gode ðe on ecnysse*
rixað above the line; U. om. *ðe to*
rixað, and adds world after worolde
(sic).

XXVII.

XUIII. KAL. OCTOBRIS. EXALTATIO SANCTE CRUCIS.

[The various (unmarked) readings are from U. (= MS. Camb. Univ. Library, li. i. 33, p. 401); those marked V. are from MS. Vitell. D. 17.]

WE WURÐIAÐ MID LOF-SANGUM FOR URES GELEAFAN trym-
minge

twegen dagas on geare drihtne to wurðmynte
for þære halgan rode siððan heo afunden wæs .
þa iudeiscan hi behyddon mid hetelicum geðance . 4
noldon þæt se maðm wurde mannum to frofre .
ac seo eadige helena . hi eft þær afunde
þurh cristes onwrigennesse swa swa he mid wundrum geswu-
telode .
and to-dælde þa rode swa swa drihten hire gewissode . 8
and forlet þa ænne dæl on þære ylcan byrig .
þe crist on þrowode . swa swa us cypað gewritu .
mid seolfre bewunden . and wende ham siððan
mid þam oþrum dæle þæs deorwurpan treowes . 12
to hire leofan sunu his geleafan to getrymmenne .
Nu freolsige we þone dæg þe heo on afunden wæs .
þam hælende to wurðmynte þe wolde on hire þrowian .
se bið ofer eastrum . on ymbryne þæs geares . 16
and we healdað on hærfest mid halgum þenungum
oþerne freols-dæg on þam þe heo geferod wæs
eft to hierusalem swa swa we her æfter secgað .
Hit gewearð for yfelnysses swa swa for oft git bið . 20
þæt þa hæðenan leoda þæt land gehergoden .
and sum arleas cynincg cosdrue gehaten
com mid micclum here to þære halgan rode .
þær helena hi gesette on þære foresædan hierusalem . 24

3. syðan.

4. behyddan; hetelum.

6. þeo (*for* seo); ðar.

7. þur.

XXVII.

SEPT. 14. THE EXALTATION OF THE HOLY CROSS.

[Chiefly from *The Legends of the Holy Rood*, ed. Morris, 1881, pp. 98-106.]

For the confirming of our faith, and to the glory of our Lord,
we honour with songs of praise two days in the year,
on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention; 4
they would not that this treasure (the cross) should become a
comfort to men.

But the blessed Helena afterwards discovered it there,
through the revelation of Christ, even as He marvellously mani-
fested it;

and she divided the rood as the Lord had instructed her, 8
and left one portion in that same city
in which Christ had suffered, as the writings inform us,
enclosed in silver; and she went home afterwards
with the other portion of the precious tree 12
to her dear son (Constantine), to strengthen his faith.

Now we celebrate the day on which it (the cross) was found
in honour of our Saviour, who deigned to suffer on it;
it is after Easter in the year's course [viz. May 3]. 16
And we observe in harvest-time with holy ministrations
a second festival—that on which it (the cross) was brought
again to Jerusalem, as we shall hereafter relate.

It happened, unfortunately, as very often it still does, 20
that the heathen nations invaded the land;
and an impious king called Cosdrue
came with a great army to the Holy Rood
where Helena had placed it, in the aforesaid Jerusalem. 24

10. *bēc* (*for* *gewritu*).

13. *heora*; *sunā*.

16. *þe beoð*; *eastron*; *ymbrene*.

17. *hārfæste*; *ðenunge*.

21. *hergodon*.

22. *cýning chosdroe*.

gehergode þa þæt land . and þa halgan rode genam
ham to his earde . arleaslice dyrstig .
He wæs swa up-ahafen . and swa arleas brega .
þæt he wolde beon god . and worhte þa of seolfre 28
ænne heahne stypel . on stanweorces gelicnysse .
and mid ¹scinendum gymmum besette eall þæt hus .
and on þære upflora eall mid readum golde
his cyne-stol geworhte . and wundorlice mid þeotum 32
wæter ut-ateah wolde renas wyrcean .
swylce he sylf god wære . ac he wæs ful dysig
forþan þe se rén ne mihte manegum fremian .
He swanc þa git swiðor wolde geswutelian his mihte . 36
and het delfan þa eorðan digellice mid cræfte .
swa þæt hors urnon embe þæt hus gelome
purh þa digelan dica dynigende mid fotum
wolde þunor wyrcean gewit-leas swa-ðeah . 40
He sæt þa on þam huse swa swa healic god .
and gesette þa halgan rode to his heah-setle up
swilce him to geferan on his fracodnysse .
He sæt ða þær swa forð . and his suna be-tæhte 44
ealne his cynedom . ac crist hine fordyde .
Sum casere wæs on þam dagum cristen . and gelyfed .
eraclius gehaten . unearh on gefeohtum .
and he his geleafan geglengde mid godum weorcum . 48
and godes þeowas wurpode mid wel-willendum mode .
Ða com þæs cosdruan sunu togeanes ðam casere .
wolde mid gefeohte gewinnan his rice .
Ða gewearð him bam . þæt hi bealdlice twegen 52
to anwige eodon on þære éa brycge .
and se ðe sige gewunne weolde þæs rices
butan þæra manna lyre þe him mid comon .
Hi þa ealle gecwædon þæt gif ænig man wolde 56

25. U. *ins.* he *bef.* gehergode.
29. anne.
32. wunderlice.
35. ðe (*for se*) ; U. *adds* mannum
after manegum ; fremigan.

38. urnen.
39. diglan ; dunigende.
40. wyrcean ðunor.
42. haligan.

Impiously bold, he harrowed then the land,
 and took the Holy Rood home to his own country.
 He was so uplifted and so wicked a ruler,
 that he would be God; and wrought then of silver 28
 a high steeple in the form of stone-work,
 and with shining gems surrounded all the house,
 and in the upper-story he wrought his throne
 all of red gold; and wonderfully drew out water 32
 by means of pipes, for he would cause rains,
 as if he himself were God. But he was nevertheless very foolish,
 for the rain could not be of service to many.
 He laboured then still more to manifest his power, 36
 and bade the earth to be delved secretly with craft,
 so that horses ran constantly about the house,
 through the secret trenches, dinning with their feet,
 for he would cause thunder. Nevertheless was he witless. 40

He sat then in the house as High God,
 and placed the Holy Rood beside his throne,
 as it were for a companion in his impiety.
 He then sat there from that time forth, and to his son he
 assigned 44
 all his kingdom; but Christ destroyed him.

An emperor there was in those days, named Eraclius,
 a Christian and a true believer, and undaunted in war;
 and he adorned his belief with good works, 48
 and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor (Eraclius),
 for he desired to win his kingdom in battle.
 Then it was settled between them both, that they two boldly 52
 should go to single combat on the bridge of the river,
 and he who should get the victory should wield the kingdom,
 without the loss of the men who had come with them.
 Then they all said that if any man should 56

46. and wel belyfed.

47. gefeohte.

48. glencde.

52. tweigen.

54. þe (*for se*).

heora oðrum fylstan . þæt man hine sona gefenge .
 and foreðum sceancum into þære éá wurpe .
 Hi eodon þa begen on þære brige togædere .
 and se geleaffulla casere aledde þone godes feond 60
 cosdrues sunu . and he siððan ge-weold
 ealles his rices . and rád him¹ to cosdrue .
 þa beah eall se here bliðelice to eraclio .
 and he hi under-feng . and to fulluhte gebigde . 64
 and nan man nolde cyþan cosdrue þæt gewinn .
 forðan² þe he wæs andsæte eallum his leodum .
 Eraclius þa astah to þære sticlan upflora .
 and cwæð to þam arleasan ardlice þas word . 68
 Lifes ic þe geann . gif þu anrædlice gelyfst
 nu on hælend crist . and cwyðst þæt þu wille
 to fulluhte gebugan . and ic þin freond beo .
 and ic þæ (*sic*) læte habban þis land to gewearde . 72
 gif þu þonne elles dest . þu scealt deaþe sweltan .
 þa nolde se cosdrue on crist gelyfan .
 and eraclius sona his swurd ateah .
 and hine beheafdode . and het bebyrgan . 76
 and nam his gingran sunu siððan to fulluhte
 tyn wintra cnapa . and him cyne-dom for-geaf .
 betæhte ða his here þone heagan stypel .
 mid eallum þam seolfre . and he sylf genam 80
 þæt gold . and þa gymmas . into godes cyrcan .
 Ferode ða þa rode mid þæs folces meniu
 ongear to hierusalem georne mid blisse .
 Hi comon þa æt nextan cafllice ridende 84
 to þære foresædan byrig . and sæt se casere
 on kynelicum horse swa him gecwemast wæs .
 ac þa þa he inn wolde . þa wearp þæt geat belocen .

57. aðrum fulstan.
 60. geleaffull; aledde.
 63. eal; þe (*for* se).
 65. gewin.

67. sticlan.
 68. hardlice.
 69. an (*for* geann).
 70. cwyst.

¹ Leaf 156, back.

² Here begins the fragment in V. (leaf 74).

assist either of them, forthwith he should be seized
and should be cast into the river with broken legs.

They then went both on the bridge together,
and the believing (faithful) emperor killed the enemy of God, 60
Cosdrue's son, and he afterwards wielded
all his kingdom, and rode to Cosdrue.

Then all the army joyfully submitted to Eraclius,
and he received them and persuaded them to baptism; 64
and no one would make known to Cosdrue the battle (which
had lately taken place),
because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor,
and quickly said to the impious Cosdrue these words: 68
'Life I will grant thee if thou wilt forthwith believe
now on Jesus Christ, and wilt promise that thou wilt
submit to be baptized, and I will be thy friend,
and I will let thee have this land in thy possession; 72
but if thou dost otherwise, thou shalt be put to death.'

Then would not Cosdrue believe on Christ;
and Eraclius forthwith drew out his sword
and beheaded him, and commanded him to be buried. 76
He then took his younger son, a boy of ten years old,
and baptized him, and gave up to him the kingdom,
and then delivered to his (own) army the high steeple,
with all the silver; but he himself took 80
the gold and the gems into God's church.
Then he carried the rood, with a procession of the people,
again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last 84
to the aforesaid city; and the emperor sat
on a royal horse, as was most pleasing to him.
But when he would enter (the city), then was the gate closed,

72. ðe; V. þe.

73. swyltan.

74. þe (*for se*).

76. het hine bebyrgan.

78. wintre cnapan.

82. menigu.

83. mid micelere (*for georne mid*).

84. nyxtan; V. nehstan.

85. ðe (*for se*).

87. U. V. in.

swa þæt þa stanas feollon færlīce togædere . 88
 and wearþ geworht to anum wealle swa .
 Hi wurdon þa afyrhte . for þam færlīcan tacne .
 and beheoldon sarige sona to heofonum .
 and gesawon drihtnes rode deorwurð-lice þær scinan . 92
 and godes engel hi bær bufan þam geate and cwæð .
 Ða þa se heofonlica cyning crist sylf inferde
 þurh þis ylce get to his agenre þrowunge .
 næs he mid purpuran ge-scryd . ne mid cynehelme geglenged .
¹ne he on steda ne rād . þurh þis stænene geat . 97
 ac on assan hricge he rād eadmodlice
 mannum to bysne . þæt hi modignysse onscunian .
 and æfter ðysum wordum gewende se engel up . 100
 Hwæt Ða se casere caflīce lihte
 þancigende gode þære wissunge .
 and dyde of his purpuran . and his pellenan gyrlan .
 eode þa mid nacodum fotum . and genam þa rode 104
 mid agotenum tearum god wurpigende .
 Wearð þa godes wundor on þam weorc-stanum
 þa Ða se casere com mid eadmodnysse to .
 þa to-eodon Ða stanas . and geopenode þæt get . 108
 Wæs eac oþer wundor swa þæt wynsum bræð .
 stemde [of] þære halgan rode þa þa heo hamwerd wæs .
 geond þæt land . and þa lyfte afylde .
 and þæt folc þæs fægnode . afylde mid þam bræðe . 112
 Ne mihte nan wyrt-bræð swa wynsumlice steman .
 and se casere þa clypode mid blysse .
 Eala þu wundorlice ród . on þære ðe crist wolde þrowian .
 and ure wita adwescan mid his deorwurpan blode . 116
 Eala þu scinende ród swiþor þonne tungla
 mære on middan-earde micclum to lufigenne .

89. wearð þæt geat geworht.

90. afyrhte ; þan færlīce.

94. heofenlica.

95. geat ; V. gæt (?).

96. gescrud.

97. stedan.

99. onscunigan.

100. ðe engel up to heofonum.

101. ðe casere Ða ; alyhte.

103. pællenan.

104. and eode ; om. mid.

107. ðe (for se).

¹ Leaf 157.

so that the stones fell suddenly together, 88
and thus was it (the gate) wrought into a wall.

Then were they terrified on account of that wonderful token,
and forthwith looked sorrowfully to heaven,
and saw our Lord's cross gloriously shining there; 92
and God's angel bore it above the gate, and thus said:

'When that the heavenly king, Christ Himself, entered in
through this same gate to His own passion,
He was not clothed with purple, nor adorned with royal crown, 96
nor rode He through this stone gate upon a steed,
but on the back of an ass He rode meekly
as an example to men, that they should shun pride.'

And after these words the angel went up. 100

Lo! then the emperor quickly alighted,
thanking God for the lesson;
and he took off his purple and his girdle of pall;
then he went with naked feet and took the rood, 104
praising God with shedding of tears.

Then befell a divine miracle to the stone-work.
When the emperor came with meekness to them,
then the stones parted, and the gate opened itself. 108
There was also another marvel, so that a winsome (delightful) odour
steamed from the holy cross, when it was on its way home,
throughout the land and filled the air;
and the people rejoiced on account of this, being filled with the
odour. 112

No perfume could give out so delightful a smell.
And then the emperor exclaimed with joy:
'O thou marvellous rood on which Christ deigned to suffer,
and quench our sins with His precious blood! 116
O thou rood, shining more than the stars,
glorious on this middle earth! Greatly art thou to be loved,

108. geopenodon þæt geat.
110. U. V. of; A. on (*badly*). U.
om. þa—wæs.
111. geond eal þæt. V. fylde.
112. afyllede.

113. wunsumlice.
114. ðe (*for se*).
115. þrowigan.
116. adwæscan.

halig treow . and wynsum . þe wurþe wære to berenne
 ealles middan-eardes wurþ . gemunde þisne heap . 120
 þe her gegaderod is gode to wurðmynte .
 Ða ahof se casere þa halgan rode up
 on þære ylcan stowe . þe heo on stod æt fruman .
 ærþan þe se arleasa cyningc cosdrue hi gename . 124
 On ðam dæge geswutelode se soðfæsta hælend
 wundorlice mihte . þurh his þa mæran rode .
 swa þæt an dead man aras on þam dæge sona .
 and feower bedrydan þær wurdon wundorlice gehælede . 128
 and tyn lic-þroweras . fram heora langsumum broce .
 and fela ¹wode menn heora gewit under-fengon .
 and manega untrume fram myslicum copum
 þær wurdon gehælede . æt þære halgan rode . 132
 criste to wurðmynte . and se casere siððan
 fela goda gedyde þær . and godes cyrcan ge-godode .
 mid landum . and bigleofum . and godes lof ge-edniwode .
 Ferde ða to his cyne-stole to constantinopolim 136
 mid micclum geleafan godes mærdæda smeagende .
 Nu is se dæg gecwæden on cristenum bocum .
Exaltatio Sancte crucis . þæt is on engliscre spræce
 upahæfednyss þære halgan rode . 140
 forþan þe heo wæs ahafen mid healicum wurðmynte
 on þam fore-sædan dæge . drihtne to lofe .
 Is swa-þeah to witenne þæt heo is wide todæled .
 mid gelomlicum ofcyrfum to lande gehwilcum . 144
 ac seo gastlice getacnung is mid gode æfre
 á unbrosnigendlic . þeah þe se beam beo to-coruen .
 þæt heofonlice tacn þære halgan rode
 is ure gúðfana wip þone gram-lican deofol . 148
 þonne we us bletsiað gebylde þurh god
 mid þære rode tacne . and mid rihtum geleafan .

119. wunsum ; wyrðe ; berene.

120. gemunda.

121. gegæderod.

123. heo ær on.

124. cyning ; om. cosdrue ; hig.

125, 133. ðe (*for se*).

126. U. om. þa.

130. men ; underfengen.

134. gebette (*for gegodede*).

135. edniwode.

¹ Leaf 157, back.

O holy and winsome tree; that wast worthy to bear
the prize of all middle earth! Be mindful of this assembly 120
which is here gathered together for the honour of God!’

Then the emperor exalted the Holy Rood
in that same place in which it stood at first,
before the impious king, Cosdrue, took it therefrom. 124
On that day the true Saviour marvellously manifested
His power by means of His illustrious cross,
so that a dead man quickly arose on that day,
and four bedridden ones were there wonderfully healed, 128
and ten lepers, from their lingering disease,
and many maniacs regained their senses;
and many sick ones were there healed
of various diseases at the Holy Rood 132
for the honour of Christ. And the emperor afterwards
bestowed many goods there, and endowed God’s churches
with lands and sustenance, and restored God’s praise.
He went then to his royal seat, to Constantinople, 136
with great faith meditating upon God’s greatness.
Now is the day called in Christian books
Exaltatio Sancte Crucis, that is, in English speech,
Uplifting of the Holy Rood, 140
because that it was exalted with great honour
on the foresaid day to the praise of the Lord.

It is, however, to wit that it (the cross) is widely distributed,
by means of frequent sections, to every land. 144
But the spiritual token (signification) is always with God,
ever incorruptible, though the tree be cut in pieces.
The heavenly sign of the Holy Rood
is our banner against the fierce devil, 148
when we bless ourselves boldly through God
with the sign of the cross and with right belief.

137. miclum.

138. *om.* is; ðe; gecweden; *om.*
cristenum.139. *om.* on eng. spræce.

140. upahefednys.

143. witene.

144. landa.

145. ðeo gaslice.

146. þeah ðe beam; tocorfen (*so V.*).

147. ðæra.

148. gramlice.

þeah þe man wafige wundorlice mid handa
 ne bið hit þeah bletsung buta he wyrce tacn 152
 þære halgan rode . and se reða feond
 biþ sona afyrht for ðam sige-fæstan tacne .
 Mid þrym fingrum man sceall senian . and bletsian .
 for þære halgan þrynnysse . þe is þrim-wealdend god . 156
 Hwilon cweþað preostas . þæt cristes læwa
 iudas se arleasa eft ne wurðe forðemed
 on þam micclan dæge . to þam (*sic*) deopan helle .
 and cweþað þæt he mage wið crist hine betellan . 160
 swilce he neadunge gefremode þæt facn wið hine .
 Ac we cweðað þær-to-geanes . þæt cristes word ne bið leas .
 he cwæð be þan iudan . þæt him wære betere
 þæt ¹he ge-boren nære þonne he his læwe wære . 164
 Næron þa iudeiscan ne se dyrna læwe
 purh god geneadode . to ðam gramlican geþeahhte .
 ac þa þa crist geseah . se þe ge-sihð ealle þing
 heora yfelan willan . þa awende þe hit to gode . 168
 swa þæt heora yfelnyss us becom to hæle .
 Ælc man þe yfel deþ mid yfelum willan .
 is scyldig wið god . þeah þe hit sumum fremige .
 and ælc man þe god deð mid godum willan 172
 hæfð his mede æt gode . þeah þe hit hearmige sumum .
 forþan þe se rihtwisa dema deð ælcum þa mede .
 be þam þe he sylf wolde . and his willa him dihte .
 Nu synd þa iudeiscan . and se sceamlease læwa 176
 cristes deaðes scyldige . þe syrwdon be him .
 þeah þe hit us become to ecere alysednysse .
 and heora nan ne becymð to cristes rice næfre .
 butan þam þe hit gebettan . and ge-bugan to criste . 180
 Swa milde is se hælend þæt he miltsian wolde

152. hit swa þeah.
 153. and þonne bið se.
 154. *om.* biþ sona.
 155. man hine sceal.
 156. ðrymnysse.

157. læwæ.
 158. ðe (*for* se).
 159. micclan; þære (*for* þam).
 161. neadunga.
 164. læwa.

¹ Leaf 158.

Though a man wave about wonderfully with his hand,
 nevertheless it is not a blessing except he make the sign 152
 of the holy cross; and forthwith the fierce fiend
 will be terrified on account of the victorious token.
 With three fingers must a man make the sign and bless himself
 for the Holy Trinity, which is a glory-ruling God. 156
 Sometimes priests say that Christ's betrayer,
 the impious Judas, shall not hereafter be condemned
 in the great day (of doom) to the deep hell;
 and they say that he may excuse himself to Christ, 160
 as if he of necessity committed that treachery against Him.
 But against that we say, that Christ's word is not false;
 He said concerning Judas, that it were better for him
 that he were not born, than that he should be His betrayer. 164
 Neither the Jews nor that secret traitor
 were compelled by God to that horrible intention;
 but when that Christ, who seeth all things,
 saw their evil will, He then turned it to good, 168
 so that their wickedness became to us for salvation.
 Each man who does evil with evil will
 is guilty before God, though it may benefit some;
 and each man who does good with good will, 172
 hath his reward of God, though it may do harm to some;
 because the righteous judge giveth to each the reward
 according as he himself determined and his will dictated to
 him.
 Now are the Jews and the shameless traitor (Judas), 176
 who plotted against Him, guilty of Christ's death,
 though that it became to us for everlasting redemption,
 and none of them shall ever come to Christ's kingdom
 unless they have repented of it and turn to Christ. 180
 The Saviour is so merciful, that He would have mercy

165. ðe (*for se*); læwa.167. þe (*for se*).

169. U. V. yfelmys.

174. ðe (*for se*).

175. willan.

176. þe sceamleasa.

178. ecre.

180. buton; gebetton; gebugon.

181. þe (*for se*).

his agenum slagum gif hi gecyrran woldon .
 and biddan his miltsunge . swa swa heora mænig dyde .
 swa swa se hundredes ealdor . þe hine hetelice stang 184
 on his halgan sidan . and siððan him beah to .
 se hundredes ealdor hatte longinus .
 He geseah ða sona hu seo sunne apystrode .
 fram mid-dæge oð non . and eall middan-eard bifode . 188
 and stanas toburston . þa beah he to criste
 sleande his breost . and secgende hlude .
Uere . filius dei est hic . Soplice þæs is godes sunu .
 He forlet ða his folgoð . and ferde to þam apostolum . 192
 and wearð gelæred to geleafan þurh hi .
 and mid fulluhte apwægen fram his fyrlnum dædum .
 He dælde þa his eahta ealle on ælmyssan .
 and on clænnysse leofode . swa swa cristes ¹ðegen . 196
 on mycelre forhæfednysse . and þam hæpenum bodade
 þone soþan geleafan . and synne forgifennysse .
 and to-wearp deofolgild . and wundra gefremode
 on godes naman . oð þæt sum gramlic dema 200
 hine ge-martyrode mid micclum witum .
 Ac he worhte fela wundra ætforan þam deman .
 betwux þam tintregum . and ablende þone deman
 þurh godes mihte . þæt menn mihton tocnawon (*sic*) 204
 hu mildheort se hælend is . þe hine mersode swa .
 He wearð þa beheafdod for ðæs hælendes naman .
 þone þe he ær gewundode wælhreowlice on rode .
 and wunað on ecnysse on wuldre mid him . 208
 Octavius hatte se hæpena dema
 þe hine acwealde . ac he com siððan
 þær he ofslagen wæs . and gesohte his lic

184, 186. þe (*for se*).

187. þeo sunnæ.

188. eal.

191. þes.

192. folgað.

194. aðwogen ; *om.* his ; *fyrnlicum.*195. *om.* þa ; æhta ; ælmessan (*so*
V.)

196. þeign.

198. synna.

¹ Leaf 158, back.

upon His own murderers if they would turn
and pray for His mercy, as many of them did,
as, for instance, the centurion who wickedly pierced Him
(Christ) 184

in His holy side, and afterwards turned to Him;
this centurion was named Longinus.

He saw then how suddenly the sun became dark
from midday until noon (3 P.M.), and all middle earth trembled, 188
and rocks burst asunder; then he turned to Christ,
smiting his breast, and saying loudly,

Vere Filius Dei est hic—Truly this (man) is the Son of God.

He then renounced his employment, and proceeded to the
apostles, 192

and was by them instructed in the faith,
and with baptism was washed from his former deeds.

Then he distributed all his goods in alms,
and lived in purity as Christ's own servant (thane) 196
in great abstinence, and preached to the heathen
the true faith and forgiveness of sins;
and put down idolatry, and performed miracles
in God's name, until a certain cruel judge 200
put him to death with great torments.

But he wrought many marvels before the judge,
amid the torments, and blinded the judge
through the power of God, that men might know 204
how merciful is the Saviour who had so magnified him.
Then was he beheaded for the sake of that Saviour,
whom he had before cruelly wounded on the cross,
and he (now) dwells eternally in glory with Him. 208
The heathen judge who put him to death
was named Octavius; but he came afterwards
to the place where he was slain, and sought his body,

199. U. *ins.* heora *after* to-wearp.

201. miclum.

204. men; tocnawan (V. tocnawon).

205. ðe (*for* se); lofede (*for* mer-

sode); V. mærsode.

208. U. *ins.* nū *before* on.

209. ðe; om. dema.

210. om. þe.

biddende forgifennysse mid wope and heofunge. 212
 Ða geseah he sona gesundfullum eagum .
 þurh þone ylcan onliht þe hine ær ablende .
 and se dema þa deorwurðlice bebyrigde
 longines lichaman . and gelyfde on crist 216
 æfre wuldrigende god . oð þæt he gewát of life .
 Sy wuldor and lof þam wel-willendan gode .
 se ðe æfre rixað on ecnysse . AMEN. 219

215. þe (*for se*).

216. longinus; and syððan gelyfde.

217. wundrigende.

218. þam wellendan (*sic*).

219. þe ðe.

XXVIII.**X. KAL. OCTOBRIS: PASSIO SANCTI MAURICII ET SOCIORUM EIUS.**[*The copy in V. is burnt.*]

MAXIMIANUS HATTE SUM HÆÐEN CASERE
 SE ferde to franc-lande mid mycelre fyrdinge
 wolde gewyldan mid wige þa leoda
 þe wiper-ræde wæron . and his rice forsawon . 4
 Se casere wæs cene . and reðe .
 and deofol-gild be-eode . dwollice libbende .
 and acwealde godes men mid micelre reðnysse .
 Ða wæron on þære fyrde . fela cristene menn . 8
 and an synder-lic eorod of easternum leodum .
 swiþe cristene menn þam casere folgiende .
 for-þan ¹þe hi sceoldon fyrdrian . swa swa eall folc dyde .
 An eorod is ge-cweden on ðam ealdan getele² 12
 six ðusend manna . and six hund. and six . and syxtig .
 swa fela manna wæron on þam fore-sædan eorode .
 swiþe gelyfede on þone lyfigendan god .
 þeah þe heora hlaford wære wodlice hæðen . 16
 On þam floce wæron þa fyrmestan menn .
 mauricius ærest . and exuperius .

¹ Leaf 159.² *An accent above the t.*

praying for forgiveness with weeping and lamentation. 212
 Then forthwith he saw with sound eyes,
 being enlightened by the same (Being) who had before made
 him blind.
 And then the judge sumptuously buried
 the body of Longinus, and believed on Christ, 216
 ever glorifying God until he departed this life.
 Glory and praise be to the benevolent God,
 who reigneth ever eternally. AMEN. 219

XXVIII.

SEPT. 22. ST. MAURICE AND HIS COMPANIONS (THE THEBÆAN LEGION).

THERE was a certain heathen Emperor hight Maximian,
 who fared with a great force to the Frankish land [Gaul],
 desiring to subdue by war the tribes
 who were rebellious and had renounced his rule. 4
 The Emperor was keen and cruel,
 and practised idolatry, living as a heretic,
 and killed God's servants with great cruelty.
 There were in the army many Christian men 8
 and one especial Legion from Eastern nations,
 very Christian men, following the Emperor,
 because they had to serve in the wars even as all people did.
 A Legion is said in the old reckoning [to be] 12
 six thousand men and six hundred and six and sixty.
 So many men were there in the aforesaid legion,
 firmly believing on the living God,
 though their lord was, to a mad extent, a heathen. 16
 In this flock the foremost men
 were Maurice the chief, and Exuperius,

candidus . and uitalis . and fela oþre to him .
 and hi wæron gefeolæhte on fæstum geleafan . 20
 swa þæt hi noldon bugan to þam bysmor-fullum hæpen-scipe .
 fram þam lifigendan gode þe hi on gelyfdon .
 Hwæt þa maximianus mid micclum þrymme ferde .
 oð þæt hi comon to muntum . and se manfulla wolde 24
 siððan he þa muntas ofer-ferde .
 his hæpen-gild habban . and het him to clypian
 ealne þone here . þæt hi his hæse gefylدون .
 and mid him ge-offrodon ealle heora lác 28
 þam deofficum godum . gode ælmihtigan to teonan .
 Ða gewende seo eorod þe we ær embe spræcon .
 forð on heora weg . and for-flugon þæt deofol-gild .
 noldon hi sylfe fordón mid þam deofficum lacum . 32
 ac ridon ofer twelf mila to rodan þæra (*sic*) éá :
 and þær gelihton sona . for ðam langsumum færelde .
 and se casere wicode mid þam oþrum werode .
 wiþ ane litle burh octódorum gehaten . 36
 offrigende his lác mid þam ungeleaffullum
 his arleasum godum wolde hí gegladian .
 ærþan þe he to þam gefeohte come . þæt hí him fylstan sceoldon .
 Ða ongeat se casere þæt þa cristenan þær næron . 40
 and het ða mid¹ graman . his gegadan to faran .
 and beodon (*sic*) þam cristenum þæt hi comon him to .
 Hwæt ða ærendracan ða ardlice ridon .
 and budon þam cristenum ðæs caseres geban . 44
 ac hi ealle cwædon mid anrædum geleafan .
 þæt hi on þone lyfigendan god gelyfdon oð þæt .
 and æfre on heora life on hine gelyfan woldon .
 and cwædon to ðam ærendracan þus oþrum wordum . 48
 We synd gearwe to gefeohte forð mid ðam casere .
 æ we nellap gecyrran to his onsægednyssum .
 Ða ridon þa ærendracan raðe eft ongean
 and cyddon þam casere þæt þa cristenan noldon 52
 his hæsum gehyrsumian to his hæpen-scipe .

¹ Leaf 159, back.

Candidus and Vitalis, and many others besides them,
 and they were associated in steadfast faith, 20
 so that they would not turn to shameful heathenism
 from the living God in whom they believed.
 Then Maximian journeyed with a great array
 until they came to the mountains, and the wicked man desired, 24
 after he had passed over the mountains,
 to hold his heathen worship, and bade men call to him
 the whole army that they might fulfil his hest,
 and with him might all offer their sacrifices 28
 to the devilish gods, to the dishonour of God Almighty.

Then went the Legion, of whom we have before spoken,
 forth on their way, and fled from that idolatry,
 for they would not destroy themselves by the diabolical
 sacrifices, 32
 but rode more than twelve miles to the river Rhodanus [Rhone],
 and there speedily alighted on account of the tedious journey;
 and the Emperor encamped with the other army
 near a little town called Octodurum [Martigny], 36
 offering his sacrifices with the unbelieving
 to his wicked gods, desiring to gladden them
 before he should come to the fight, that they might assist him.
 Then perceived the Emperor that the Christians were not there, 40
 and thereupon angrily commanded his companions to go
 and bid the Christians to come to him.
 So the messengers rode quickly
 and announced to the Christians the Emperor's proclamation, 44
 but they all said with steadfast faith
 that they had until then believed in the living God,
 and ever throughout their lives would believe in Him,
 and spake to the messengers thus in other words; 48
 'We are ready to go forth to the fight with the Emperor,
 but we will not be perverted to his sacrifices.'
 Then the messengers rode quickly back again,
 and made known to the Emperor that the Christians would not
 obey his hest concerning his idolatry.

Maximianus wearð þa mid micclum graman ontend .
 and het þa hæþenan faran and þa halgan ofslean .
 þæt men mihton geseon hu maximianus gewræce 56
 his agenne teonan . and eac his goda .
 and hi þa caþlice ferdon to gefyllenne his beboda .
 Hwæt þa mauricius se mæra godes ðegn .
 and exuperius . mid eadmodnysse afyllede 60
 tihton heora geferan þæt hi unforhte wæron .
 and bædon þæt hi awurpan heora wæpna him fram .
 and for cristes geleafan heora cwellerum onbugon
 blipe to slæge . swa swa he sylf gebysnode . 64
 þa þa he hét petrum behydan his swurd .
 Be-twux þysum tihtingum tengdon þa hæþenan
 mid andprecum (*sic*) wæpnum to þam æwfaestum heape .
 and slogon þa cristenan swa swa se casere het 68
 wodlice mid wæpnum . swa swa mann wudu hywð .
 and þa godes þægnas mid glædnysse efston .
 astræhton heora swuran . ¹to slæge for criste .
 and noldon mid wæpnum winnan him togeanes . 72
 ac efstan to geflites to þam anpræcum swurdum .
 Eft ða se casere sende to þam cwellerum .
 and het þæt hi ne be-læfdon of þam geleaffullum werode
 nænne mann cucenne þe on crist gelyfde . 76
 and hi swa dydon swa him se deofles biggenga
 mid graman bebead . and þa godes menn acwealdon .
 swá þæt þær an ne be-láf of þam werode .
 Þæra sawla under-fengon sona godes englas 80
 manega of heofonum mid micclre blisse .
 swa swa þa gelæredan godes þeowas on lof sangum singað .
 Þa dældon þa cwelleras þæra cristes martyra
 wæpna . and gewæda . for-þan þe se wælhreowa hét 84
 þæt heora ge-hwile hæfde of þam here-reafe
 þæs mannes gewæda þe he mid wæpnum acwealde .
 Æfter ðam gedale þa dyrstigan cwelleras
 ge-sæton him æt-somne mid swiðlicre blisse . 88

¹ Leaf 160.

Then Maximian became inflamed with great anger,
 and bade the heathen go and slay the saints,
 that men might see how Maximian would avenge 56
 his own dishonour and eke that of his gods.
 And they therewith went quickly to fulfil his commands.
 Then Maurice, the illustrious servant of God,
 and Exuperius, filled with humility, 60
 exhorted their companions to be fearless,
 and requested them to cast their weapons away from them,
 and for Christ's faith to submit to their executioners,
 [going] joyfully to death, even as He [Christ] Himself set
 them the example 64
 when He bade Peter to sheathe his sword.

In the midst of these exhortations the heathen hastened
 with formidable weapons to the pious company,
 and slew the Christians, even as the Emperor had commanded, 68
 with their weapons furiously, as one heweth wood;
 and the servants of God hastened with gladness,
 stretched out their necks to the death for Christ,
 and would not with their weapons strive against them, 72
 but hastened with emulation to the terrible swords.

After that the Emperor sent to the executioners,
 and bade that they should not leave of that faithful band
 one man alive who believed in Christ; 76
 and they so did as the devil's worshipper
 savagely bade, and killed the servants of God,
 so that not one was left of the company.

Many of God's angels from heaven straightway 80
 received their souls with great joy,
 even as God's well-instructed servants sing in hymns.
 Then the soldiers divided Christ's martyrs'
 weapons and garments, because the bloodthirsty one bade 84
 that each of them should have as spoil
 that man's clothes whom he had killed with his weapons.
 After this dividing the presumptuous murderers
 sat down together with great merriment, 88

and fengon to gereorde mid fulum handum .
 Ða com þær-to ridan sum cristen man sona
 har-wençege and eald se wæs gehaten uictor .
 Ða ongunnon þa cwelleras clypian þone ealdan 92
 to heora gereorde . ac he hraðe axode
 for hwilcum intingum hi wæron swa wundorlice bliðe .
 oððe hu hi mihton ænigne mete picgan
 betwux þam ofslagenum . Ða sæde heora sum 96
 þæt hi cristene wæron . and se casere hete
 hī ealle ofslean oðrum to bysne .
 Se ealde uictor þa incundlice geomerode .
 and hlude clypode . Eala come ic ær 100
 þæt ic mihte geendian mine ylde mid swylcum .
 and mīn ealde ¹blod mid þissere eorode ageotan .
 þæt ic heora wurðmyntes ne wurde bedæled .
 Hwæt ða hæþenan þa hine bestodon . 104
 and heton hine secgan mid swyðlicum þreate
 hweþer he cristen wære þa he wilnode þyllices .
 He beseah þa to heofonum . and sæde mid geomerunge .
 Eall middan-eard is mid miste befangen 108
 deopre nytennysse buton us drihten crist
 oppe his leoht forgife . oppe us læde onweg .
 and ge-unne me nu crist æfter þysre cypnysse
 þæt ge me færan ne lætan fram þysum ofslagenum halgum . 112
 Æfter þysum wordum seo wedende meniu
 ofslogon þone uictor þæt he feallende sweolt .
 and he swa geearnode þa ecan myrhðe
 mid þam halgum werum . swa swa he wiscte him-sylfum . 116
 Hwæt wille we furðor secgan hu se unsæliga casere
 his fyrdinge geendode . þonne he forferde on ende .
 ac uton þencan georne þonne we þyllic gehyrað .
 þæt we þe beteran beon . þurh þa boclican lare . 120
 We sceolon swincan . and ofer-swyðan unþeawas
 mid godre drohtnunga godes rice ge-earnian ,
 þæt we mid þam halgum þe we heriað nu

¹ Leaf 160, back.

and began their feast with foul hands.

Then, anon, there came riding thereto a certain Christian
man,

hoary and old, who was named Victor.

Then began the murderers to call the old man 92

to their feast; but he quickly asked

for what cause they were so wonderfully blithe,

or how they could taste any meat

in the midst of the slain? Then said one of them 96

that those were Christians, and the Emperor had commanded

to slay them all for an example to others.

Then the old Victor inwardly groaned,

and cried aloud; 'Oh! that I had come earlier, 100

that I might end my life with such men,

and shed my old blood with this Legion,

that I might not be deprived of their honour!'

Then the heathen beset him around, 104

and with fierce threatening bade him say

if he were a Christian, since he desired such a thing?

Then he looked up to Heaven, and said with grief,

'All the earth is encompassed with the mist 108

of deep brutishness, except the Lord Jesus Christ

either give us His light or lead us away;

and may Christ now grant me, after this confession,

that ye may not let me go from these slain Saints!'

After these words the infuriated multitude

slew this Victor, so that he fell and died;

and thus he earned the bliss eternal,

with the holy men, even as he himself had wished. 116

Wherefore should we further relate how the unblessed Emperor
ended his expedition, seeing that he perished in the end?

But let us think earnestly, when we hear the like,

that we may be the better by means of bookish lore. 120

We have to toil, and overcome evil habits

by a good service, to earn God's kingdom;

that we may rejoice with the saints

blissian moton . þeah we martyras ne beon . 124
 We sceolon gepencan hu ge-þyldige hi wæron
 þa þe for cristes naman ge-cwylmede wæron .
 hi man swang mid swipum . and on sǣ adrincte (*sic*) .
 oððe on fyre forbærnde . oþpe forðwyrftum limum . 128
 to wæfersyne tucode . mid gehwilcum witum .
 and on ælcum wawan hi wæron geþyldige .
 and ælcne hosp hi for-bæron . for¹ þæs hælendes naman .
 Nu synd we swa asolcene þæt we swincan nellað 132
 nan þing . fornean ne urum lustum wiðcwepan
 wið þam þæt we moton þa micclan gepincða
 habban on heofonum mid þam halgum martyrum .
 ne we nellað forberan an bysmorlic word 136
 for ures drihtnes naman . swa swa we dōn sceoldon .
 ac butan ge-þylde . and þeawfæstnysse we yrsiað
 swa swa leo . and lyt-hwon þencað hu we earmingas sceolon
 æt þam ælmihtigan gode ænige miltsunge begitan . 140
 nu we swa recelease syndon . and swa repe us betwynan .
 Gepylde is micel mægen . and mannum nyd-behefe .
 swa swa ure hælend cwæð to his halgum apostolum .
In patientia uestra possidebitis animas uestras . 144
 On eowrum geðylde ge ge-ahniað eowre sawla .
 Gif se geþyldiga man mid his þolmodnysse
 his sawle gehylt . swa swa us sæde crist .
 þonne forlyst se yrsigenda wer his agene sawle . 148
 þurh weamodnysse . and heo gewislice for-færð .
 Gif we wislice libbað . swa swa us wissiað bēc
 þonne mage we becuman to cristes halgum .
 æfter ure ge-endunge . and æfre mid him wunian . 152
 for-þan þe þes middan-eard flihð aweg swyðe .
 and ure dagas gewitað . swa swa weg-færende menn .
 and se forþ-gewitena dæg ne went næfre ongean .
 ac ælc tid us drifð forð to deape unþances . 156
 þa halgan þe we heriað . and heora gelican .
 forsawon þisne middan-eard . þeah þe he myrge wære

¹ Leaf 161.

whom now we praise, though we be not martyrs. 124
 We must consider how patient they were,
 those who for Christ's name were killed;
 men scourged them with whips and drowned them in the sea,
 or burned them in the fire, or with tortured (?) limbs 128
 tormented them for a spectacle with every punishment;
 and in every woe they were patient,
 and bore every contumely for the Saviour's name.
 Now are we so slothful that we will not labour 132
 in hardly anything, nor deny our lusts
 in order that we may have in exchange those great dignities
 in heaven, together with the holy martyrs;
 neither will we bear one contemptuous word 136
 for our Lord's name, as we ought to do,
 but without patience and constancy we grow angry
 as a lion, and scarcely consider how we, miserable men,
 are to obtain any mercy from Almighty God, 140
 now that we are so reckless and so fierce amongst ourselves.
 Patience is a great virtue and necessary to men,
 even as our Saviour said to His holy Apostles,
 '*In patientia uestra possidebitis animas uestras*;' 144
 'In your patience ye shall possess your souls.'
 If the patient man by his long-suffering
 keepeth his soul, even as Christ said to us,
 then the irascible man will lose his own soul 148
 through impatience, and it will certainly perish.
 If we live wisely, even as books instruct us,
 then may we come amongst Christ's Saints
 after our ending, and ever dwell with them; 152
 because this world flieth away very swiftly,
 and our days depart like wayfaring men;
 and the departed day cometh never again,
 but every hour driveth us forth to death, against our will. 156

The saints whom we are honouring and their like
 renounced this world, though it were merry,

þa ða hi on life wæron . forþan þe hi gewilnodon þæs ecan .
 þa wæs langsum lif . and lipe ¹ge-wederu . 160
 hælo on lichaman . on lang-sumere sibbe .
 wæstm-bærnys on eorþan . and geniht-sum-nyss on spedum .
 ac swa-þeah þa halgan eall *þæt* forhogodon .
 and þæs ecan lifes eallunga ge-wilnodon . 164
 Efre nu þæs middan-eard is for micclum geswenct .
 and mid manegum earfoðnyssum yfele gepreatod .
 and þeah-hwæpere we lufiað his earfoðnysses git .
 and to þisum swicolum life we swincað and tiliap . 168
 and to þam towerdan life we tiliað hwonlice .
 on þan þe we æfre habbað swa hwæt swa we her geearniað .
 Hwilon þæs middan-eard teah menn fram gode .
 mid his fægernyssum . and nu he fylst us to gode 172
 forþan þe he is afylled mid fela earfoþnyssum .
 Uton forþy awendan . urne willan to gode .
 and to þam ecan life ure smeagunge nu .
þæt we eft moton þær æfre wunian . 176
 swa swa crist sylf behét þam þe hine lufiað .
 þam is wuldor and wurðmynt á to worulde **AMEN** . 178

XXIX.

[VII.] IDUS OCTOBR. PASSIO SANCTI DIONISII ET
 SOCIORUM EIUS.

[Various readings from U. (=MS. Camb. Univ. Library, II. I. 33); p. 327.]

PAULUS ðEODA LAREOW þa ða he geond land ferde
 bodigende geleafan swa swa him bebed se hælend
 þa becom he on sumum dæge to sumere mæran byrig
 athenas gehaten . healic and mære 4
 þære greciscra heafod-burh . on hæðen-scipe wunigende .
 þær wæs dionisius se deorwurða martyr
 þæra hæpena lareow on heora geleaf-leaste .
 op *þæt* paulus hine awende of woge to rihte . 8

¹ Leaf 161, back.

whilst still in this life, because they desired the (life) eternal.
 Then was there long life, and mild weather, 160
 health of body, during long-lasting peace,
 fruitfulness on earth, and sufficiency in riches.
 But nevertheless the saints despised all that,
 and entirely desired the eternal life. 164
 Behold now, this earth is too much harassed,
 and with many distresses evilly oppressed;
 and nevertheless we love its distresses still;
 and for this deceitful life we labour and toil, 168
 and for the future life we toil little,
 wherein we shall ever have whatsoever we earn here.
 Once this earth drew men away from God
 by its fairness, and now it helpeth us to God, 172
 because it is filled with many distresses.
 Let us therefore now turn our wills to God,
 and our contemplation to the eternal life,
 that we afterward may dwell there for ever; 176
 even as Christ Himself promised to them that love Him.
 To whom is glory and worship for ever and ever. AMEN. 178

XXIX.

OCT. 9. PASSION OF SAINT DENIS AND HIS COMPANIONS.

PAUL, the doctor of the Gentiles, as he journeyed through the land
 preaching the faith, even as the Saviour commanded him,
 came on a certain day to a great city
 hight Athens, illustrious and great, 4
 the capital city of the Greeks, dwelling in heathenism.

There was Dionysius, the noble martyr,
 the leader of the heathen in their unbelief,
 until that Paul converted him from error to right. 8

- | | |
|--|-------------|
| TITLE; U. VII. ; A. III. (<i>wrongly</i>). | 6. martir. |
| 2. þe (<i>for se</i>); and so in 6, 9, 26, | 7. háþenra. |
| etc. | 8. awænde. |
| 3. sumre. | |

He, Dionysius, had seen, with some other philosophers,
 in the land of the Egyptians, where they were studying,
 how the sun grew dim unto swart night
 from midday to nones (3 P.M.) when our Lord was suffering ¹²
 for mankind's redemption, and they greatly wondered thereat.
 Then said Dionysius, 'This dark night betokeneth
 a great light to come upon all the earth
 which God Himself will verily manifest to mankind.' ¹⁶
 He was then a young man, when that this happened,
 and that light came to him through Paul's lore afterward,
 even as we shall here say in this true reading.
 Paul then went prudently and beheld their gods ²⁰
 all in their order, and eke the altars,
 until he found an altar whereon stood this inscription,
 '*Deo ignoto*;' that is in English, 'To the unknown god
 is this altar holy.' Then Paul turned him ²⁴
 to Dionysius the Lord's servant, and said,
 'What is this unknown god whom ye worship thus?'
 Then said Dionysius, 'He is yet hidden from men,
 and is to come into the world, and shall rule all things, ²⁸
 the heavens and the earth; and His kingdom shall continue
 ever without end.' Then answered Paul,
 'What think ye of that god, will he be spirit or man?'
 Dionysius answered the venerable Paul thus, ³²
 'He will be verily God and verily man,
 and He Himself shall renew this old world;
 but He is yet unknown, because He, living, dwelleth
 with God in Heaven.' Then said the holy Paul, ³⁶
 'That God I preach to you Whom ye call unknown;
 He is born of Mary the illustrious virgin,
 and He suffered death of His own will for men,
 and arose from death by His divine power. ⁴⁰
 He ascended also to Heaven to His holy Father,

23. U. *om.* englisc.

28. toward; worolde.

30. butan.

33. mann.

34. *om.* ealdan.

37. hátað.

40. miclan (*for* drihtenlican).

41. halgum.

and sitt on his swiðran hand . soð god . and soð man .
 þurh þone synd geworhte ealle þing on worulde .
 and he cymð to demenne ælcum be his dædum . 44
 on ende þyssere worulde . mid wuldor-fullum englum .
 þa ða paulus þær lange dæges geleafan þær bodode .
 þa gelyfde dyonisius on þone lifigendan god .
 and on-cneow þæt his godas gramlice deofla wæron . 48
 He bæd þa georne paulum . þæt he him gebæde fore .
 þone mildheortan drihten . þæt he his discipulus wurde .
 Eft on þam oprum dæge eode paulus be þære stræt .
 and gemette ænne blindne mann . se wæs geboren swa . 52
 se bæd ge-mahlice þone mæran paulum
 þæt he hine gehælde on þæs hælendes naman .
 and se eadiga apostol his eagan gemearcode
 mid þære halgan rode þone hælend biddende . 56
 þæt he him gesihðe forgeafe . and he geseah sona
 se ðe blind wæs geboren . and him bebead paulus ðus .
 Gang to dyonisie nu þe god onlihte .
 and sæge þæt he onette swa swa he ær behêt 60
 þæt he beo gefullod fram fyrnlicum synnum .
 þa eode se gehæleda gehyrsum þam apostole .
 and bead his hæsa bealdlice dyonisie .
 Dyonisius þa axode þone ærendracan of-wundrod . 64
 eart þu la se blinda þe swa geboren wære ?
 He andwyrde sona þam arwurpan were .
 Ic eom se ylca þe þu embe sprycst .
 þe blind wæs geboren . and seo beorhte sunne 68
 minum eagam ne scean . oþ þisne andwyrðan dæg .
 ac se eadiga paulus mine eagan¹ onlihte
 þurh his drihtnes mihte . þe he mannum embe bodað .
 Dionisius þa arás . and hraðe efste to paule 72

42. sit.

43. þing ; worolde.

45. ænde ; worolde ; wulder- ; æn-
glum.

46. ðe (for ða) ; om. þær ; bodade.

47. lifigende.

49. þæt he bæde for him.

50. to gode (for þone . . drihten).

51. stræt.

52. ðe (for se).

¹ Leaf 163.

and sitteth on His right hand, very God and very man,
by Whom are made all things in the world,
and He shall come to judge every [man] according to his
deeds, 44

in the end of this world with glorious angels.'
When Paul had preached the faith there long in the day,
then Dionysius believed on the living God,
and acknowledged that his gods were horrible devils. 48

Then he besought Paul earnestly to pray for him
to the merciful Lord that he might be His disciple.
Again, on the second day, Paul went along the street,
and met a blind man who was so born; 52
he begged importunately of the great Paul,
that he would heal him in the name of Jesus,
and the blessed apostle marked his eyes
with the holy cross, praying to the Saviour 56
that He would give him sight, and he saw immediately,
he who was born blind; and Paul commanded him thus,
'Go to Dionysius, now God hath enlightened thee,
and tell him to hasten, even as he before promised, 60
to be baptized from his former sins.'

Then went the healed man, obedient to the apostle,
and announced his hest boldly to Dionysius.
Then Dionysius asked the messenger, being astonished, 64
'What! art thou the blind man who was so born?
He straightway answered the venerable man,
'I am the same of whom thou speakest,
who was born blind, and the bright sun 68
never shone on my eyes until this present day;
but the blessed Paul enlightened mine eyes
through his Lord's might, concerning whom he preacheth to men.'
Dionysius thereupon arose, and quickly hastened to Paul 72

53. and (*for se*).55. ðe (*for se*).

56. rode-tacna.

58. þe (*for se*); and in 62, &c.

60. sege him þæt; ær.

63. hæse.

66. om. sona . . were.

67. sprecest.

68. ðeo (*for seo*).69. mine; scéan on þysne *andwer-*
dan.

72. raðe.

mid eallum his hiwum to ðam halgan fulluhte .
 and wearð gefullod . and folgode paule
 þreo gear tosomne swa hwider swa he siðode .
 and deoplice under-nam drihtnes lare æt him . 76
 oð þæt se halga apostol hine gehadode to bisceope .
 to þære atheniscan byrig þær he geboren wæs .
 and het hine bodian bealdlice geleafan .
 and þæt halige godspel þam hæðenum leodum . 80
 Dionisius þa wunode deoplice gelæred
 on þære foresædan byrig æt his bisceop-stole .
 and bodode þam land-folce godes lare georne .
 þam þe he ær wæs lareow on heora geleaf-leaste . 84
 He gebigde þa þa burhware to gode .
 and þone mæstan dæl þæs mancynnes to geleafan
 and fela béc gesette be ðam soðan geleafan .
 and be engla werodum mid wundorlicre smeagunge . 88
 and to oþrum bisceopum þa béc asende .
 þa ðe paulus gehadode . and se halga iohannes .
 sum þæra hatte titus . Sum timotheus .
 sum polycarpus . and gehwilce oþre . 92
 Eac to iohanne þam arwurðan godspellere
 he sende gewritu þa þa he on wræcsiðe wæs
 on pathmo þam iglande . þa þa se arlease casere
 domicianus . hine fordemde þyder . 96
 Dionisius hine ge-frefrode mid fore-witegunge þa
 and sæde þæt he wiste þa gewislice þurh god
 þæt iohannes sceolde sipian of þam iglande
 eft to asian lande swa swa hit gelamp siððan . 100
 and þær god-spel awritan . swa swa hit gewearð eft .
 Dionisius þa ferde¹ geond fela burga gehwider .
 and geond land bodigende bealdlice geleafan .
 and ge-bigde mancynn micclum to gode . 104
 and untrume gehælde on þæs hælendes naman .

80. godspell.

82. foresæden.

83. bodade; geornlice.

88. weredum; wunder-.

92. om. and . . oþre.

¹ Leaf 163, back.

with all his household to the holy baptism,
 and was baptized, and followed Paul
 three years together whithersoever he journeyed,
 and deeply received the divine lore from him, 76
 until the holy apostle consecrated him as bishop
 of the Athenian city where he was born,
 and bade him preach boldly the faith,
 and the holy gospel to the heathen nations. 80
 Dionysius then continued, deeply learned,
 in the aforesaid city at his episcopal see,
 and diligently preached God's lore to the people of the land
 to whom he was before a leader in their unbelief. 84
 So he converted the citizens to God,
 and the most part of the men to the faith,
 and wrote many books concerning the true faith,
 and concerning the orders of angels with wondrous reasoning, 88
 and sent the books to other bishops,
 those whom Paul had consecrated and the holy John.
 One of these was called Titus, another Timotheus,
 another Polycarp, and several others. 92
 Likewise to John, the holy evangelist,
 he sent writings when he (John) was in exile
 in the island of Patmos, when the wicked emperor
 Domitian adjudged him thither. 96
 Then Dionysius comforted him by prophesying,
 and said that he knew it certainly, through God,
 that John should return from that island
 back to the land of Asia, even as it befell afterward, 100
 and there write a gospel, even as was done thereafter.
 Then Dionysius journeyed through many cities in every direction,
 and through the land, boldly preaching the faith,
 and greatly converted men to God, 104
 and healed the infirm in the Saviour's name,

94. wrec-
 95. arleasa.
 98. gewisslice.

101. godspell.
 103. bodiende.
 104. miclum.

oð ðæt he geaxode þæt þa arwurþan apostolas .
 petrus . and paulus . on cwearterne wæron
 on romana byrig under þam reþan nero . 108
 þa wolde dionisius gif hit gewurðan mihte
 þrowian martyrdom mid þam apostolum .
 and ge-wende þa ham . mid wundorlicum ofste .
 betæhte his bisceop-stol oþrum bisceope sona . 112
 and ferde fram greclande mid geferum to rome .
 ofer langne wæg æfre geleafan bodigende .
 Hit gelamp ða swa for his langsumum fære .
 þæt þa halgan apostolas swa swa se hælend wolde 116
 wæron gemartyrode æt þam manfullan nero.
 ær þam þe dionisius to rome become .
 He com þa æt nextan siððan se casere nero .
 his lif geendode earmlicum deaðe . 120
 and wæs clemens papa on petres setle þa
 se under-feng mid arwurðnyse þone æþelan bisceop .
 and mid lufe geheold for his halgan drohtnunge .
 þa wunode se bisceop binnan rome byrig 124
 mid clemente papan cuðlice sume hwile .
 oð þæt clemens him cwæð to swa swa crist him gewissode
 Ge-sihst þu min leofa bruðor hu fela lande wuniað
 gyt on hæðen-scipe . and ures hælendes gerip 128
 mænig-feald is on mancynne . and feawa wyrhtan þær-to .
 and þu eart gelæred geleaffullice þurh god .
 and on halgum mægnum micclum geglencged .
 far nu on godes naman¹ to francena rice . 132
 swa swa cistes cempa . mid cenum geleafan .
 and beo þe forgifen to bindene (*sic*) and to alysenne .
 swa swa ic under-feng æt minum foregengan
 þam halgan petre swa swa se hælend him forgeaf . 136
 Ic cweðe þæt þu under-fó eall francena rice
 to þinre bodunge . and beo crist sylf mid ðe .

109. gewyrðan mihtæ.

111. wunder-.

113. geférum.

114. weg.

115. langsuman.

117. gemartirod.

¹ Leaf 164.

until he heard that the venerable apostles
 Peter and Paul were in prison
 in the city of the Romans, under the cruel Nero. 108
 Then desired Dionysius, if so it might be,
 to suffer martyrdom with the apostles,
 and thereupon returned home with wondrous haste,
 forthwith committed his episcopal see to another bishop, 112
 and journeyed from the Grecian land with companions to Rome
 by a long way, ever preaching the faith.

Then it so befell, by reason of his long journey,
 that the holy apostles, even as the Saviour willed, 116
 were martyred by the wicked Nero
 before Dionysius could come to Rome.
 Then he came at last after the Emperor Nero
 had ended his life by a miserable death ; 120
 and Clement was then Pope in Peter's chair.
 He received the noble bishop with honour,
 and treated him lovingly for his holy service.
 Then the bishop dwelt within the city of Rome 124
 with Pope Clement familiarly some time,
 until Clement said to him, even as Christ commanded him,
 'Seest thou, my dear brother, how many lands remain
 yet in heathenism ; and our Saviour's harvest 128
 is manifold among mankind, and few are the workmen thereto ;
 and thou art learned in the faith through God,
 and greatly resplendent in holy virtues ?
 Go now in God's name to the Franks' kingdom 132
 like Christ's champion with bold faith,
 and be it given thee to bind and to loose,
 even as I received from my predecessor,
 the holy Peter, even as the Saviour committed to him. 136
 I ordain that thou receive the whole Frankish kingdom
 to thy preaching, and may Christ Himself be with thee,

119. nyxtan.

124. ðe halga bisceop.

125. þrage (*for* hwile).

126. om. swa swa . . gewissode.

127. landa.

129. menig-.

131. geglenged.

134. bindanne ; alysanne.

swa hwider swa þu gecyrst . swa swa he soðlice wæs
 mid þam eadigan petre . and paule on life . 140
 Ne wanda þu nates-hwon for þan wælhreowan folce .
 swa man swiðor swincð . swa man selran mede under-fehð .
 He funde him þa ge-feran . and he ferde gebyld
 þurh þone halgan gast . þam hæðenum bodigende 144
 cristen-dom . and fulluht . oð þæt he com to anre byrig
 parisius gehaten þam hæðenum to-middes
 on þæra francena rice . and him fylste se hælend
 mid tacnum and wundrum . swa þæt he gewylde þa hæþenan . 148
 and to geleafan gebigde þa burh-ware forhraðe .
 He gebohte þa land æt anum geleaffullan men .
 and þær cyrcan arærde hraðe mid cræfte
 and godes þeowas gehadode þe þam heofonlican gode 152
 þeowian mihton on mynsterlicre drohtnunge .
 Hwæt þa dionisius dæghwamlice gebigde
 fela to geleafan mid his fægeran lare .
 and his drihtne geþeodde þam þe he þam deofle æt-bræd . 156
 and menn sohton þa cyrcan swiðe mid geleafan .
 Swa fela wundra worhte se ealwealdenda god
 þurh þone halgan wer . þæt þa wundra gebigdon
 þa wiðer-rædan hæðenan to þæs hælendes geleafan 160
¹eall-swa swiðe swa his bodung . swa us béc secgaþ .
 He sende his geferan sume to ispaniam .
 and to oðrum landum godes lare to sawenne .
 and he sylf unforht mid þam francum wunode 164
 þe þa swiðost dweledon on deofles biggenegum .
 Gelome þa hæðengildan þe þær heteloste wæron .
 gesamnodon heora gegadan . and ceaste astyrodon .
 and comon mid wige to þam arwurðan were . 168
 Ac swa hraðe swa hi ge-sawon his scinendan nob-wlite

147. fulste ; god (*for* se hælend).

152. heofen-.

155. gode (*for* geleafan).156. þa (*for* 1st þam).

157. men.

158. geworhte þe eall-.

160. wiðer-weardan.

161. swa swa us.

164. syf (1; *for* sylf).

wheresoever thou turnest, even as He verily was
with the blessed Peter and Paul in their lives. 140

Flinch not in any wise on account of the savage people ;
by how much the more a man toileth, so much the better
reward shall he receive.'

Then he provided himself with companions, and he went
courageous

through the Holy Ghost, preaching to the heathen 144
Christianity and baptism, until he came to a city
called Paris, amidst the heathen

in the Franks' kingdom, and the Saviour succoured him
with signs and wonders, so that he subdued the heathen, 148
and very speedily converted the citizens to the faith.

Then he bought land of a believing man,
and there quickly raised a church by his skill,
and consecrated God's servants, that they might serve 152
the heavenly God in monastic life.

Then Dionysius daily converted
many to the faith by his fair lore,
and subjected to his Lord those whom he snatched from the
devil, 156

and men sought the church eagerly with faith.
So many wonders wrought the allwielding God
by the holy man, that the wonders converted
the opposing heathen to the Saviour's faith 160
quite as much as his preaching, as books tell us.

He sent some of his companions to Spain,
and to other lands, to sow God's lore,
and he himself continued fearlessly with the Franks, 164
who especially erred in the devil's worship.

Often the idolaters who were there the fiercest
assembled their congregations and stirred up a tumult,
and came armed to the venerable man. 168

But as soon as they saw his shining countenance

165. bigengum.

166. -geoldan ; hétoloste.

167. gægadan ; cease (!).

168. comon on mid wege.

mid þam heofonlican leohte . þonne ledon þa hæðenan
 heora wæpna adune . and mid wundrunge hi astræhton
 to þam halgan bisceope . biddende forgifennysse . 172
 Oððe gif heora ænig nolde þonne git gelyfan .
 ðonne wearð se afyrht . and fleah him aweg .
 Wundor-lic godes gifu þæt þam wæpenleasan menn
 ne mihton þa wælhreowan mid wæpnum wið-standan . 176
 ac him onbugon þa francan and þa fyrhlenan norðmenn
 to þam wynsuman iuce wuldres cyningces .
 Wurdon þa to-brocene wide geond þæt land
 þæra hæpenra goda hus and anlicnyssa 180
 þurh þæra manna handa . þe hi macodon . and guton .
 and godes gelaðung weox on geleafan swyðe .
 Se ealde deofol þe is mid andan afylled .
 nam micelne graman . ongean þone godes man 184
 for þæs folces gecyrrednysse . fram his fulum biggengum .
 and smeade hu he mihte þone micclan cristen-dom
 on sume wisan adwescan mid his searo-cræftum .
 Ða wurdon æt nextan þa wælhreowan hæ¹pen-gildan 188
 mid teonan astyrode . swa swa hi tihte se deofol .
 and sendon to domiciane . þam deoffican casere
 se ðe æfter nero genyrwde ða cristenan .
 cyðende on gewritum be þam halgan were . 192
 hu þurh his lare þæt land-folc wæs gebiged .
 and eall seo burh-waru to cristes biggengum .
 and bædon hine inwerdlice . þæt he his arwurðum godum
 sumne ræd funde . þæt þe hraðor nære 196
 heora gemynd adylegod þurh dionisies lare .
 Þis gewrit com ða to þam casere on rome .
 and he wearð sona wodlice astyrod .
 swa þæt he hét acwellan ealle þa cristenan 200
 þe he of-axian mihte . on eallum landum .

170. aleddon.

171. adun; astrehton.

172. bidende.

174. ðe (*for se*); awæg.

175. wæpn-.

177. onbugan; -men.

178. iuke; cyningces.

with its heavenly light, then the heathen laid
their weapons down, and, with wondering, prostrated themselves
to the holy bishop, entreating forgiveness. 172

Or if any of them would not even then believe,
then was he terrified and fled away.

Wondrous (is) God's grace, that these savage men
could not withstand with weapons the weaponless man; 176
but the Franks and distant Northmen bowed themselves
to the winsome yoke of the King of glory.

Then were broken in pieces, widely throughout the land,
the houses and images of the gods of the heathen 180
by the hands of those men who had made and founded them;
and God's church waxed exceedingly in the faith.

The old devil who is filled with envy
took great wrath against the man of God 184
for the people's conversion from his foul worship,
and considered how he might in some manner extinguish
the wide-spread Christianity by his stratagems.

Then at last the savage idolaters 188
were stirred with anger, even as the devil incited them,
and sent to Domitian, the diabolic emperor,
who after Nero oppressed the Christians,
making known in letters about the holy man, 192
how through his lore the country folk were turned,
and all the citizens, to Christ's worship,
and prayed him privately that he would find some plan
on behalf of his venerable gods, that the rather their remembrance 196
might not be put out through Dionysius' teaching.

This writing came to the Caesar in Rome,
and he was verily soon stirred up,
so that he bade kill all the Christians 200
whom he could hear of, in all lands,

183. ealda.

185. -nusse; bigengum.

186. miclan.

187. suman; adwæscan.

190. deofellican.

191. þe ðe.

194. ðeo (*for* seo); -ware; bigen-
gum.

195. innweardlice.

196. raðor.

199. astyred.

wolde þæt nan man ne be-læfde cristen .
 He sende eac sona sumne heah-gerefan
 sisinnius gehaten swiðe hetel deofol 204
 mid manegum geferum to þæra francena rice .
 þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum
 acwellan .
 buton he wolde bugan to þam bysmorfullum godum .
 Hwæt þa sisinnius mid swiðlicum prasse ferde . 208
 oð þæt he to þære byrig com . þær se bisceop on wæs
 lærende . þæt læweda folc to geleafan georne .
 þa het se wællhreowa þone halgan wer gebindan .
 and ænne mæsse-preost þe he him mid funde . 212
 rusticus geciged . and sumne erce-diacon
 eleutherius gehaten mid heardum cnottum samod .
 þas halgan weras æfre wunodon mid þam bisceope .
 oð þæt hi togædere ealle to gode ferdon . 216
 þa axode sisinnius mid swiðlicum preate
 þone halgan wer sona hwylcne god he wurðode .
 Hi cwædon þa ealle þry ¹swilce mid anum muðe .
 We andettað mid muðe . and on mode gelyfað 220
 on þa halgan ðrynnysse . þe is heofonlic god .
 þæt is fæder and sunu . and se frefigende gast .
 and we bodiað mannum middan-eardes alysednysse
 þurh ðone halgan sunu þe se heofonlica fæder 224
 sylf-willes asende to slege for us .
 Sisinnius ða cwæð . secgaþ gif ge willað
 þam casere gehyrsumian . and on his godas gelyfan .
 gif ge þonne nellað . nelle ic leng mid wordum 228
 ac mid heardum swinglum his hæsa eow cyðan .
 He het ða þone halgan bisceop unscrydan .
 and un-mæðlice swingan . and he sang his gebeda
 betwux þam witum . wurðigende his drihten . 232
 þe hine eaðe mihte wip þa manfullan ahreddan .

202. criste.

203. somne.

204. hetol.

206. dionisium; þegn sceolden; om.
mid wæpnum.¹ Leaf 165, back.

desiring that no man who was a Christian should be left.
 He sent also immediately a certain prefect
 called Sisinnius [Fescenninus?], an exceeding fierce devil, 204
 with many companions, to the Franks' kingdom,
 that they should kill Dionysius, God's servant, with weapons,
 unless he would bow to the shameful gods.
 Whereupon Sisinnius journeyed with great array 208
 until he came to the city wherein was the bishop
 teaching the lay folk zealously in the faith.
 Then the cruel prefect bade men bind the holy man
 and a mass-priest whom he found with him, 212
 named Rusticus, and a certain arch-deacon
 called Eleutherius, (all) together with hard knots.
 These holy men had ever lived with the bishop,
 until they all departed to God together. 216
 Then Sisinnius immediately asked the holy man
 with a great threat what God he worshipped.
 Then said they all three as if with one mouth;
 'We confess with mouth and believe in mind 220
 in the Holy Trinity, Who is heavenly God,
 that is Father and Son, and the Comforting Spirit,
 and we preach to men the world's redemption
 through the holy Son whom the Heavenly Father 224
 of His own will sent to be slain for us.'

Then said Sisinnius, 'Say if ye will
 obey the Caesar, and believe on his gods;
 if then ye will not, I will not longer by words, 228
 but by hard stripes, make known his hests to you.'
 Then he bade men strip the holy bishop,
 and scourge him unmercifully, and he sang his prayers
 amidst the tortures, glorifying his Lord, 232
 Who could easily have delivered him from those wicked men;

207. butan.

210. læwede.

213. rusticus geclyped.

216. ferde.

217. A. sisinnius.

219. om. þa.

221. prymnysse; heofenlic.

222. frefrigenda.

224. heofenlica.

230. unscrudan þone halgan bisceop.

232. wurðiende.

ac se halga sceolde on þam sceortum witum
 his drihtne ge-efenlæcen . and deað þrowian for hine .
 swa swa crist sylf dyde . þe sealde hine sylfne for us . 236
 Eft þa sisinnius het swingan þone mæssepreost .
 and eac þone diacon . dionisies geferan .
 and het hi siððan lædan tosomne on racenteagum
 to leohtleasum cwearterne for heora geleaffulnysse . 240
 He het hi eft swingan . and siððan þone bisceop
 on isenum bedde astrehte . and byrnenda gleda dyde
 under his nacode líc . swa man laurentium dyde .
 ac se halga hine gebæd . on þam bedde to gode . 244
 Þa het se wælhreowa hine wurpan deorum
 þe wæron ofhingrode þæt hi þone halgan wer abiton .
 ac þa reðan deor swa hraðe swa hi him to comon .
 lagon æt his fotum . swylce hi afyrhte wæron . 248
 Þa hét¹ se dema awurpan þone drihtnes ðægen
 in-to byrnendum ofne . ac his ge-bedu adwescton
 ealne þone lig . and he belaf þær gesund .
 Git þa se wælhreowa dema het wyrcean ane hengene . 252
 and het hón þone bisceop to bismore þær-ón .
 and he swa hangigende þone hælend bodode
 eallum æt-standendum . swa swa andreas dyde .
 Þa het se dema eft dón hine of þære hengene . 256
 and lædan hi ealle þry to leoht-leasum cwearterne .
 and fela oðre cristene to þam cwealmbærum huse .
 Hwæt ða se bisceop bliðelice tihte
 mid lare þa cristenan on þam cwearterne to gode . 260
 and him eallum mæssode . þa mid þam þe he to-bræc
 þæt halige husel þa com þær heofonlic leoht .
 ofer ealle þa meniu . swilc swa hi ær ne gesawon .
 Þær com eac se hælend mid þam heofonlican leohte . 264

234. ðe (*for se*); and in ll. 244,

245, 249, 252, 256, 264, &c.

235. ge-efenlæcan.

238. *om.* dion. geferan.

242. beornende.

243. nacodum lice.

246. ofhingrode wæron; *om.* halgan.247. sa (*for 1st swa*).

249. þegen.

250. ðfne; adwæston.

252. *om.* wælhreowa; wurcean;
hengene.¹ Leaf 166.

but the Saint was, in these short torments,
 to imitate his Lord, and suffer death for Him,
 even as Christ Himself did, Who gave Himself for us. 236
 Afterwards Sisinnius bade scourge the mass-priest,
 and also the deacon, Dionysius' companions,
 and then commanded them to be led, in chains, together
 to a lightless prison, for their fidelity. 240

He bade scourge them again, and afterward stretched
 the bishop on an iron bed, and placed burning coals
 under his naked body, as they did to Laurence;
 but the Saint prayed on that bed to God. 244
 Then the savage prefect commanded men to cast him to beasts
 which were an-hungered, that they might devour the holy man;
 but the fierce beasts, as soon as they came to him,
 lay at his feet as if they were affrighted. 248

Then the judge bade men throw the Lord's servant
 into a burning oven, but his prayers extinguished
 all the flame, and he was left there sound.
 Yet the bloodthirsty judge commanded men to make a cross, 252
 and bade men hang the bishop ignominiously thereon;
 and he, so hanging, preached the Saviour
 to all bystanders, even as Andrew did.

Then after that the judge commanded men to take him from
 the cross 256

and to take them all three to the lightless dungeon,
 and many other Christians to the house of execution;
 whereupon the bishop blithely allured
 the Christians by teaching, in the dungeon, to God, 260
 and celebrated mass in presence of them all. Then, as he was
 dividing

the holy housel, there came a heavenly light
 over all the multitude, such as they had never before seen.
 There came likewise the Saviour with the heavenly light, 264

253. bysmere.

254. hangiende; bodade.

256. hine dón; hēngene.

258. cristena.

261. ealle.

262. heofen-.

263. menigu.

and fela engla mid him . þær menn onlocodon .
 and nam þæt husel þe ðær gehalgod wæs .
 and cwæð to þam bisceope . mid blyðre ansyne .
 Min leofa underfoh þis . and ic mid *minum* fæder 268
 þe mid fulfremednysse gefylle þa gerynu .
 forðan þe mid me is mycel med þe sylfum .
 and þam ðe gehyrað hæl on *minum* rice .
 Ongin nu stranglice . and þín gemynd stent on heorunge 272
 seo lufu . and welwillendnys þe wunað on þinum breoste .
 for swa hwæne swa heo bit heo bið tiða simle .
 and æfter þysum wordum he gewende to heofonum .
 Sisinnius eft het sona þæs on mergen 276
 gefeccan þa halgan of þam fulum cwearterne .
 and het geoffrian heora lác ¹þam lifleasum godum
 gif hi heora lifes rohton . oppe rædfæste wæron .
 Þa halgan þa þurh-wunodon on ðæs hælendes ge-leafan . 280
 and se woda dema wolde þa git cunnian
 gif he mihte hī gebigan fram godes biggencgum .
 het hi þa ealle beswingan eft swyðe mid gyrðum .
 and siððan be-heafðian for þæs hælendes geleafan . 284
 Þa læddon þa hæðenan þa halgan to slæge .
 and dionisius pancode his drihtne mid herunge
 ealra þæra wundra þe he worhte þurh hine .
 and hi wurdon beheafðode swa se wællhreowa het 288
 mid scearpum æxum . and þær ge-swutelode god
 swiðe micel wundor þurh þone mæran bisceop .
 Þær com þa micel leoht to þæra martyra lice .
 and þæs bisceopes lic mid þam leohte arás . 292
 and nam his agen heafod þe of-aheawen wæs
 uppan ðære dune . and eode him forð þanon
 ofer twa mila þam mannum onlocigendum
 his drihten herigende . mid halgum lof-sangum . 296

265. ængla.

267. ansune.

269. full-; þas (*for* þa).272. herunge; *see* l. 286.273. ðeo (*for* seo).

276. om. on; morhgon.

278. hēt hī offrian.

279. rohtan.

¹ Leaf 166, back.

and many angels with Him, where they were looking on,
 and took the housel which was there consecrated,
 and said to the bishop with blithe aspect,
 ‘My beloved, receive this, and I with my Father 268
 will for thee fulfil these mysteries with perfection,
 because with Me there is a great reward to thyself,
 and to those who hear (thee) there is salvation in My kingdom.
 Now do valiantly, and thy memory shall remain in (men’s)
 praise ; 272

and as for the love and benignity which dwell in thy breast,
 for whomsoever they plead, they shall always obtain (their boon).’
 And after these words He returned to heaven.

Then soon after, Sisinnius commanded in the morning 276
 the Saints to be fetched out of the foul dungeon,
 and ordered (them) to offer their sacrifices to the lifeless gods,
 if they recked of their life or were reasonable.
 But the Saints continued in the Saviour’s faith, 280
 and the infuriated judge desired yet again to try,
 if he might, to turn them from God’s worship ;
 he commanded men to scourge them all again severely with rods,
 and afterward to behead them for the Saviour’s faith. 284
 Then the heathen led the Saints to death,
 and Dionysius thanked his Lord with praise
 for all the wonders which He had wrought through him ;
 and they were beheaded, as the savage prefect had ordered, 288
 with sharp axes ; and there God manifested
 a very great wonder through the illustrious bishop.
 For there came a great light to the martyrs’ bodies,
 and the bishop’s body arose with that light, 292
 and took his own head, which was hewn off
 upon the hill, and went him forth thence
 over two miles, while the men were looking on,
 praising his Lord with holy hymns ; 296

280. *om. þa.*282. *gebigea* ; *bigengum.*283. *calle ða swingan.*285. *slege.*291. *þære martire.*295. *onlociendum.*

and engla werod eac þær wynsumlice sungon .
 oð þæt þæt lic becom þær ðær he licgan wolde .
 mid heafde mid ealle . and þa halgan englas
 singallice sungon . swa swa us secgað béc . 300
 Hwæt ða hæpenan þa þe ge-hyrdon þone sang .
 and þæt wundor gesawon awurpon heora gedwyld .
 and gelyfdon on crist . and eac þa cwelleras sume .
 and þær nan ne beláf þe gelyfan nolde . 304
 ac gewendon him aweg for þam wundrum afyrhte .
 þæt wæs syllic wundor þæt se soðfæsta martyr
 heafod-leas mihte gán . god ælmihtigne heri¹gende .
 and eac swylce yrnan mid engla heapum . 308
 ac god wolde geswutelian þurh þæt syllice tacn
 þæt his sawl leofode peah þe se lichama wære ofslagen .
 and wolde mannum æt-eowian . hu micelne geleafan
 se halga wer hæfde to þam hælende on life . 312
 Sisinnius swa-peah se ungesæliga dema
 nolde on crist gelyfan . ac het acwellan ealle
 þe þurh dionisies lare gelyfdon on god
 mid mislicum witum swipe wælhreowlice . 316
 and heora sawla ferdon to þam soðfæstan life .
 þæs halgan preostes lic and þæs geleaffullan diacones
 rusticus and eleutherius . lagon uppan þære dune
 þær hi beheafdode wæron mid þam halgan bisceope . 320
 þa ða his lic awæg eode swa swa we awriton ær .
 þa bæron þa hæðenan cwelleras þæra halgena lic
 sona to scipe woldon hi besencan on flode .
 ac se ælmihtiga scyppend wiðslóh þam unræde . 324
 Sum æþelboren wif wæs þe wiste heora unræd .
 and gelaðode þa cwelleras swilce for cyððe hire to .
 and fordrencte hi mid wine . and het dearlunga faran
 þa hwile to þam scipe and for-stelon (*sic*) þa lic . 328
 and heold hi arwurðlice . oþ þæt seo ehtnys geswác .

298. oð þæt lic.

309. sellice.

306. sellic; ðe soðfæsta.

310. om. se.

307. heriende.

¹ Leaf 167.

and a company of angels also there winsomely sung
 until the body came to where it desired to lie
 with the head and all, and the holy angels
 continually sung, as books tell us. 300

Then the heathen, those that heard the song
 and saw the wonder, cast away their error
 and believed in Christ, and likewise some of the executioners;
 and none was left there who would not believe, 304
 but turned them away, terrified at the wonder.

That was such a strange wonder, that the righteous martyr
 could walk headless, praising God Almighty,
 and moreover run with troops of angels; 308

but God desired to declare through that strange sign
 that his soul lived, though the body might be slain,
 and would manifest to men how great faith
 the holy man had in the Saviour in life. 312

Sisinnius, notwithstanding, the unhappy judge,
 would not believe in Christ, but bade men kill all
 who, through Dionysius' lore, believed in God,
 with divers tortures very savagely; 316
 and their souls departed to the true life.

The holy priest's body and that of the faithful deacon,
 Rusticus and Eleutherius, lay upon the hill,
 where they were beheaded with the holy bishop, 320
 when his body went away, even as we wrote before.
 Then the heathen executioners bare the Saints' bodies
 presently to ship, desiring to sink them in the flood,
 but the Almighty Creator brought to naught that evil
 counsel. 324

There was a certain noble lady who knew their evil counsel,
 and invited the executioners to her, as if for friendship,
 and made them drunk with wine, and bade men go secretly
 meanwhile to the ship and steal away the bodies; 328
 and she kept them reverently till the persecution ceased,

318. preostas (!).

321. lic aweġ.

328. forstelan.

329. ūeo (for seo).

and se cristendóm acucode . æfter þære cwealm-bærnysse .
 Eft siðþan on fyrste feng þæt cristene folc to .
 and worhton mære mynster ofer þæra martyra lic . 332
 þær hi ealle ðry licgað . on ænlicum wurðmynte .
 Þær beop fela wundra geworhte gelome
 þurh þa halgan martyras mannum to frofre .
 Þær under-foð þa blindan ¹ þurh heora bena gesihðe . 336
 and þa deafan heorcunige . and þa healtan færeld .
 and þa wodan þær beoð gewittige þurh hi .
 and ungerime wundra þær wurðað for-oft .
 to lofe þæm ælmihtigan þe leofað á on ecnysse . AMEN. 340
 337. færeld. 340. ælmihtigum ; ēcnesse.

XXX.
**III. NON. NOVEMBR. PASSIO SANCTI EUSTACHII
 MARTYRIS SOCIORVMQUE EIVS.**

[A few various readings are given from V. (= Cotton, Vitellius D. 17),
 nearly all burnt.]

ON TRAIANES DAGVM ðæs caseres rixiendum deofol-gilda big-
 genga . wæs sum cempena ealdor-man þæs nama wæs placidas² .
 æfter worulde swiðe æþelboren . and swiþe þeonde on his weorcum .
 4 and ealle ofer-hlifigende on wurð-mynte . Wæs he soðlice on rihtwis-
 nysse weorcum . and on eallum godum weorcum . swiðe gefræt-
 wod . ofþryhtum he gehealp . and gemundbyrde þa ðe fordemde
 wæron . and eac swilce he for wel manega þe unrihtlice fram
 8 yflum demum genyþrode wæron alyhte . Nacode he scrydde . and
 swa ic soðlice secge . ealle nyd-behæfnysse he wæs dælende . þam
 þe þæs behofodon . and eac swilce his wif þa ylcan godan weore
 beeode . ac hi swa-þeah hwæðere butu þa git hæðene wæron .
 12 for-þam þe him nan man þone godcundan geleafan ne tæhte . Hi
 hæfdon twægen suna þa hi tyhton þæt hi him geefenlæhton on
 godum willan . Wæs he witodlice swiðe æpele on rihtwisnysse . and
 strang on gefeohte . swa þæt þa hæpenan wæron fram him swiðe
 16 gewylde . Wæs he eac wel gleaw on huntunge . and þæt singallice
 ælce dæge beeode . Ac se mild-heorta and se welwillenda god . þe

¹ Leaf 167, back.

2. *alt. to placidus in later hand.*

and Christianity revived after that destruction.

Afterward, after some space, the Christian folk
took and built a great minster over the Martyrs' bodies, 332
where they all three lie, in especial veneration.

There are many wonders wrought frequently
through the holy martyrs, to the comfort of men;
there the blind receive, through their prayers, sight, 336
and the deaf hearing, and the halt power of motion,
and the mad are there made sane through them,
and unnumbered miracles are effected there very often ;
to the praise of the Almighty Who liveth ever in eternity.

AMEN.

340

XXX.

NOV. 2. PASSION OF ST. EUSTACE AND HIS COMPANIONS.

[See Gesta Romanorum ; Tale CX.]

IN the reigning days [days of the reign] of Trajan the Emperor
there was a certain military tribune (who was) a worshipper
of idols, whose name was Placidus ; very nobly born as to this
world, and greatly thriving in his works, and excelling all in 4
honour. Truly he was greatly adorned with works of righteous-
ness and with all good works ; the oppressed he helped, and protected
those who were condemned ; and likewise he assisted very many
who were unjustly sentenced by evil judges. The naked he 8
clothed ; and, as I truly tell, he distributed to every necessity of
them that had need thereof ; and his wife also practised the
same good works. Nevertheless they both were as yet heathen,
because no man had taught them the divine faith. They had two 12
sons whom they educated to imitate them in good will. He was
indeed very noble in righteousness, and strong in fight, so that
the heathen were much subdued by him. He was also well skilled
in hunting, and practised it continually every day. But the 16
merciful and benign God, who always calleth to Himself those

simle æghwær to him þa þe him wurðe beoð gecygd . ¹ne for-seah
 his godan weorc . ne he nolde þæt his wel-willende mōd . and gode
²⁰ swiðe wurðful . buton mede sceolde beon forlætan (*sic*) . and mid ðam
 þystrum þæs deofollican biggenges . ofer-wrigen beon . ac æfter þam
 þe hit awriten is . þæt on ælcra þeode þe riht-wisnysse wyrð him bið
 andfencge . he becom þa to þysse wel-willendan mildheortnysse .
²⁴ and hine mid þyllicum gemete gehælde . Hit gelamp sume dæge
 þæt he ferde út on huntað mid eallum his werode and his wuldre .
 þa geseah he micelne flocc heorta . and he ða ge-stihtre his werod swa
 him ge-wunelic wæs . hu hi on þone huntað fon sceoldon . þa hi
²⁸ ealle ymb þone huntað abysgode wæron . þa æteowde him-sylfum
 an ormæte heort . se wæs ormætre mycelnysse . ofer ealle ða opre .
 and wlitig . and þa gewende he fram þam flocc . and rædde into
 þam wudu þær he þiccost wæs . þa þæt placidas geseah . þa
³² gewilnode he þæt he hine gefenge . and him geornlice æfter ferde .
 mid fæwum geferum . þa æt nixtan wurdon hi ealle geteorode .
 and he ana unwerig him æfter fyligde . Witodlice þurh godes
 fore-stiltunge . ne hors ne he sylf gewergod wæs . ne he for ðæs
³⁶ weges earfoðnysse ablan . ac he lange æfter word² . and feor
 fram his geferum ge-wāt . Se heort þa witodlice astah on anne³
 heahne clud . and þær gestód . Placidas ða lange stód . and beheold
 þone heort . and wundrode his micelnysse . and ablan his æhtan .
⁴⁰ Him þa god geswutelode þæt he him swilene dom ne ondrede . ne
 his mæignes micelnysse ne ⁴wundrode . Witodlice betwux þæs
 heortes hornum glitenode gelicnys þære halgan cristes rode breohtra
 þonne sunnan leoma . and seo anlicnysse ures drihtnes hælendes
⁴⁴ cristes . and he mennisce spræce asende on þone heort . and clypode
 to placidam þus cwæpende . Eala placida . hwi eltest þu min .
 efne for þinum intingum ic com nu . þæt ic þurh þis nyten þe mé
 ætywde . Ic eom se crist þe þu nytende wurðast . þa ælmyssan þe
⁴⁸ þu þearfum dest . beforan me syndon . and ic com þæt ic me þe
 ætywde þurh þysne heort . and for hine þe ge-huntian . and gefōn .
 mid þam nettum minre mildheortnysse . Nis hit na riht þæt min
 se leofa þeow for his godum weorcum þeowige unclænum deoflum .
⁵² and þam unwittigum heargum . þurh þæt ic com to eorðan on

¹ Leaf 168. ² word (*sic*; for wōd?); *corr.* to ferde in late hand; cf. l. 32.

³ MS. anre.

⁴ Leaf 168, back.

who are worthy of Him, did not despise his good works, nor would He that his benevolent disposition, very deserving in God's sight, should be let go without meed, and be covered over by the 20 darkness of devil-worship; but according to that which is written, 'that in every nation he who worketh righteousness shall be acceptable with Him,' He condescended to this benevolent mercy, and healed him with a like measure (of it). It happened one day 24 that he went out hunting with all his company and array; then he saw a great flock of harts, and disposed his company, as was customary to him, in order to take them by hunting. When they were all busied about the hunting, then there appeared 28 to himself an immense hart, which was of exceeding bigness above all the others, and beautiful; and then he turned from the flock, and rushed into the wood where it was thickest. When Placidus saw that, he desired to take it and zealously went after it with 32 a few companions; then at last they were all tired, and he alone, unwearied, followed after it. Verily through God's predestination neither his horse nor himself was wearied, nor did he stop for the roughness of the way, but he went long after (it), and departed 36 far from his companions. Then indeed the hart mounted up on a high rock and there stood. Then Placidus stood long and beheld the hart, and wondered at its size, and ceased his pursuit. Then God revealed to him that he should not fear such power, nor 40 wonder at the greatness of his might. Behold, between the hart's horns glittered the likeness of Christ's holy rood, brighter than the sun's beam, and the image of our Lord Jesus Christ; and He sent human speech into the hart, and cried to Placidus, thus 44 saying, 'Oh Placidus! why persecutest thou Me? Lo! for thy sake I am now come that I, by means of this beast, might show myself to thee. I am the Christ whom thou ignorantly wor- shippest; the alms which thou doest to the poor are before Me, 48 and I came that I might reveal Myself to thee through this hart, and instead of it might hunt and take thee with the nets of My mercy. It is not right that my beloved servant, in requital for his good works, should serve unclean devils and the unreasoning 52 idols; wherefore I came to the earth in this form, such as thou

þisum hiwe swilcne þu me nu gesihst . þæt ic mancynn gebælde . Ða
 ða placidas þis gehyrde . þa wæs he afyrht mid þam mæstan ege .
 and feoll of his horse to eorðan . and þær læg sume tid dæges .
 56 and arás þa eft . and wolde gewislicor witan ymbe þa ætywnysse
 þe him æteawde . and cwæð to him-sylfum . Hwæt is þeos gesihð
 þe me her æteawde . Drihten leof onwreoh me hwæt ðu to me
 spræce . þæt ic on þe gelyfan mæge . Ða cwæð crist to him . Hlyst
 60 nu placida . Ic eom hælende crist þe heofon and eorðan of nanan
 þingan geworhte . and gedyde þæt leoht up asprang . and þystro
 todælde . and ic eom se ðe gesette dagas . and tida . and gear . and
 ic eom se ðe man of eorðan gehiwode . and for ¹ mancynnes hælo . ic
 64 com to eorðan . and flæsc under-feng . and ahangen wæs . and
 bebyrged . and þý þridan dæge of deaðe aras . Ða placidas þis
 gehyrde . þa feoll he eft sona on eorþan and cwæð . Ic gelyfe
 drihten þæt þu eart se ðe ealle þincg geworhtest . and gecyrst ða
 68 dweliendan . and deade geliffestast . Ða cwæð drihten to him . Gif
 ðu on me gelyfst . far to þære byrig to cristenra manna bisceope .
 and bide hine fulluhtes . Ða cwæð placidas . Drihten leof mot ic
 þis cyðan minum wife . and minum cildum . þæt hi gelyfan on þe .
 72 Ða cwæð drihten to him . far nú . and sege hiom þæt hi fulwiht
 onfón . and ge beoð þonne geclænsode fram deofolgilda besmiten-
 nysse . and cum hider eft . and ic þe fullicor ætywe . and þe cyþe
 þa ðe toweard syndon . and onwreo þa halgan gerynu . Hwæt ða
 76 placide (*sic*) on niht þanon ham ferde . and his wife rehte eall þæt
 he geseah . sona swa heo hit gehyrde . þa cwæð heo . Hlaford min .
 þone god þu gesawe þe ahangen wæs þe cristene men wurpiað . he
 soðlice is ana soð god þe þurh swilce tacna gecigeð to him þa þe
 80 on hine gelyfað . and on þissere nihte ic hine geseah . and he cwæð
 to me . nu to-mergen þu . and þin wer . and þine suna cumað to
 me . and nu ic oncneow . þæt he sylf á is hælende crist . Witodlice
 he wolde under swilcum hiwe wundorlicre wæfersyne þurh þone
 84 heort ætywan . þæt þu þý swipor wundrie his mihta . and on hine

¹ Leaf 169.

now seest Me, that I might heal mankind.' When Placidus heard this, then was he affrighted with the utmost awe, and fell off his horse to the earth, and lay there for about an hour of the day, and 56 then arose again and desired to know more certainly about the revelation which had appeared to him, and said to himself; 'What is this vision which has here appeared to me? Dear Lord, reveal to me what thou spakest to me, that I may believe on Thee.' 60 Then said Christ to him, 'Listen now, Placidus; I am Jesus Christ, Who wrought heaven and earth out of nothing, and caused light to spring up, and divided the darkness; and I am He Who set days and seasons and years; and I am He Who formed man out 64 of the earth, and for mankind's salvation I came to earth and took flesh, and was crucified and was buried, and the third day arose from the dead.'

When Placidus heard this, then fell he again immediately on 68 the earth and said, 'I believe, Lord, that Thou art He Who wroughtest all things, and convertest the erring, and quickenest the dead.' Then said the Lord to him, 'If thou believest on Me, go to the city, to the bishop of Christian men, and pray him for 72 baptism.' Then said Placidus, 'Dear Lord, may I make this known to my wife and to my children, that they may believe on Thee?' Then said the Lord to him, 'Go now and bid them receive baptism, and ye shall then be cleansed from the pollution of 76 idolatry; and come hither again, and I will show thee more fully, and make known to thee those things which are to be, and will reveal the holy mysteries.'

Behold, then! Placidus went home thence at night, and told his 80 wife all that he had seen. As soon as she heard it, then she said; 'My lord, thou sawest the God Who was crucified, Whom Christian men worship; He truly is the one true God Who by such signs calleth to Him those who believe on Him; and in this 84 night I saw Him, and He said to me, "Now, to-morrow thou and thy husband, and thy sons shall come to Me." And now I have perceived that He Himself ever is the Saviour Christ. Verily He desired to show, under such a form, a wonderful spectacle by means 88 of the hart, that thou mightest wonder the more at His might,

gelyfe . Uton nu faran on þisse¹ nihte . and begitan us þæt halige
 fulluht² cristenra manna . þurh þæt . soðlice beoð his agenne þa ðe
 on hine gelyfað . þa cwæð placidas to hire . þæt ylce me sæde se
 88 þe ic geseah . þa soðlice to middre nihte hi ferdon swa heora men
 nyston to cristenra manna sacerda . and rehton him ealle þing þe
 him ætywde wæron . and þæt hi on god gelyfdon . and halsodon
 hine þæt he hi gefullode . Se bisceop wæs ða mid micelre blisse
 92 gefylled . and wuldrode god se þe wile þæt ealle menn hale beon .
 and to soðfæstnysse wege becumað . and he hi þa gecristnode . and
 tæhte hi þa geryna (*sic*) þas halgan geleafan . and gefullode hi on
 naman . fæder . and sunu . and þæs halgan gastes . and nemde
 96 placidam eustachium . and his wif theophistim . and his anne suna
 agapitum . and operne theofistum . and sealde hi þæt halige geryne .
 cristes lichaman and blodes . and forlet hi þus cwæpende . Drihten
 hælende crist þæs lifigendan godes sunu . sy mid eow . and forgife
 100 eow þa ecan rica . Soðlice ic oncnawe þæt godes bletsung is mid
 eow . brucað ge godes neorxne-wonges and gemunað min iohannis
 ic bidde eow . þa soþlice eft on ærne mergen genam eustachius
 feawa geferan . and ferde to ðære stowe þær he ær þa ge-syhðe
 104 geseah . and tosende his ge-feran swilce for huntoðes intingan . and
 he ana beláf and nealæhte to þære stowe . and geseah þa ylcan
 gesihðe þe he ær geseah . and feol niþer on his ansyne and cwæð .
 Ic halsige þe drihten . and ic oncnawe þæt þu eart hælend crist þæs
 108 lifigendan godes sunu³ and nu ic hider com . and bidde þine unto-
 dæledlican godcundnysse . þæt þu me geswutelige . þæt þu me ær
 behete . Ða cwæð se hælend to him . Eadig þu eart þe onfenge þone
 þweal minre gife and þe ge-gyreddest mid undeadlicnysse . and nu þu
 112 ofer-swiðdest deofol and fortræde þone þe þe beswac . and nu ðu un-
 scryddest þe þone brosnigendlican mann . and þe gescryddest þone
 unbrosnigendlican . se þurh-wunað á on worulde . Lu beoð geswute-
 lode þa weorc þines geleafan . and deoffles anda bið astyred wið þin .

¹ þisse, *alt.* to þissere.² Leaf 169, back.³ Leaf 170.

and believe on Him. Let us now go this night and obtain for ourselves the holy baptism of Christian men, through which verily those who believe on Him are His own.' Then said Placidus to 92 her, 'He Whom I saw said the same to me.' Then verily at midnight they went, so that their servants should not know it, to the Christian men's priest, and related to him all the things which had been shown them, and (said) that they believed on God, 96 and entreated him to baptize them.

Then the bishop was filled with much bliss, and glorified God, Who willeth that all men should be whole and come to the way of truth; and he thereupon christened them all, and instructed 100 them in the mysteries of the holy faith, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost; and named Placidus Eustachius, and his wife Theophistis, and his first son Agapetus, and the second Theophistus, and gave them the 104 holy sacrament of Christ's body and blood; and let them go, thus saying, 'The Lord Jesus Christ, the Son of the living God, be with you and give you the eternal kingdom; truly I perceive that God's blessing is with you; enjoy ye God's paradise, and remem- 108 ber me, John, I pray you.' Then verily again in the early morning Eustace took a few companions and went to the place where he had before seen the vision, and dispersed his companions as if for the sake of hunting; and he alone remained, and ap- 112 proached the place, and saw the same vision which he had seen before, and fell down on his face, and said; 'I beseech Thee, Lord, and I acknowledge that Thou art the Saviour Christ, the Son of the living God; and now I have come hither, and pray Thy 116 indivisible divinity that Thou wilt reveal to me that which Thou didst before promise me.' Then said the Saviour to him, 'Blessed art thou who hast received the washing of My grace, and hast clothed thyself with immortality; and now thou hast overcome the 120 devil, and hast trodden under foot him that deceived thee; and now thou hast divested thyself of the corruptible man, and hast vested thyself with the incorruptible, who continueth ever world without end; now shall be manifested the works of thy faith, 124 and the devil's envy will be stirred up against thee, because thou

116 forðan þu hine forlæte . and efest þæt he ælc yfel do ymbutan þe .
 Þe gedafenap soðlice fela aræfnian . þæt þu onfo wuldorbeah . Efne
 þu wære nu oð þis up-ahafen on þisse worulde æltum . and hwil-
 wendum weorcum . nu gedafnað þe þæt þu beo ge-eaðmet . of þire
 120 hean idelnysse . þæt þu eft beo upahafen on gastlicum welum . ne
 ateorige þin mægen . ne ðu ne beseoh to þinum ærran wuldre . ac
 eall swa þu gewilnodest þæt þu mannum gelicodost þurh þin sige-
 fæst gefeoht . and þam deadlican cyninge . swa þe eac gedafenað
 124 to efestenne þæt þu me þam undeadlican cyninge þine trywa
 gehealde . and on þissum tidum beon gecostnod þurh þrowunga .
 and geswinc . swa min se leofa ðeow iob . and deofles oferswiðend
 þurh gepyld . Warna huru þæt nan wyrngung . and ceorung astige
 128 on þinum gepohte . Soðlice þonne þu bist geeaðmodað ic cume to
 ðe . and gelæde þe eft to þinum agenum wuldre and wurð-scipe . þa
 æfter þysse spræce . astah crist to heofonum . and cwæð to
 eu¹stachio hwæðer is ðe leofre þe ðu nu onfó þa costnunga . þe
 13. near þinum ende . þa cwæð eustachius . Ic halsige drihten hælend
 buton hit unaræfnedlic sy to ofer-cumenne . þa þing þe us synd
 fram ðe forestihtode læt us nu onfon þa costnunge . and syle us
 geðyld to aræfnigenne . þylæs se awyrgeda feond astyrige þæt we
 136 ænig þing cwæþan and gepencan . ongen þinne willan . Drihten
 him to cwæð . Eustachi . winn ongen . soðlice min gifu is mid
 eow . and gehylt eowre sawla . Eustachius gewende þa ham . and
 arehte his wife eall þæt him fram drihtne gesæd wæs . and hi big-
 140 don heora cneowa . and bædon god cweðende . Drihten hælend .
 beo hit swa þin wylla sy . þa gelamp hit æfter feawum dagum þæt
 his hired wæs gestanden mid cwymlendre adle . and wæron deada
 ægðer ge his þeowas . ge þeowena . þa ongeat eustachius þæt seo
 144 fore-sæde costnung him ða æt wæs . and þancfullice hi under-feng .
 and bæd his wif þæt heo ne atorede . ne to sarig wære . þa eft
 æfter lytlan fæce . wurdon his hors ealle . and ælces cynnes nytena
 deade . and he þa costnunga lustlice underfeng . and dihllice mid
 148 his wife . and mid his twam sunum aweg gewát . þa þæt ongeaton

121. V. (fol. 72) *begins here.*

123. cyninge.

124. efestene.

127. wirging.

¹ Leaf 170, back.

hast forsaken him, and he will hasten to do every evil concerning thee. It behoveth thee verily to suffer many things that thou mayest receive a crown of glory. Behold! thou wast until now ¹²⁸ exalted in this world's riches and transitory works; now it befitteth thee to be humbled from thine high vanity that thou mayest afterward be exalted in spiritual riches. Let not thy courage fail, neither look thou back to thy former glory; but even ¹³² as thou hast desired to please men and the mortal king by thy victorious fight, so likewise it behoveth thee to hasten that thou mayest keep thy troth with Me, the immortal King, and at this time to be tried by sufferings and labour, even as my beloved ¹³⁶ servant Job, and (be) the devil's vanquisher through patience. Beware however that no cursing and murmuring arise in thy thought. Verily when thou shalt be humbled I will come to thee, and will bring thee again to thine own glory and honour.' ¹⁴⁰

Then after this speech Christ ascended to heaven, and said to Eustace; 'Whether is dearer to thee to receive temptations now, or nearer thy end?' Then said Eustace, 'I beseech (thee) Lord Jesus, unless it be unallowable to overcome the things which are ¹⁴⁴ predestined by Thee for us, let us receive the temptation now, and give us patience to endure, lest the accursed fiend provoke us to say and think anything against Thy will.'

The Lord said to him; 'Eustace, strive; verily My grace is ¹⁴⁸ with you and shall keep your souls.'

Then Eustace returned home, and related to his wife all that was said to him by the Lord, and they bowed their knees, and besought God, saying, 'Lord Jesus, be it as Thy will may be.' ¹⁵² Then it happened after a few days that his household was attacked by a mortal disease and died, both his male and female servants. Then Eustace perceived that the aforesaid trial was then upon him, and thankfully received it, and besought his wife ¹⁵⁶ not to faint nor be too sorry. Then again after a little space all his horses and beasts of every kind were dead, and he joyfully received those trials, and secretly went away with his

135. arachnienne; astyrie.

137. him cwarð to; win.

yfele men . þæt hi swa be-reafode wæron . þa ferdon hi to . and
namon heora gold and seolfor . and eall þæt þær wæs . and swa eall
heora æhta losodon þurh deofles searwa . on þam dagum gelamp
152 þæt eall folc wurpodon symbelnysse mid þam casere þurh þone sige
þe he on persia ðeoda ¹gefealt . Was hit eac þeaw þæt placidas on
þære symbelnysse fyrmost beon sceolde . for-ðam he wæs þæra
cempena larcow and ealdorman . þa wæs he soht . and hine nan man
156 findan mihte . þa wundrodon ealle men þæt on swa lytlan fæce
hine nan man findan mihte . ne nan þing þæs him to belamp . and
se casere and ealle his þægnas wæron swiðe sarie . for his færed-
lican aweg-gewitennysse . þa cwæð his wif to him . hu lange
160 wunige we her . utan niman uncre twa cild and faran heonan .
elles we beoð to hospe and edwite eallum þe us cunnon . þa on
niht genamon ² heora twægen suna . and ferdon to egypta lande .
soðlice æfter þam þe hi ferdon twegen dagas . þa comon hi to sæ .
164 and þær ge-metton scip standan . and hi on þæt eodon . and mid
him reowan . þa geseah þæs scypes hlaford þæt eustachies wif
swiðe fæger wæs . þa gewilnode he hi habban . and gyrnde þæs
scyp-tolles . ac ða hi nan þing næfdon to syllanne . þa gyrnde he
168 þæs wifes for þam tolle . þa eustachius þæt aget . þa nolde he hi
alætan . þa biçnode se scip-hlaford to his mannum . þæt hi hine ut
sceoldon wurpan . þa eustachius ongæt heora sarwa . þa let he þæt
wif . and genam his twa cild . and eode geomrigende and cwe-
172 ðende . Wa me and eow forþam eower modor is ælfremedum were
ge-seald . Eode þa swa heofende . oð þæt he becom to sumum flode .
and ne dorste ða for ðæs flodes mycelnysse mid þam twam cildum
ingan . ac bær þæt an cild ærest . and sette ³on oðre healfe þæs
176 staðes and eode ongean feccan þæt oper . þa he ða wæs tomiddes
wætres . þa geseah he þæt an leo genam þæt cild . and gewende to
wuda mid . he ða wæs geortruwod þæs cildes . and gehwearf
geðyldelice hapiende þæs oðres . ac þa he ðyderweard wæs .
180 geseah he þæt an wulf genam þæt . þa tær he his loccas heofende .
and wolde hine sylfne adrencan on þam wætre . ac hine seo uplice

152, 154. symbelnesse.

156. menn.

158. þegnas ; sarige.

¹ Leaf 171.² hy *supplied in late hand.*³ Leaf 171, back.

wife and with his two sons. When evil men had learned that ¹⁶⁰ they were so bereaved, then went they, and took their gold and silver, and all that was there; and so all their goods were lost through the devil's artifices. In those days it happened that all people were worshipping in solemn assembly with the Emperor ¹⁶⁴ for the victory which he had gained over the Persian nation. It was also the custom that Placidus should be foremost in this solemnity, because he was the master and leader of the soldiers. Then was he sought, and no man could find him. Then all men ¹⁶⁸ wondered that in so little space (i. e. at so short notice) no one could find him, nor anything which belonged to him; and the emperor and all his servants were very sorry for his sudden departure. Then said his wife to him, 'How long abide we here? ¹⁷² Let us take our two children and go hence, else we shall be a reproach and taunting to all that know us.' Then, at night, they took their two sons, and went to the Egyptians' land. Verily after they had travelled two days, they came to the sea, and there ¹⁷⁶ found a ship standing, and they went on it and rowed with them.

When the ship-master saw that Eustace's wife was very fair, he desired to have her, and demanded the ship-toll; but, as they had nothing to offer, he demanded the wife for the toll. ¹⁸⁰

When Eustace knew that, he would not let her go; then the ship-master beckoned to his men that they should throw him overboard. When Eustace perceived their artifices, then he left the woman and took his two children, and went lamenting and say- ¹⁸⁴ ing—'Woe to me and to you! for your mother is delivered over to a foreign man.' And he went thus, sighing, until he came to a certain river, and durst not, on account of the great size of the river, go in with the two children; but bare one child first, and ¹⁸⁸ set it on the other side of the bank, and went again to fetch the second. When he was in the midst of the water, he saw that a lion took the child and went to the wood with it. Then he despaired of the child, and returned patiently, having hope of the ¹⁹² other; but when he was (turned) thitherward, he saw that a wolf took it. Then he tare his locks, lamenting, and desired to drown

arfæstnyss gestapelode mid geþylde . þæt he þæt ne dyde . Seo leo
 soðlice heold þæt cild ungederod . æfter godes gestihtunge . þa
 184 hyrdas ðæs landes geseonde þæt se leo þæt cild swa cucu bær .
 æfter urnon . and hit ahreddon . and eall-swa þa yrðlingas . ahred-
 don þæt oðer cild æt þam wulfe . Witodlice ge ða hyrdas . ge ða
 yrðlingas . wæron of anre scire . and hi þa cild afeddan mid him .
 188 Eustachius soðlice heora fæder wende þæt hi fram þam wildeorum
 abitene wæron . eode þa heofende and cwæðende . Wala wa hu ic
 nu greow . swa þæt treow þe mid wæstmum bið fægre gefrætwod .
 and eom nu swa þæt twig . þæt bið acorfen of þam treowe . and
 192 aworpen on micclum ystum . and eg-hwanon gecnissed . wala on hu
 micelre genihtsumnysse ic hwilum wæs . and eom nu bereafod .
 swa an hæftnydlicg . Iu ic wæs cempena lareow . and mid
 mycclum were ymbseald . nu ic eom ana forlæten . ne furpum
 196 mine bearn ic næbbe . Ac þu drihten ne forlæt me . ne mine teares
 ne for-seoh . ic geman leof drihten þæt þu cwæde . þæt ic sceolde
 gecos[t]nod beon eall-swa iob . ac on sumum þingum mare ic
 polige¹ þonne he . he soðlice þeh him æhta losodon . swa-þeah him
 200 wæs his myxen forlæten . þæt he þær-uppan sittan mihte . Ic
 soþlice on ælpeodignesse anxsumnysse þrowige . He hæfde frynd
 þæt hine frefrodon . and him efensargodon . ic soðlice on þis
 westene hæbbe wilde deor þe mine bearn me benaman . he hæfde
 204 his wif mid him . þe hine arette . þeah he his bearna polode . ic
 witodlice æghwanane eom unge-sælig buton westme . ne furðum an
 spearca mines cynrenes nis me forlætan . ac eom gelic þam bogum
 þe on westene æghwanane mid ystum slægene [synt]² . Drihten
 208 leof ne onscunige ðu þines þeowes mænigfealdan word . ic sorgie
 soðlice þæt ic ma spræce þonne hit gedafnað . sete drihten heord-
 rædene minum muðe . þæt min heorte ne abuge to yflum wordum .
 þi-læs þe ic beo aworpen fram þine ansyne . drihten leof syle me nu
 212 reste mire mænig-fealdan gedrefednysse . and mid þisum wordum
 he eode wepende on þone tun þe hatte dadissus . and þær wunode :
 and beget him biglyfue mid his weorce . þa æfter micelre tide .
 bæd he þæs tunes hlaford[as]³ þæt he moste healdan heora æceras .
 216 and him mede carnian . and he ðær drohtnode fiftyne gear . his suna

¹ Leaf 172.² synt added in late hand.³ hlaford in margin; rest cut off.

himself in the water; but heavenly virtue fortified him with patience, so that he did it not. Of a truth the lion kept the 196 child unharmed, by God's ordinance; the shepherds of the country, seeing that the lion bare the child thus alive, ran after and rescued it; and also the husbandmen rescued the other child from the wolf. Verily, both the herdsmen and the husbandmen were 200 of one district, and they fed the children with them; but Eustace their father supposed that they had been devoured by the wild beasts; so he went lamenting, and saying; 'Well away! How did I but now grow like the tree which is beautifully adorned 204 with fruits, and am now like the twig that is cut off the tree and cast away in a great storm, and buffeted on all sides. Alas! in how great abundance I once was, and am now bereaved like an enslaved captive; formerly I was master of the soldiers, and 208 compassed about with a great company; now I am left alone, nor have I even my children. But Thou, Lord, forsake me not, nor despise my tears; I remember, dear Lord, that Thou saidest that I should be tried, even as Job, but in some things I suffer 212 more than he. He, verily, although his goods were lost to him, nevertheless his dunghill was left to him that he might sit there-upon; I, indeed, suffer anguish in exile. He had friends who comforted him and sorrowed with him, but I verily have wild 216 beasts in this wilderness, that have taken away my bairns; he had his wife with him who refreshed him, though he suffered (the loss of) his bairns. I verily on all sides am unhappy, being without offspring, nor even a spark of my kindred is left to me, 220 but I am like the boughs which in the desert are beaten on all sides by storms. Dear Lord, reject Thou not Thy servant's manifold words; I, indeed, sorrow in such wise that I speak more than is fit. Set, Lord, a guard on my mouth that my heart yield 224 not to evil words, lest I be cast away from Thy countenance. Dear Lord, give me now rest from my manifold tribulations.'

And with these words he went weeping into the town which is called Dadissus, and there dwelt, and procured for himself food by 228 his work. Then after a great time he prayed the lords of the town that he might occupy their fields and earn him meed; and he lived

þonne wæron afedde on opran tune . and heora naðor nyste þæt hi
 wæron gebroðra . Witodlice se hæpena scip-hlaford se ðe genam
 eustachius wif . gelædde hi to his earde . and godes gife hi
 220 gescylde þæt he hī ne gewemde . þa hwile þe heo mid him ¹ wæs .
 ealswa heo to gode wilnode . and siððan he dead wæs heo wæs his
 yrfe-numa . Æfter þissum wæs ge-worden micel hergung on þam
 lande . þe eustachius ær on wæs . and hi fela ðæra romaniscra landa
 224 awestan . þa wæs se casere pearle geancsumod for þære hergunge .
 and gemunde þa placidam . and swiþe geomrode for his færlīcan
 awæg-gewitennysse . gesomnode þa his fyrd ealle to him . and
 geornlice axode be him . and bebead þæt man foran sceolde . swa
 228 wide swa his anweald wære . and hine geornlice axian . and he eac
 behēt þam þe hine funden . micelne wurðscipe . and fremfulnessse .
 þa ferdon soðlice twegen cempan þa wæron genemde . antiochus .
 and achaius . þa ær wæron under eustachius handa . and þurh-
 232 ferdon ealle þa land þe into rome hyrdon . oððæt hi comon þær he
 wunode . Eustachius þa soðlice feorran hi behealdende . be heora
 gewunelīcan gange hi gecneow . and gedrefed on his mode . he
 ge-bæd hine . and cwæð . Drihten ure god þu ðe generast of ælcum
 236 geswince þa þe on þe gehihtað . gefultuma me þæt ic mote þine
 þeowene mine gemeccan git geseon . swa ic nu þas gehænde geseo
 þe me hwilon þenedon . witodlice ic wat þæt mine bearn for
 minum synnum fram wildeorum abitene synd . forgif me drihten .
 240 þæt ic huru on æristes dæge hi geseon mote . Him þa ðus sprecen-
 dum com stefn ufane to him cwæðende . Getryw eustachi . soðlice
 on þisse andweardan tide þu gehwyrfst to þinum þam ærran
 wurð²scipe . and þu onfehst ge þin wif ge þine cild . Witodlice on
 244 þære æriste þu gesihst micelre mærran þincg . and þu onfehst para
 eora goda gelustfullunga . and þin nama bið ecelice gemærsod .
 Eustachius þa ðis gehyrende . mid mycelre fyrhto geslegen wæs .
 þæt he gestandan ne mihte . ac gesæt . Arás ða eft upp and locode
 248 wið ðæs weges . and geseah þæt þa menn wæron wið his weard .
 and he hi wel gecneow . ac hī ne cneowan hine . þa cwædon hi to
 him . hal wæs ðu broðor . he him oncwæð . syb sy mid eow

226. V. (fol. 92) begins here ; but is illegible.

228. V. ahsian (?).

¹ Leaf 172, back.² Leaf 173.

there fifteen years. His sons then were nurtured in another town ; and neither of them knew that they were brothers. Truly the heathen 232 ship-master, he who took Eustace's wife, led her to his country ; and God's grace shielded her that he defiled her not while she was with him, even as she desired of God ; and after he was dead, she was his heir. After this there was made a great invasion of 236 the country wherein Eustace had been at first, and they wasted many of the Romans' lands. Then was the emperor exceeding troubled on account of the invasion, and remembered Placidas, and sorely lamented for his sudden departure ; he assembled then all 240 his army to him, and diligently asked about him, and commanded that men should go as widely as his dominion was, and enquire earnestly for him ; and he also promised to those who should find him great honour and benefit. Then went two soldiers who were 244 named Antiochus and Achaius, who formerly were under Eustace's hands, and went through all the lands which obeyed Rome until they came where he dwelt. Then truly Eustace beholding them afar, recognized them by their accustomed gait ; and being 248 troubled in his mind, he prayed and said—' Lord our God, Who deliverest from every affliction those who hope in Thee, help me that I may yet see Thy servant my spouse, as I now see at hand those who once served me. Of a surety I know that my bairns on 252 account of my sins are devoured by wild beasts. Grant to me, Lord, that I may at least see them in the day of resurrection.' To him then, thus speaking, came a voice from above, saying to him ; ' Trust, Eustace ; truly in this present time thou shalt 256 return to thy former dignity, and thou shalt receive both thy wife and thy children ; verily, at the resurrection thou shalt see much greater things, and thou shalt receive the delights of the eternal good things, and thy name shall eternally be praised.' 260

Eustace then, hearing this, was struck with great awe, so that he could not stand, but sat down ; then he arose up again, and looked along the way, and saw that the men were coming towards him ; and he knew them well, but they did not know him. Then 264 said they to him, ' Hail to thee, brother ! ' He answered them, ' Peace be with you, brothers ! ' Then said they again, ' Tell us,

broðra . Ða cwædon hi eft . Sæge us la leof hwæðer ðu her wite
 252 ænigne ælpeodigne þe hatte placidas mid his wife . and his twam
 sunum . soþlice gif ðu hine us gecyðest . we þe willað syllan gode
 mede . Ða cwæð he . for hwilcūm þingūm sece ge hine . hi cwædon .
 he wæs us swyðe leof freond . nu wolde hine geseon . gif we hine
 256 geaxian mihton æfter swa fela gearum . Ða cwæð he . nat ic her
 nanne swilcne wer . soðlice ic sylf eom ælpeodig . Eustachius þa
 gelædde hi into his gesthuse . and ut-gangende bohte him wīn . and
 him scenete for heora micclan geswince . þa cwæð he to þam hus-
 260 hlaforde . þas men synd me cuðe . and hi for-þi comon to me . gif
 me nu mettas . and win . and ic hit þe gilde eft of mire hyre . and
 he him þa glædlice tīpode . and he ða eustachius him þenode . and
 gemunde hu hi him ær þenode (*sic*) . and ne mihte forberan þæt
 264 he ne weope . ac eode ut and þwōh his eagan . and com
 eft inn . and þencde him . hi þa geornlice hine be¹heoldon
 and hine be dæle oncneowan and cwædon . gelic is þæs man
 þam menn þe wit secað . eaðe he hit mihte beon . Ða cwæð se
 268 oðer . Ic wat þæt he hæfde ane dolhswaðe on his hneccan þæt
 him gelamp iu on gefeohte . Gyman we nu hwæðer he þæt tacen
 þære wunde hæbbe . þa hi þa hine geornlice beheoldon . þa
 gesawon hi þa dolhswaðe on him . and hi sona hine beclypton . and
 272 cystan . and weopen for blisse . and axodon hine hwæðer he hit
 wære þe heora cempaena lareow geo wæs . he þa oðsóc þæt he hit
 nære . hi þa ongen hine geenæwne gedydon be þam tacne þe on his
 hneccan wæs þæt he hit wæs . and hine axodon be his wife . and
 276 his cildan hwæt hi ge-ferdon . He þa cwæð . þæt he hit wæs . and
 þæt his wif . and his cild . deade wæron . Ða sona wearð þis cuð
 eallum on þam lande . and hi þider comon mid mycelre wundrunge .
 and þa menn þe him æfter ferdon . rehton þam mannum eallum be
 280 his ærran wuldre . þa hi þus gehyrdon . þa weopon hi ealle
 cwæðende . Eala þæt swa mycel healicnys swilces weres us þeowode .
 Ða cempa þa cyðdon him þæs caseres bebod . and scryddon hine
 mid þam betstan reafe . and læddon forð mid him . and þa land-
 284 leode hine furðor gebrohton . and he hi mid sibbe forlet . Eu-

¹ Leaf 173, back.

oh master ! whether thou know here any stranger who is called Placidas, with his wife and his two sons ; truly, if thou makest ²⁶⁸ him known to us, we will give thee good meed.' Then said he, 'For what reasons seek ye him ?' They said, 'He was to us a very dear friend ; now would we see him, if we could have intelligence of him after so many years.' Then said he, 'I know not ²⁷² here any such man ; truly, I myself am a stranger.' Eustace then led them into his guest-house, and going out bought wine for them, and gave them to drink on account of their great fatigue.

Then said he to the master of the house, 'These men are known ²⁷⁶ to me, and therefore they came to me ; give me now meats and wine, and I will pay thee afterward out of my hire.' And he thereupon gladly granted it to him, and he then, Eustace, served them ; and remembered how they had before served him, and ²⁸⁰ could not forbear to weep, but went out and washed his eyes, and came again in, and served them. They then earnestly regarded him and partly recognised him and said, 'This man is like the man whom we seek, it might easily be he.' Then said the other, ²⁸⁴ 'I know that he had a scar on his neck that chanced to him in fight ; let us observe now whether he hath the token of that wound.' When they looked at him carefully, then saw they the scar on him, and they immediately embraced and kissed him, and ²⁸⁸ wept for bliss, and asked him whether it were he who formerly was the teacher of their soldiers ; he then denied that it was he. Then they in return made him manifest by the mark on his neck, that it was he, and asked him concerning his wife and his children, ²⁹² how they had fared. He then said that it was he, and that his wife and his children were dead. Then this soon became known to all in the land, and they came thither with great wondering ; and the men who had gone after him related to all men concerning ²⁹⁶ his former glory. When they heard this, they all wept, saying, 'Alas ! that so great excellence of such a man should have served us.' The soldiers then made known to him the emperor's command, and clothed him with the best garment, and led him forth ³⁰⁰ with them ; and the people of the country brought him further, and he dismissed them in peace. Eustace then, on the way,

stachius þa on þam wege him rehte hu him crist ætywde . and hu
 he of fulwihte genemned wæs eustachius . and eall hu him gelamp
 be his wife . and his cildum . þa embe fiftyne dagas . comon hi to
 288 ðam ¹casere . and þa cempa hi þa arehton eall him hu hi hine
 fundon . and se casere eode ongen hine . and cyste hine . and axode
 hwi he swa feor of his earde faran wolde . he ða him and ealle his
 duguðe endebyrdlice arehte ealne his sið . and his wifes . and his
 292 cilda . Se casere þa and ealle wæron swiðe bliðe his ongeancymes
 . and hine bædon þæt he eft fenge to þam anwealde þe he ær
 hæfde . and he swa dyde . het ða gegaderian fyrde . þa he þa fyrde
 sceawode . þa onget he þæt ðær næs fyrod (*sic*) genoh ongen heora
 296 fynd . Het þa of ælcra byrig and tunum . gegaderian ma cempa .
 þa gelamp hit þæt man bead þam tunræde þe his suna on afedde
 wæron . þæt man sceolde twegen cempa gescyrpan to þære fyrde .
 þa geceas man þa twegen cnihtas . forþam þe hi wæron caſſice
 300 and cyrtene . and ælpeodige . to þære fyrdunga . þa wæs eall seo
 fyrd gegaderod beforan him . and he hi þa getrymede . and gesette
 swa his þeaw wæs . þa geseah he on-gemang oþrum þa geongan
 cnihtas þæt hi wæron wlitige on hiwe . and lange on wæstmum .
 304 gesette hi þa fymeste on his þenunge . and wearð onæled on
 heora lufe . and æfter þam þe he gefadod hæfde eall his werod swa
 his þeaw wæs . þa ferde he to þam gefeohte . and ge-eode þa land
 þe ða hæðenan ætbrodon hæfdon . and hi þam casere underþeodde .
 308 Ferde ða forð ofer þæt wæter þæt wæs genemned idispis . in þa
 inran land þæra hæðenra . and hi ofer-com . and heora eard aweste .
 þa git he wilnode þæt he innor ferde . ²þa ðurh godes fore-stih-
 tunge he becom to ðam lande þær his wif wæs . hæfde hio hire
 312 gebogod on anan wirtigan hamme . and wæs hio swa we bufan
 sædon ungederod þurh godes gescyldnyſſe . fram þæs hæðenan
 gemanan . þa com eustachius mid his here to þam tune þe heo ða
 on wæs . Wæs seo wunung þær swyþe wynsum on to wicenne .
 316 and his geteld wæron gehende hire wununge geslagene . ða ge-lamp
 hit eac þæt þa twegen cnihtas hire suna . heom in ge-curon mid

¹ Leaf 174.² Leaf 174, back.

related to them how Christ had appeared to him, and how he in baptism was named Eustace, and how it had all happened to 304 him about his wife and his children. Then in about fifteen days they came to the emperor and the soldiers; they then related all to him, how they had found him; and the emperor went to meet him, and kissed him and asked why he had willed to go so far 308 from his country. He then related in order to him and to all his nobility, all his journey, and his wife's, and his children's. Then the emperor, and all, were very blithe at his return, and besought him that he would again assume the authority which he had 312 formerly; and he did so. He then bade men assemble an army; and when he reviewed the army, he then perceived that there was not a sufficient army to meet their enemies. Then he bade men collect from every city and town more soldiers. Then it happened 316 that they commanded the council of the town in which his sons had been brought up, that they should equip two soldiers for the army. Then they chose the two youths because they were bold, and handsome, and foreigners, for the military service. So all the 320 army was assembled before him, and he arrayed them in order, and disposed them, as his custom was. Then he saw among others the young knights, that they were fair in countenance and tall in stature; so he placed them the foremost in his service, and 324 became inflamed with love of them; and after he had disposed all his host as his custom was, he went to the fight and overran the lands which the heathen had taken away, and subjected them to the emperor. Then he went forth over the river which was named 328 Idispis in the inner lands of the heathen, and overcame them, and wasted their country; moreover he desired to penetrate it further. Then, by God's fore-ordaining, he came to the land where his wife was; she had taken up her abode in a garden-enclosure, and she 332 was, as we said above, unharmed, through God's protection, by the heathen society.

Then came Eustace with his army to the town wherein she was. Her dwelling there was very winsome to encamp in, and his tents 336 were pitched nigh at hand to her dwelling. Then it happened also that the two youths, her sons, chose to abide with their

hyre meder . ne hi niston þæt heo wæs hire modor . ne heo niste
 þæt hi wæron hire suna . þa an under-mæl spræcon hi betwux him
 320 þær-inne embe heora cild-geogoðe . and seo modor sæt geornlice
 hlystende hire tale . þa cwæð se yldra broðor . þæt is . þæt ic
 gefyrnost gemunan mæg . þæt min fæder wæs cempena ealdor-man .
 and min modor swyðe wlitig wæs on hiwe . and hi hæfdon twegen
 324 suna . me . and oþerne gingran . and þa on niht ferdon hi út . and
 genamon unc and ferdon to sæ . and ut reowan . þa we up comon
 þa næs ure modor mid us . nat ic for-hwi . þa genam ure fæder
 unc . and bær us wepende forð on his weg . þa becomon we to
 328 anre éá . þa eode he in þæt wæter . and bær mine gingran broþor . and
 forlet me . þa cyrde he eft ongean wolde feccan me . þa com an
 wulf and gelæhte mine broðor . and ær he to me cuman mihte .
 færinga com of ðam wuda an leo . and gegrap me . and arn to
 332 wuda . and þa hyrdas ðe þær gehende wæron . ahreddan ¹ me . and
 ic wæs ða afed on þam tune eal-swa ðu wast . and ic nyste hwæt
 min fæder geferde . and min broðor . þa se gingra broðor þis eall
 gehyrde fram þam yldran broðor . þa aras he and gelæhte hine be
 336 þam swuran . and cyste . and clypte . and sæde . þurh þone god þe
 cristene wurðað . ic eom þin broðor be þire tale . for-þam me
 sædon þe me afeddon þæt hi me ahreddan fram þam wulfe . Ða
 hiora modor þas word gehyrde . þa wæs eall hire heorte astired .
 340 and hire innoð . and pohte hwæðer hit hire suna wæron . forðam
 he cwæð þæt heora fæder wære cempena ealdor-man . and eac þæt
 heora modor æt ðam scype forlætan (*sic*) wearð . þa ðy oþre dege
 gesohte heo þæra cempena ealdorman . þus cweðende . Ic bidde þe
 344 leof hlaford þæt þu me gelæde to minum earde . Ic eom soðlice
 romanisc . and ic on hæftnyd hider gelæd wæs . þa onge-mang
 ðyssum beheold heo hine swyðe georne . and ge-cneow þa tacna þe
 on his hneccan wæron . and heo þa aforhtode . and ne mihte
 348 forbæran þæt heo hit leng forhæle . ac gefeoll to his fotum . and
 cwæð . Ic halsige þe leof hlaford þæt þu ne beo geæbylgd ongen
 pine þeowene . ac for þinre arfæstnysse gehyr me . and sege me

¹ Leaf 175.

mother, nor knew they that she was their mother; neither knew she that they were her sons. Then one morning time they spake 340 betwixt themselves therein about their childhood, and their mother sat earnestly listening to their tale. Then said the elder brother, 'The earliest thing that I can remember is, that my father was the tribune of the soldiers, and my mother was very fair of coun- 344 tenance; and they had two sons, me and another younger one; and one night they went out, and took us too, and went to sea and rowed out; when we came up [i.e. landed], then our mother was not with us, I know not wherefore; then our father took 348 us two, and bare us forth weeping on his way; then we came to a river, and he went into the water and bare my younger brother and left me. When he returned, wishing to fetch me, there came a wolf and seized my brother; and before he could 352 come to me, suddenly there came from the wood a lion, and gripped me, and ran to the wood; and the shepherds who were there at hand rescued me, and I was there reared in the town, even as thou knowest, and I knew not how my father and my 356 brother had fared.'

When the younger brother had heard all this from the elder brother, then he arose and caught him by the neck, and kissed and embraced him, and said, 'By the God whom Christians worship I am 360 thy brother by thy tale, because those who reared me told me that they had saved me from the wolf.' When their mother heard these words, then all her heart and all her inward thoughts were stirred, and she thought whether it could be her sons, because he had 364 said that their father was a military tribune, and eke that their mother was left behind in the ship. Then the next day she sought the tribune of the soldiers, thus saying, 'I pray thee, dear lord, that thou wilt bring me to my country. I am truly a Roman, and 368 I was brought hither in captivity.' Then in the meanwhile she looked at him very earnestly, and recognised the signs which were on his neck, and she was thereupon affrighted, and could not bear to conceal it longer, but fell at his feet, and said, 'I beseech 372 thee, dear lord, that thou be not wrath with thy servant; but, for thy clemency, hear me and tell me what thou art. I ween,

hwæt þu sy . ic wene leof þæt þu sy placidas cempena ealdorman .
 352 and wære eft on fulluhte genemned eustachius . þone eac swylce se
 hælend sylf wæs gemedemod þurh þone heort to his mildheort-
 nysse gecigan . þæt he on hine gelyfde . and he ða þurh mænig-
 fealde costunga þe him on be¹comon genam his wíf . þæt ic eom .
 356 and his twegen suna . agapitum and theophistum and ferde to
 egypta lande . and þa ða we reowan . þa ge-nam se scip-hlaford me
 neadinga æt him . forþam he wæs hæðen . and he me gehæfte on
 his eðle . and crist me is gewita þæt he ne nan man me gewemde
 360 op þisne dæg . ac crist se lifigenda geheold mine clænnysse . Nu ic
 hæbbe eall þis gesæd swa hit gelamp . nu bidde ic ðe þurh þæt miccle
 mægen ures drihtnes . þæt þu me secge hweðer þu ðis gecnawe .
 þa eustachius þis gehyrde þa beheold he hī and gecneow hī be hyre
 364 wlite . and for micelre blisse weop and hi cyste . and gode þancode
 sé gefrefrað ealle þa þe on hine getrywað . and of ealre angsum-
 nysse generað . þa cwæð heo to him . Hlaford hwær synd uncre
 suna . he andswarode . wildeor hī gelæhton . and he ða arehte hire
 368 hu hī genumene wæron . þa cwæð heo . Uton dón criste þancung
 ic gelyfe witodlice . þæt eall-swa god unc genpe þæt wit unc
 gemetton . þæt he eal-swa forgife . þæt wit uncre bearn oncnawen .
 Ða cwæð eustachius . and ne sæde ic þæt wilde deor hi gelæhton .
 372 Ða cwæð heo . Gyrstan dæg ic sæt binnan minan cafertune . þa
 gehyrde ic hu twegen geonga cnihtas spræcon him betwux be heora
 cild-geogoðe . nu wat ic to soþan . þæt hi synd uncre bearn . Ne
 hi sylfe nyston þæt hi wæron gebroþra . buton þurh þa reccinge þe
 376 se yldra broþor rehte þam gingran . ongit nu hu micel is godes
 mildheortnysse þe him forgeaf þæt hi hi gecnawan moston . þæt
 hi gebroðra synd . Ða hôt eustachius hi to him clypian . and axode
 hwæt hi ²wæron . and hi him sona arehton eall-swa we her bufan
 380 sædon . and he þa gecneow þæt hi his suna wæron . and hi to him
 genam . and clypte . and cyste . and hi ða ealle heora cneowa
 gebigdon to criste . and mid wope and onbryrdnysse þancunge
 dydon . fram þære opre tide þæs deges . oppe sixtan tide for heora

¹ Leaf 175, back.² Leaf 176.

master, that thou art Placidus, tribune of the soldiers, and wert afterwards in baptism named Eustace, whom likewise the Saviour 376 Himself vouchsafed, by means of the hart, to call to His mercy so that he believed on Him ; and he then, because of manifold trials which came to him, took his wife, who I am, and his two sons, Agapitus and Theophistus, and journeyed to the land of Egypt ; 380 and, as we rowed, then the ship-master took me by compulsion from him, because he was heathen, and he held me captive in his country ; and Christ is my witness that neither he nor any man hath defiled me unto this day ; but Christ the Living one preserved 384 my chastity. Now that I have said all this as it happened, now I pray thee, by the great power of our Lord, that thou tell me whether thou know this.'

When Eustace had heard this, then he beheld her and recognised 388 her by her beauty, and for great bliss wept and kissed her, and thanked God Who comforteth all those that trust in Him, and delivereth from all anguish. Then said she to him, 'Lord, where are the sons of us two ?' He answered, 'Wild beasts caught them.' 392 And then he related to her how they were taken. Then said she, 'Let us give thanks to Christ ; I believe verily, that like as God hath granted us that we two should find each other, that He likewise will grant that we two may discover our bairns.' 396

Then said Eustace, 'But did I not tell thee, that the wild beasts caught them ?' Then said she, 'Yesterday I sat within my hall, when I heard how two young knights spake betwixt themselves about their childhood ; now know I, of a truth, that they are our 400 bairns ; neither knew they themselves that they were brothers save through the narrative which the elder brother related to the younger. Understand now how great is God's mercy, which granted them to know that they are brothers.' Then bade Eustace 404 to call them to him, and asked who they were ; and they immediately related to him even as we said above ; and he then knew that they were his sons, and took them to him, and embraced and kissed them, and they then all bowed their knees to Christ, and with 408 weeping and fervour made thanksgiving for their meeting from the second hour of the day until the sixth hour.

384 gemetinge . þa soðlice asprang se hlisa geond ealne þone hired .
 and hi ealle ge-gadere wundrodon . and blissodon for heora
 gemetinge . and miccle þe bliðran . þe hi ofer-winnen hæfdon þa
 hæpenan . Ða þy oðran dæge dydon hi þa mæstan gebeorscype .
 388 and gode þancode his micclan mildheortnysse . þa æfter þam þe hi
 gewyld hæfdon eall heora feonda land . and hi mid micclum sige
 ham hwurfon . and læddon mid him miccle herehupe . and manige
 hæftnyddingas . þa gelamp hit þæt se casere traianus wæs forð-
 392 faren . ær þam eustachius of þam gefeohte come . and wæs gesæt
 ofer cyning adrianus hatte . se wæs hæpen . and wyrsa on
 wellhreownysse . þa eustachius ongen com of þam gefeohte . þa
 eode se casere him ongear swa hit þeaw is mid romanum . and
 396 mersode miccle symbelnysse for þam sige þe he geworht hæfde .
 and axode hine embe þæt gefeoht . and embe his wif . and his
 suna . hu he hī geaxode . þa ðy opran dæge ferde se casere to þam
 temple þæra deofol-gilda . and eustachius nolde in-gan mid him . ac
 400 stod þær-ute . þa clypode se casere hine . and axode hwi he nolde
 offrian þam godum for his sige . and swiþost for-þam þe his wif
 and his cild funden hæfde . Ða cwæð he . Ic wurþige and gebidde
 minne drihten hælendne ¹ crist . and him unablinnendlice bena
 404 offrige . se þe gemiltsode mire eaðmodnysse . and me geledde
 of hæftnyde . and min wif me forgeaf . and mine cild . nat ic
 witodlice nanne operne god . ne na wurðige . buton þone heofon-
 lican god . se ðe ealle gesceafta gesceop . ge þa heofonlican . ge þa
 408 eorðlican . and fela wundra wyrceð . þa wearð se casere mid micelre
 hat-heortnysse gefylled . and het hine ungyrdan . and bewæpnian .
 and beforan his ansyne ætstandan mid his wife . and his cildum .
 swilce ofergægendne his hlafordes bebod . and he swa-ðeah na
 412 to þæs hwon fram his geleafan . and þam soðan gode gecyrran
 wolde . þa geseah se casere þæt he hine þurh nan ðing awendan ne
 mihte fram cristes geleafan . het ða hine gelædan mid his wife .
 and his cildum . into anum eorð-huse . and het ane strange leo
 416 lætan into him . þæt hio hī abitan sceolde . þa arn seo leo . and
 gestod wið þone eadigan wer eustachium . and aleat mid þam
 heafde . and fcoll to his fotum . and geeaðmedde hi to him . and

¹ Leaf 176, back.

Then verily the fame spread over all the household, and they all wondered together, and rejoiced for their meeting, and that much 412 the more blithely because they had overcome the heathen. Then the next day they made a very great feast, and thanked God for His great mercy. After they had subdued all their enemies' land, and they, with great victory, had returned home, and carried 416 with them great plunder and many captives, then it happened that the Emperor Trajan was dead before Eustace came from the fight, and there was appointed another king, called Adrian, who was heathen, and worse in ferocity. When Eustace came again from 420 the fight, then went the emperor to meet him, as is the custom with the Romans, and proclaimed a great solemnity for the victory which he had gained, and asked him about the fight and about his wife and his sons, how he had heard of them. Then the next day 424 the emperor went to the temple of the idols, and Eustace would not go in with him, but stood there outside. Then the emperor called him, and asked why he would not offer sacrifice to the gods for his victory, and especially because he had found his wife and 428 his children.

Then said he, 'I worship and pray to my Lord Jesus Christ; unceasingly I offer supplications to Him, Who had pity on my lowliness and brought me from captivity, and gave me back my 432 wife and my children; verily I know no other God, nor worship any save the Heavenly God, Who created all creatures, both the heavenly and the earthly, and worketh many wonders.'

Then the emperor became filled with great rage, and com- 436 manded men to ungird and disarm him, and that he should stand up before his face with his wife and his children as being a transgressor of his lord's commands; and he, however, in no wise would turn from his faith and the true God. When the emperor 440 saw that he could by no means turn him from Christ's Faith, then he commanded him to be led with his wife and his children into a den, and bade a strong lioness to be let in to them, that she should devour them. Then ran the lioness, and stood by the blessed man 444 Eustace, and bowed down her head, and fell at his feet, and humbled herself to him, and arose again, and went out of the

arás eft and eode of þam huse . Eornostlice se casere geseah þas
 420 wundorlican wæfersyne . þæt se leo heora ne oðhrán . þa het he
 gefeccan ænne ærenne oxan . and þone onælan . and þa halgan
 ðær-on dón . þa com þider unrim folces cristenra . and hæðenra .
 to þisse wæfer-syne . þæt hi woldon geseon hu þa halgan þrowodon .
 424 þa bæd eustachius þæt hi him fyrst leton þæt hi him to gode
 gebædon . hi þa aþenedon up heora handa to gode cweðende .
 Drihten god eallra gesceafta scyppend gesewenlicra . and un-
 gesewenlicra . þu þe eallum eart ungesewenlic . ¹on þinum mægen-
 428 þrymme . Fram us soðlice þu wære gesewen swa þin willa wæs .
 gehyr us nu leof drihten to þe gebiddende . Efne nu ure gewilnung
 is gefylled þæt we togædere cuman moston . and gearnian to
 onfone þone gemanan þara haligra . swa ða ðry enihtas þe þurh
 432 fyr afandode wæron . and swa-þeah þe ne wiðsocon . læt us nu
 drihten þurh þis fyr geendian . and sele ðam mede on heofenum
 þines wuldres mid us þam ðe on eorðan ure gemyndig beo . and
 syle him genihtsumnysse ofer eorðan . and gif hi on sâe oððe on
 436 lande gefrecnode beon . and hi ðe gecigan þurh urne naman . beon
 hy alysede fram ælcere frecednysse . and gif hi on synnum
 befeallan . and hi þe þonne halsian þurh ure eadmodnysse . forgif
 him drihten forgifnysse heora synne . and eallum þe ure gemynd
 440 dón and þe wuldrian . forgif him fultum . and heora gehelp .
 forgif drihten þæt þyses fyres hæto sy gecyrred on wætne deaw .
 and læt us on þisum geendian . and gelicie þe on urum lichaman .
 þæt hi ne beon totwæmede . ac læt hi beon her ætgædere gelede .
 444 þa hi þis sædon . þa com stefn of heofonum þus eweþende . swa
 hit bið swa ge biddað . and miccle ma . for-þam ge wæron win-
 nende on godan life . and ge wæron for-þyldiende mænig-fealde
 cos[t]nunga . and swa-þeah næron ofer-swipde . Cumað nu on
 448 sybbe . and onfoð wuldorbeah eowres siges . and for þissum
 hwilwendlicum yflum . brucað þæra ecera goda on worulda woruld.
 Ða þis gehyrdon þa eadigan halgan . þa sealdon hi hi sylfe þam
 fyre . and þærrihte seo hæto þæs fyres acolode . and hi þa wul-
 452 ²drodon þa anwaldan and hergendlican þrynysse . and sungon godes
 lofsang . and heora sawla on sibbe criste ageafon . and þæt fyr

¹ Leaf 177.² Leaf 177, back.

house. Earnestly the emperor saw this wonderful spectacle, that the lioness touched them not; then bade he fetch a brazen ox and 448 heat it and put the saints therein. Then came thither countless folk, both of Christians and heathens, to this spectacle; for they desired to see how the saints would suffer. Then besought Eustace that they would allow them time to commend themselves 452 to God, and they stretched up their hands to God, saying, 'Lord God, Creator of all creatures, visible and invisible, Thou Who to all art invisible in Thy Majesty, by us verily Thou wast seen as Thy will was; hear us now, dear Lord, praying to Thee; behold 456 now our desire is fulfilled, that we might come together, and merit to receive the fellowship of the saints, even as the three youths who were tried by fire and yet denied Thee not. Let us now, Lord, end (our lives) by this fire; and give to those who on earth 460 shall be mindful of us the meed in Heaven of Thy Glory with us; and give them sufficiency on earth; and if they, either on the sea or on the land, are endangered, and they call on Thee through our name, may they be delivered from every danger; and if they fall 464 into sins, and they then adjure Thee by our humility, give them, Lord, forgiveness of their sins; and to all those who make memorial of us, and glorify Thee, give them aid and help them; grant, Lord, that this fire's heat may be turned to wet dew, and 468 let us end (our lives) in it; and may it please Thee, as to our bodies, that they be not separated, but let them be here laid together.'

When they had said this, then came a voice from heaven thus 472 speaking: 'It shall be as ye pray, and much more, because ye were striving in good life, and ye were enduring manifold temptations, and nevertheless were not overcome. Come now in peace, and receive the crown of glory of your victory; and, in exchange 476 for these transitory evils, enjoy the eternal goods to ages of ages.' When the blessed saints heard this, then gave they themselves to the fire, and straightway the heat of the fire cooled, and they then praised the glorious and laudable Trinity, and sung a psalm 480 to God, and gave up their souls in peace to Christ; and the fire touched them not, not even a hair of their heads. Verily after

heora ne æthrán . ne furþum an hær heora heafdes . Witodlice
 æfter þrim dagum com se arleasa casere to þære stowe . and het
 456 geopenian þone ærenan seare-cræft þæt he gesawe to hwam þara
 haligra lichaman gewordenen wæron . þa geseah he hi gesunde . þa
 wende he þæt hi ða git lyfdon . and het hi ða wurpan ut on ða
 eorðan . þa wundrodon ealle þa þe þær wæron . þæt þæt fyr ne
 460 æthrán furðon anes hæres on him . ac heora lichaman wæron
 hwittran þonne snaw . þa wæs se casere afyrht . and þanon ferde
 to his healle . and seo menio þe þær ætstod . clypodon . Mycel and
 mære is se god cristenra manna . and an soð god hælende crist .
 464 and nis nan oþer buton him . se gedyde þæt fyr ne for-nam ne an
 hær heora feaxes . and þa cristenan namon heora lichaman diglice .
 and bebyrgdon . and getimbrodon gebædhus siððan seo ehtnys
 gestilled wæs . and mærsodon heora gemynd on þam dæge kal.
 468 nouembris . Ðis is þæt lif þæra eadigra martyra . and her is seo
 geendung heora wuldorfullan gewinnes . Witodlice ealle þa ðe
 gecearniað and mærsiað heora gemynd . and hi gecigað to fultume .
 hi begitað þa god þe þam halgum behatene synd þurh ða gife ures
 472 drihtnes hælendes cristes . Ðam sy wuldor and miht on worulda
 woruld á on ecnysse. AMEN.

XXXI.

INCIPIT VITA SANCTI MARTINI EPISCOPI ET
 CONFESSORIS . ANGLICAE (*sic*).

[Various readings from K. (= Cotton, Calig. A. 14, imperfect) ; and from B.
 (= Bodley, NE. F. 4. 12, imperfect and of later date).]

SVLPICIUS HATTE SVM [snoter] WRITERE .

ÐE WOLDE AWRI¹tan þa wundra and mihta
 þe martinus se mæra mihtiglice gefremode
 on þisre worulde . and he wrat þa be him
 þa ðing þe he of-axode . oððe æt him sylfum .
 oððe æt oþrum mannum . forðan þe manegum wæron
 his wundra cupe . þe god worhte þurh hine .

4

¹ Leaf 178.

three days came the wicked emperor to the place, and bade men open the brazen engine, that he might see to what those saints' 484 bodies had turned. When he saw them sound, then weened he that they yet lived, and bade them to be thrown out on the earth. Then wondered all those who were there, that the fire had not touched even a hair of them, but their bodies were whiter than 488 snow. Then was the emperor afraid, and went thence to his hall; and the multitude who stood there cried, 'Great and exalted is the God of Christian men and the one true God Jesus Christ, and there is none other but He; Who caused the fire not to consume a 492 single thread of their hair.'

And the Christians took their bodies secretly, and buried them; and built a chapel after the persecution was stilled; and celebrated their memory on the day of the Kalends of November. This is the 496 life of the Blessed martyrs, and here is the ending of their glorious strife. Verily all those who are worthy, and glorify their memory, and call them to their assistance, such men shall obtain the good things which are promised to the Saints through the grace of our 500 Lord Jesus Christ; to Whom be glory and power to ages of ages, ever in eternity. AMEN.

XXXI.

NOV. II. ST. MARTIN, BISHOP AND CONFESSOR.

[See also Ælfric's Homilies, ed. Thorpe, ii. 498.]

THERE was a certain wise writer, called Sulpicius, who desired to write the miracles and mighty deeds which the great Martin mightily performed in this world, and he therefore wrote concerning him 4 the things which he had learned, either from himself or from other men, because the miracles, which God wrought by him, were known to many;

1. B. *supplies* snoter.
2. B. he (*for* ðe); writan; wun-
dræ; þa mihtæ.
3. ðe mæra; fremode.

4. pissere; bi.
5. sylfe.
6. monnum; monig weron.
7. wundre cūpe; wrohte.

and we *þæt* englisc nimað of *þære ylcan* gesetnysse . 8
 ac we ne writað na mare . buton his agene wundra .

[I.] **M**ARTINVS SE MARA BISCEOP WÆS GEBOREN on *þam*
fæstene

sabaria gehaten *pannonisc*re scire .

and on *ticinis* he wæs afed *italian* landes . 12

He *com* of *hæðenum* magum *æpelborenum* swaðeah
 of wurðfulre mægðe . æfter woruld-þingum .

his fæder wæs ærest *cempa* . and eft *cempena* ealdor .

and *martinus* wæs gewenod to wæpnum fram cild-hade . 16

and camp-dome fyligde betwux *larlicum* gefylcum .

ærest under *constantine* *þam* æpelan casere .

and eft under *iuliane* *þam* arleasan wiðer-sacan .

na swapeah sylf-willes . forþan þe he fram cild-hade wæs
swyðor 20

onbryrd þurh god to *godcundlicum* þeow-dome .

þonne to woruldlicum campdome . swa swa he cydde syððan .

þa ða he wæs tyn wyntra þa wearð he gecristnod

his maga unþances . and on wundorlicum gemete 24

sona to godes þeowdome he wæs eall gehwyrfed .

and þa þe he wæs twelf wintra he ge-wilnode to westene .

and he hit eac gefremode gif he þa ylde hæfde .

His mod wæs swa-þeah æfre embe mynstru smeagende . 28

opþe embe cyrcan . and godes gesetnyssum .

he smeade þa on cild-hade . *þæt* he siððan gefremode .

þa wæs *þære casere* (*sic*) bebod ¹*þæt* *þæra cempena* suna

þe wæron forealdode wurdon genamode 32

to *þam ylcan* camp-dome þe heora fæderas on wæron .

and *martinus* þa wearð ameldod fram his fæder .

8. wæ; nimæð; þære ylcæn i-sett-
 nysse.

9. writæð nā.

10. ðE MERE BISCEOP; I-BOREN.

11. i-hāten; scīre.

12. ōn; i-fedd *italiam* londes.

14. wurðfule; weoruld-þinge.

15. cempæ; æft cempæne.

16. i-wenod; wepnum from child-.

17. larlice folcum.

18. æpelen.

19. æft.

20. nā swā-; forþam; wæs swiðor.

21. on-brūd; godcundlice.

22. þone; woruldlice; hē.

23. hē wæs tēn wintræ; i-cristnod.

24. unðancæs; wundorlice i-mete.

25. sonæ; all i-hwyrfed.

¹ Leaf 178, back.

and we take the English from the same account; 8
but we will write no more but his own miracles.

Martin, the great bishop, was born in the fortified town
called Sabaria, in the province of Pannonia,
and was brought up in Ticinum (Pavia) in the Italian land. 12
He came of heathen parents, but nevertheless noble,
of honourable kindred in worldly things;
his father was first a soldier and afterward a captain of sol-
diers,

and Martin was accustomed to weapons from childhood, 16
and followed war amongst the soldiers in training;
first under Constantine the noble emperor,
and again under Julian the wicked apostate;
nevertheless, not of his own will, because that from childhood
he was rather 20

instigated by God to divine service
than to worldly warfare, even as he afterward shewed.
When he was ten winters old, he was anointed with chrism
(as a catechumen)

against the will of his parents, and in wondrous measure 24
he was at once wholly turned to God's service;
and when he was twelve winters he desired (to retire) to the
desert,

and he would likewise have accomplished it, if he had been old
enough.

His mind was, nevertheless, ever pondering about monasteries 28
or about churches and God's ordinances;
he meditated in childhood that which he afterwards performed.
Then was the emperor's command that the sons of the soldiers
who were superannuated should be nominated 32
to the same military service in which their fathers had been,
and Martin was thereupon denounced by his father,

26. þa ða; wilnode.

27. éac.

28. swá-; efre; mynstre smeagunge.

29. cyrcean; i-setnysse.

30. childhāde; syððan fremedo (!).

31. þæs casere (*sic*); þare cēmpenæ
sunu.

32. weron; i-namode.

33. heoræ fæderæs; weron.

34. from.

þe on his weorcum andode . and he wearð geracenteagod
 þa þa he fiftyne wintre wæs . betæht to þam gewinne 36
 mid anum his þeowan þe his gesiðe wæs .
 þam he sylf þenode . swiþor þonne he him .
 and samod hi gereordoden swa swa gelican .
 þreo gear he ferde mid þam folclicum cempum . 40
 buton gewæpnunge ærþan þe he wære gefullod
 ungewemmed swa-þeah fram woruldlcere besmitennysse
 on þære þe mennisc cynn micclum on syngað .
 Embe his efen-cempan he hæfde wel-willendnysse . 44
 and micle lufe . and gemetfæst geðyld .
 and soðe eadmodnysse . ofer mennisc gemett .
 Swa micle forhæfednysse he hæfde on his bigleofan .
 swilce he munuc wære swiðor þonne cempa . 48
 and for his æðelum þeawum his efen-cempan ealle
 þa hine arwurðodon mid wundor-licre lufe .
 He næs þa git gefullod . ac he gefylde swa-þeah
 þæs fulluhtes dæda mid fulfremedum weorcum . 52
 swa þæt he swincendum fylste . and fedde þearfende .
 and nacode scrydde . and nan þing him sylfum
 of his campdomes scipe on his seode ne heold .
 buton þæt he dæg-hwamlice to bigleofan hæfde . 56
 swa swa þæt god-spel sægð . Ne þenc þu be mergene .

II. **O**N sumere tide he ferde forð þurh ane burh

ambianis gehaten on hetelicum wintra .

on swa swiðlicum cyle . þæt sume men swulton þurh þone . 60
 þa gemette he ðær ænne þearfan ¹nacodne
 biddende þa riddon (*sic*) þæt hi him sum reaf sealdon.

35. þa hē on; weorcum āwācode;
i-racentegod.

36. fiftene; winne.

37. anum; þeowan; gesiða.

38. þam ðe he.

39. hēo (*for* hi); reordodon; ilice.

40. gēr hē; folclice.

41. wæpnunge; ærþam; i-fullod.

42. unwenmed; from weoruldlcere
bismitenysse.

43. ðære; mycele; syngæð.

44. euencompæn; wæl-.

45. mycel; metfest i-ðult.

46. soð-feste eadmodnesse; i-mēt.

47. mucele forhæfdnesse hē; big-
leofene.

48. swylc; wære; þone cēmpæ.

49. æpele; euen-cempan þa alle.

50. om. þa; arwurðoden; wunder-
lice.

who was envious of his works, and he was bound
 when he was fifteen winters old, being sent to war 36
 with one of his slaves who was his comrade,
 whom he himself served rather than he him;
 and they ate together even as equals.

Three years he marched with the common soldiers 40
 without weapons, ere he was baptized,
 being unspotted, nevertheless, by worldly defilement
 wherein mankind especially sin.

Towards his fellow-soldiers he had kindly feeling, 44
 and great love, and modest patience,
 and true humility above man's measure.

He had as great temperance in his food
 as if he had been a monk rather than a soldier; 48
 and for his noble qualities all his fellow-soldiers
 revered him with a marvellous love.

He was not as yet baptized, but he fulfilled, nevertheless,
 the deeds of baptism with perfect works, 52
 so that he succoured the oppressed, and fed the poor,
 and clothed the naked, and kept nothing for himself
 of his military pay in his scrip,
 save what he daily had for food, 56
 even as the gospel saith: 'Take no thought for the morrow.'

II. On a certain occasion he was travelling forward through a
 town

called Amiens, in a bitter winter,
 in such severe cold that some men died of it. 60
 Then he met there a poor man, naked,
 beseeching the riders that they would give him some clothing;

51. gýt ifullod áe; fulde.

52. fulfremede weorce.

53. swincende; þeƿfende fædde.

54. nân.

55. on (*for* of).

56. om. to.

57. swá swá; godspell sæð; þeng;
 bi mære gene.

58. áne.

59. ambrianus i-haten; hæteliçe
 wintræ.

60. swa mycel chyle; summe; swyl-
 ton.

61. i-mette hé; nacoden þearfum.

62. ridende (*read* riddan); heo;
 seáldon.

ac hi ridon him forð . ne rohton his clypunge .
 Martinus þa ongeat þæt he moste his helpan . 64
 þa ða þa oþre noldon ac he nyste swa-þeah
 hwæt he sealde þam nacodan forþan þe he sylf næfde
 naht butan his gewædum . and his gewæpnunge .
 forðan þe he on swilce weorc aspende ær his ðing . 68
 He gelæhte ða his sex . and forcearf his basing .
 and sealde healfne dæl þam gesæligan þearfan .
 and þone healfan dæl he dyde on his hrieg .
 þa hlogon his geferan þæs forcorfenan basinges . 72
 sume eac besargodon þæt hi swilces naht ne dydon
 þonne hi butan næcednysse him bet mihton tiðian .
 On þære ylcan nihte he geseah on swefne
 þone hælend gescrydne mid þam healfan basinge . 76
 þe he sealde þam þearfan . and hét þæt he biheolde
 to his drihtne werd and oncneowe þæt reaf¹ .
 Þærrihthe gehyrde se halga martinus .
 þone hælend clypian to his halgum englum 80
 mid beorhtre stemne . and to him ymb-standendum cwæð .
 Martinus þe git nis gefullod me mid þysum reafe gescrydde.
 He gemunde þa his cwydes þe he cwæð on his godspelle.
 þæt þæt ge doð on minum naman anum of þysum læstum . 84
 þæt ge doþ me sylfum . and forþi he geswutelode
 hine sylfne martine on swefne mid þam reafe
 þe se þearfa underfeng for his naman on ær .
 Se halga wer swa-þeah næs ahafen þurh þa gesihþe . 88
 ac godes godnysse he oncneow on his weorce .
 and þa þa he wæs eahtatyne wintre . he wearð gefullod on gode .
 nolde þeah git forlætan . for his leofan ealdormenn .

63. hēo rīdan hēom ; and ne rohten.
 64. him hælpen.
 65. om. 1st þa.
 66. nacoden ; om. 2nd he.
 67. noht buton ; wæden ; wæpnunge.
 68. weorce i-spende ær al his.
 69. He ðeah i-lahte his seax ; basing
 is glossed (in B.) by pallium uel tunica.

70. hælfe ; þām i-selige þearfum.
 71. rucge.
 72. logon ; i-feran ; for-ceorfenes.
 73. eac bisorgedon ; heo swylces
 noht.
 74. hēo buton ; mihte tiþan.
 75. þære ylce ; i-seah ; om. on
 swefne.

¹ MS. here repeats þe he sealde þam þearfan.

but they rode on, nor regarded his cry.

Then Martin perceived that he must help him, 64

since the others would not; nevertheless, he knew not
what to give to the naked man, because he himself
had naught but his clothes and his military garb,
since he had formerly spent his money in a similar work. 68

Then he drew his knife, and cut in two his cloak,
and gave the half part of it to the happy poor man,
and put the other half on his own back.

Then his comrades laughed at the cut cloak; 72

and some were sorry that they had not done something like it,
since they, without nakedness, might have helped him better.

In the same night he saw in a dream

Jesus clothed with the half-cloak 76

which he had given to the poor man, and bade him look
towards his Lord, and recognise the robe.

Therewith the holy Martin heard

Jesus call to His holy angels 80

with clear voice, who said to those who stood round Him:

‘Martin, who is not yet baptised, clothed Me with this robe.’

Then he remembered His saying, which He said in His gospel;

‘that which ye do in my name to one of these least, 84

that do ye to Myself’; and therefore He made known

Himself to Martin in a dream with the robe

which the poor man formerly received for His name.

The holy man, nevertheless, was not lifted up by the vision, 88
but recognised the goodness of God in his work.

And when he was eighteen years old, he was baptised in God,
but would not yet give up, for his dear captain’s sake,

76. þene; i-; healfæ.

77. hē; þearfum; hē bi-hēolde.

78. drihtine weard; oncneowæ;
here B. repeats þe he sealde þam
þearfum.

79. þær-; i-hyrde þe.

80. clypiæn.

81. brihte stefne; hēom; -ende.

82. i-fullod; þisse; scrydde.

83. i-mynde j ā.

84. anum on mīne nome; þissum
læste.

85. forþi hē swutelode.

86. martino; swāfne; reafæ.

87. ðe ðearfe; nome.

88. ðe; wēr; ā-hofen; sihðe.

89. wēorce.

90. æhtetynæ wintræ; wearð þa
i-fullod.

91. and nolde; -læten; aldormen.

þone ¹folclican campdom . ac for his benum swa wunode 92
twa gear fullice . siððan he gefullod wæs .

III. **H**wæt ða færlice wearð þæs fyrlenen leodscipes
onræs into gallias . and Iulianus se casere 96
gegaderode his here . and began to gifenne .

ælcum his cempum cynelice sylene .
swa swa hit ge-wunelic wæs . þa wende martinus
þæt he þa wel mihte wilnian æt þam casere
þæt he of þam campdome þa cuman moste . 100

him ne ðuhte na fremfullic þæt he fenge to þære gife .
and syððan ne campode mid þam casere forð .

He cwæð þa to þam arleasan . oð þis ic campode þe .
ge-þafa nu þæt ic gode campige heonon-forð . 104

and under-fô þine gife . se ðe feohte mid ðe
ic eom godes cempa ne mot ic na feohtan .

Ða gebealh hine se casere . and cwæð þæt he for yrhðe
þæs to-weardan gefeohtes . na for eawfæst-nysse 108

hine sylfne æt-brude swa þam campdome .
Ac martinus unforht to þam manfullan cwæð .

Gif ðu to yrhðe þis telst . and na to ge-leafan .
nu to mergen ic stande on mines drihtnes naman 112

ætforan þam truman . and ic fare orsorh
mid rode-tacne gescyld . na mid readum scylde .

oððe mid helme þurh þæs heres werod
þa het se arlease healdan þone halgan 116

þæt he wurde wæpn-læs aworpen þam hæðenum .
On þam æftran dæg dydon þa hæðenan

þæt hi budon sybbe . and hi sylfe þam casere .
and ealle heora ðing to his anwealde . 120

92. folclice campdōm.

93. gēar ; ī-fullod.

94. þā fērlice ; fyrlenen leodscipæs.

95. onræs ; þe (*for se*).

96. gaderode ; ant bigān tō gifenne.

97. gifu (*for sylene*).

98. swā swā ; īwūnelic wæs ;
wænde.

99. wilniæn.

100. camdōme ; cumen.

101. for him ; nā ; þære.

103. Hē cwæð þā to ; earleasan ;
þe.

104. ī-þafe nū ; cāmpie heonōn-.

105. ðe (*for se*) ; fæht.

106. eām ; cempæ ; nā feohten.

worldly fighting; but, at his entreaty, continued in it 92
fully two years, after he was baptised.

III. Well then, there suddenly took place an invasion of Gaul
by a foreign nation. And Julian the emperor
gathered his army, and began to give 96

to each of his soldiers a royal donation,
even as was usual. Then Martin thought
that he might well request from the emperor
leave to depart from military service. 100

It seemed not profitable to him to receive the donation,
and afterwards not to go forth with the emperor to battle.
He said to the impious one: 'till now I have fought for thee;
suffer me henceforth to fight for God, 104
and let him who fights for thee receive thy gift.

I am God's champion; I must not fight.'

Then the emperor grew angry, and said that for cowardice,
because of the imminent battle, and not for piety, 108
he would thus withdraw himself from fighting.

But Martin said fearlessly to the evil man:

'If thou countest this as cowardice, and not true faith,
now, tomorrow, I will stand, in my Lord's name, 112
before the cohort, and I will march, without heed,
protected by the sign of the cross, and by no red shield,
nor with any helmet, through the host of this army.'

Then the impious man bade them seize the saint, 116
that he might be thrown, all weaponless, among the heathen.

On the next day the heathen so did
that they proffered peace, and themselves too, to the emperor
and put all their property at his disposal. 120

107. ðe (*for se*); cásere.

108. toweardæn feohtes 7 nā; eaw-
festnysse.

109. ætbrugde swā þām camp-
dōme.

110. manfullæn.

111. erhðe; nā tō ilēafan.

112. nú; maregen ic stonde; drih-
tines nome.

113. ætforæn; trymen.

114. ī-scild mid rôde-tacnæ nā;
reade.

115. ðes; wérod.

116. þā hét þe arlēasæ healden;
halgæ.

117. wēpnleas ī-; þan.

118. æfteran dæge; hæþenon.

119. hēo; sibbe; heom.

120. alle.

Hwam twynað lá forði þæt þæs geleafullan weres
wære . se sige . þa þa him wæs getipod
þæt he wæpenleas nære aworpen þam here .

þeah þe se arfæsta drihten eape

124

mihte gehealdan and-sundne his ceman .

He æt-bræd þæt ¹gefeobt . þæt furðon næron ge-wemmede
martines gesihþa on oðra manna deaðe .

Hwilcne oþerne sige sceolde ure drihten

128

syllan for his ceman selran þonne þone .

þæt nan man ne swulte . ac þæt hī to sibbe fengon .

IIII. Ða forlet martinus swa he gemynte gefyrn .

þone woruldlican camp-dom . and to þam halgan
were ferde .

132

hilarium þam bisceope on þære burh-scyre

þe is pictauis gehaten . forðan þe he wæs acunnod
on godes geleafan . and on goddre lare .

and he þa wunode mid þam were sume hwile .

136

þa wolde se halga hadian hine to diacone

ac he wið-cwæð gelome . cwæð þæt he wyrðe nære .

þa under-get se bisceop þæt he mihte hine gibigan

gif he him bude læssan hād . and bead him þæt he wære 140

gehadod to exorcista . þæt we hatað halsigend

þe ðe bebyt deoflum . þæt hi of gedrehtum mannum faran .

and he þa ne forsóc þone eadmoddran hād .

ac wearð swa ge-hadod æt þam halgan bisceope .

144

þa æfter sumum fyrste he wearð on swefne gemynegod .

þæt he sceolde his eþel . and his eard geneosian .

and fæder . and modor . þe fúllice wæron hæþene .

and he ferde ða be leafa þæs foresædan bisceopes .

148

and he hine georne bæd þæt he ongean cuman sceolde .

Martinus þa ferde to þam fyrlenen lande .

and þa þa he com to muntum . þa ge-mette he sceaðan .

121. tweonæð; forðy; i-leaffullen.

122. wære þe sige; him wæs
ityðod.

123. wæpenleas; awurpon; hære.

124. þe arfestæ.

125. healden ansundne; cempæn.

Lo! who can doubt that it was because of this believing
man

that the victory was gained, since to him it was granted,
that he might not be cast, all weaponless, to the army?

Although, indeed, the beneficent Lord might easily 124
have preserved His champion safe and sound,

He prevented that battle, that Martin's eyes
might in no way be stained by other men's death.

What other victory could our Lord 128
have given for His champion's sake better than that,

that no man should die, but that they should come to peace?

IV. Then Martin quitted, as he had long ago intended,
worldly warfare and went to the holy man 132

Hilary, the bishop, in the town
which is called Poitiers, because he was experienced

in God's faith and in good doctrine,
and abode thereafter with the man some while. 136

Then the holy man desired to ordain him deacon,
but he frequently refused, saying that he was not worthy.

Then the bishop perceived that he might persuade him
if he offered him a lesser office, and offered him that he should be

ordained exorcist, as we call one who adjureth, 141
or one who commandeth devils that they should go out of

possessed men.

And he then refused not the humble office,
but was so ordained by the holy bishop. 144

Then after some time he was admonished in a dream
that he ought to visit his native country and his home,

and father and mother who were wickedly heathen;
and he thereupon went by permission of the aforesaid bishop,

who earnestly besought him to come back again. 149
Then Martin journeyed to the distant land;

and when he came to the mountains, then met he with robbers,

126. Hē ætbrægd; feoht; forþan; î-wemmede.

127. î-syhðæ; oðre monne. 128. Hwylene. 129. sylræ.

130. mon; heo. B. omits Section IV.

and heora an sona his exe up abræd . 152
 wolde hine slean . ac him forwyrnde sum oþer .
 swa þæt he þæt hylfe ge-læhte . and wið-hæfde þæt slege .
 He wearð swa-þeah ge-bunden bæftan to his bæce .
 and heora anum ¹betæht þæt he hine bereafode . 156.
 Ða ongan se hine befrinan hwæðer he forht wære .
 oððe hwæt he manna wære . oþpe he cristen wære .
 Ða andwyrde martinus him anræd-lice . and cwæð
 þæt he nære swa orsorh on eallum his life . 160
 for þam þe he wiste to-werde godes
 mild-heort-nysse swiþost on þam costnungum .
 and cwæð þæt he besargode swiðor his gedwylde
 þæt he unwyrðe wæs godes mild-heort-nysse . 164
 Began ða to bodigenne þa godspellican lare
 swa lange þam sceaðan oþþæt he ge-lyfde on god .
 and martine fyligde micclum hine biddende
 þæt he him fore gebæde . and he forð þurh-wunode 168
 on æwfæstre drohtnunge . and eft us þis cydde .
 Ða þa he com to mediolana . þa ge-mette hē ænne deofol
 on menniscum hīwe . and he martinum befrán
 hwider he siðode . Ða sæde him se halga 172
 þæt he þider ferde þe hine drihten clypode .
 Ða cwæð se scucca sona him to andsware .
 Swa hwider swa þu færst . oððe swa hwæt swa þu beginst .
 þe bið wiper-ræde seo deofol . and se halga wer him cwæð to . 176
 Drihten me is on fultume . ne ondræde ic hwæt man me dó .
 and se deofol þær-rihte fordwán on his ge-sihðe .
 Martinus þa ferde forð swa he ge-mynte .
 and his modor ge-bigde to godes biggenegum . 180
 and to þam halgan fulluhte . þeah þe his fæder nolde
 bugan of þam gedwylde . and þeah þurh drihtnes fultum
 martinus geriht-læhte manega of þam folce.
 Ða asprang geond ealle woruld arrianes gedwyld . 184
 and martinus mid geleafan micclum wan ongean .
 oþþæt he wearð ²ge-swenct mid swiðlicum witum .

¹ Leaf 180, back.176. seo (*sic*).² Leaf 181.

and one of them straightway lifted up his ax, 152
wishing to slay him; but another forewarned him
so that he caught the helve and restrained the blow.
He was, nevertheless, bound with his hands behind his back,
and committed to one of them that he might plunder him. 156
Then this man began to question him whether he was afraid,
or what manner of man he was, or if he was a Christian.
Then Martin answered him boldly, and said
that he had never been so untroubled in all his life, 160
because he knew God's mercy
was at hand most especially in temptations;
and said that he sorrowed the rather for the other's error,
because he was unworthy of God's mercy. 164
Therewith he began to preach the gospel doctrine
so long a while to the robber till he believed in God,
and followed Martin, earnestly entreating him
that he would pray for him; and he thenceforward continued 168
in a pious life, and afterward made this known to us.

As he was coming to Milan he met a devil
in a human form, who asked Martin
whither he was journeying. Then the Saint said to him 172
that he was going whither the Lord had called him.
Then the demon said to him straightway in answer;
'whithersoever thou goest, or whatsoever thou beginnest,
the devil shall be thine adversary.' And the holy man said
to him, 176
'the Lord is a succour to me; I fear not what man may do to me;'
and straightway the devil vanished from his sight.
Then Martin journeyed forward as he had intended,
and converted his mother to the worship of God 180
and to holy baptism, though his father would not
turn from error; and yet, by God's assistance,
Martin rightly directed many of the people.
Then sprang up over all the world the Arian heresy, 184
and Martin with faith strongly contended against it
until he was tortured with cruel torments,

and openlice be-swungen . and of þære byrig adræfed .
 He ferde þa ongean to italian lande . 188
 and on mediolana him mynster arærde .
 forðan-þe se foresæda hilarius was afaren to wræc-siðe .
 for þam ylcan ge-dwylde þe þa dwollice asprang .
 ac þa gedwol-men sona hine adrifon þanon . 192
 and hē ferde swā þanon to sumum ig-lande
 gallinaria ge-haten . mid anum halgum mæsse-preoste .
 se leofode on wæstene be wyrta morum lange .
 Martinus þa on þære tide on his mete þigde 196
 þa ættrian wyrt . þe elleborum hatte .
 and þæt attor sona hine swiðe þreade
 fornean to deaðe . ac he feng to his ge-bedum .
 and eall seo sarnys him sona fram ge-wāt . 200
 þa æfter sumum fyrste þa ða he of-axod hæfde
 þæt se halga hilarius ham cyrran moste .
 of þam wrec-siðe . þa ge-wende he to him .
 and he mid arwurðnysse hine eft under-feng . 204
 and martinus ða siððan him mynster þær arærde .
 gehende þære byrig . þe is gehaten pictauis .
 V. Ða com an ge-cristnod man and ge-cuð-læhte to martine .
 and wunode mid him wolde his lare underfón 208
 ac æfter feawum dagum he wearð færlice seoc .
 swa þæt he forð-ferde unge-fullod sona .
 and se halga martinus næs æt ham þa hwile .
 Ða gebroþra sarige þa sæton ofer þæt lic . 212
 and martinus com þa micclum dreorig .
 and het hi gan út and be-hæpsode þa duru .
 and astrehte hine sylfne sona ofer þone deadan
 biddende his drihten þæt he þone deadan arærde . 216
 þa æfter ¹sumum fyrste he ge-fredde on his mode .
 þæt godes miht wæs towerd . and he astod þa up

207. cōm ān ī-cristnod mon ; cyð-
 læhte.

208. wunede.

209. āc ; dage ; sēoc.

210. unfullod sonæ.

211. ðe (for se) ; næs ; hām.

and openly scourged and driven out of the city.
 Then he went back again to the Italian land, 188
 and reared for himself a monastery in Milan,
 because the aforesaid Hilary was gone into exile
 by reason of the same heresy which then erroneously sprang up;
 but the heretics soon drave him thence, 192
 and so he departed thence to an island
 called Gallinaria, with a holy mass-priest
 who had lived long in the desert on roots of vegetables.
 Then Martin at that time partook in his food 196
 of the poisonous herb which is called hellebore,
 and the poison soon sorely tormented him
 well nigh to death; but he took to his prayers,
 and all the pain soon departed from him. 200
 Then after a space when he had learned
 that the holy Hilary was allowed to return home
 from his exile, then he went to him,
 and he received him again with reverence; 204
 and Martin afterward built himself there a monastery
 handy to the town which is called Poitiers.
 V. Then came there a man who was a catechumen, and
 made friends with Martin,
 and dwelt with him, desiring to receive his lore; 208
 but after a few days he became suddenly sick
 so that he soon died unbaptized,
 and the holy Martin was not at home the while.
 Then the brethren, being sorrowful, sat around the corpse; 212
 and Martin came then very sad,
 and bade them go out, and hasped the door,
 and stretched himself straightway upon the dead,
 beseeching his Lord that He would raise the dead man. 216
 Then after some space he perceived in his mind
 that God's power was at hand, and therewith he stood up

212. ī-broðræ þa sarilice sæten;
 ðet.

213. ant; cōm þā mycelum drōrig.

214. hēt heom gān; duræ.

215. astræhte; sone; deaden.

216. deade arærdæ.

217. summe firste; ī-fredde.

218. toweard; stōd þā ūp.

an-bidigende unforht his bena tiðā .

þa æfter twam tidum astyrode se deada 220

eallum limum . and lociende wæs .

þa clypode martinus micclum þancigende gode .

and þa þe þær-ute stodon instopon sona

swiðe ablicgede . þæt hi gesawon þa libban 224

þone þe hi ær for-leton deadne .

He wearð þa sona ge-fullod . and he siððan leofode

manega gear . and mannum sæde

þæt he to þæs hextan deman heh-setle wære gebroht . 228

and þær him wæs ge-demed to dimre stowe .

þær he unrot wunode . mid woruld-mannum .

on witnungum þa hwile . and þa wearð gecyð

þurh twegen englas þam ælmihtigan deman 232

þæt he se man wære þe martinus fore gebæd .

and þa wearð eft geboden . þurh þa ylcan englas

þæt he wurde gelæd to life ongean .

and martine agifen . and hit wearð þa swa .

236

þa asprang martines hlisa geond þæt land wide .

þæt se þe halig wæs on weorcum . wære apostolic wer ge-lyfed .

VI. Eft æfter sumum fyrste ferde se halga wer

ofer sumes þegenes land lupicinus gebaten . 240

þa gehyrde he feorran færlice hream .

wependre meniu . and he wearð þa ge-stedegod

befrinende georne hwæt þæt fær-lices wære .

Him wearþ þa ge-sæd þæt sum unge-sælig man

244

hine sylfne ahenge . of þære hiw-rædene .

and swa hangigende hine sylfne adydde .

Martinus þa inn-eode þær se man læg dead .

219. benæ tyða.

220. twām; styrede þe deade.

221. alle; 7 wæs locigende.

222. mucel þangende.

223. ūte stōden in-stopen sonæ.

224. heo i-sægen.

225. heo ær forlētenn.

226. sone i-fullod; syððan leofede.

227. monige gear; monnum; om. sæde.

228. hē; hæhstan demen heah; wæs i-broht.

229. wæs i-dēmed; dȳmre stōwe.

230. wunode; monnum.

231. -nunge; hwile; i-cyð.

232. engles; almihtig demæn.

233. ðe (for se); mon wære; bēd.

234. i-boden; ylcan engles.

235. wære i-lædd; ongean.

236. i-gyfen; swā ða.

waiting undismayed the granting of his prayers.

Then after two hours the dead stirred 220

in all his limbs and began to look up ;

whereupon Martin cried out, fervently thanking God.

And those who stood there outside stepped in instantly,
greatly amazed ; because they saw him living 224

whom they had before left dead.

Then was he straightway baptized, and lived afterwards
for many years, and related to men

that he had been brought before the throne of the highest judge,
and there he was condemned to a dim place 229

where he dwelt joyless with worldly men

in torments for a while ; and then it was made known
by two angels to the almighty judge 232

that he was the man for whom Martin had prayed,

and after that it was commanded that, by means of the same
angels,

he should be brought to life again

and restored to Martin ; and so it thus befell. 236

Then Martin's fame sprang widely throughout the land,

so that he who was holy in works was believed to be an
apostolic man.

VI. Again after some time the holy man was journeying
over a nobleman's land, called Lupicinus, 240

when he heard suddenly far off the cry

of a weeping multitude, and he stood still

enquiring anxiously what that wonder might be.

Then was it told him that some unlucky man 244

of the household had hung himself ;

and thus hanging had destroyed himself.

Then Martin entered where the man lay dead,

237. Ðā sprōnc ; lisæ ; lond wīde.

238. þæt hē ðe halig ; were ; wēr
i-lifed.

239. summe ; fērde þe ; wēr.

240. summes þegnes lōnd lupīcinus
i-haten.

241. þā i- ; hē ; fērlīc rēam.

242. wepende ; i-stydegod.

243. befrægnende ; ferlices wēre.

244. Him wæs þā i-sæd ; unsælig
mon.

245. selfne ; ðære.

246. swā hongrende.

247. in- ; ðe (for se) mon ; dæd.

and adraefde ut ealle þa meniu . 248
 and hine sylfne astreh¹te ofer þone sawl-leasan lichaman .
 sume hwile on ge-bedum . and he sona ge-edcucode .
 and mid geornfulre elnunge up arisende wæs .
 and nam martinus swipran hand [and] mid him astod 252
 and forð-stop mid him . on þæs folces gesihðe .
VII. On þære ylcan tide þæt turonisce folc
 wilnigende wæs þæt martinus wære
 to bisceope ge-halgod to heora burh-scire . 256
 ac martinus nolde ut of þam mynstre na hwider .
 oþ þæt sum his neh-gebura gesohte his fet
 sæde þæt his wif lage swiðe ge-brocod .
 and begeat þa un-eape þæt he ut ferde . 260
 and seo burh-waru cepte hwænne he ut come .
 and gelæhton hine sona . and gelæddon to þære byrig
 turonia gehaten þæt he wurde gehadod .
 þa clypode eall seo meniu and cwædon an-modlice 264
 þæt martinus wære wyrðe þæs hades .
 and ge-sælig sacerd to swilcum bisceop-dome .
 þær wæron bisceopas of gehwilcum burgum
 to þære ge-corennysse . þa wið-cwædon hī sume 268
 þæt martinus nære wyrðe swa micles hades .
 for his wacum gyrlum . and þær wið-cwæð swiþost
 an þæra bisceopa defensor gehaten .
 ac he wearð gescynd þurh godes seþunge . 272
 þa sceolde man rædan sume rædinge him æt-foran .
 ac se rædere wæs utan belocen . þa ge-læhte sum preost
 ænne sealtre sona . and þæt ærest gemette
 rædde him æt-foran þæt wæs þis fers . 276
 Of unsprecendra muþe . and sucendra þu ful-fremedest þin
 lof drihten for þinum feondum . þæt þu towurpe feond
 and defensor .
 Sona swa his fers wæs æt-foran him geræd . 280

248. adrefde þā út alle.

249. astræhte ; sawulléase ; om. lichaman.
250. sonæ cwicode.¹ Leaf 182.

and drave out all the multitude, 248
 and stretched himself upon the soulless body
 some time in prayers; and anon he revived
 and with fervent zeal rose up,
 and took Martin's right hand and stood beside him, 252
 and stepped forth with him in sight of the people.

VII. At that same time the people of Tours
 were desirous that Martin should be
 consecrated as bishop of their city; 256
 but Martin would go no whither out of the monastery
 until one of his neighbours sought his feet,
 saying that his wife lay grievously afflicted;
 and with difficulty prevailed upon him to go out. 260
 And the citizens watched when he came out,
 and immediately seized him and led him to the city
 called Tours, that he might be consecrated.
 Then cried all the multitude and said unanimously 264
 that Martin was worthy of the dignity,
 and an auspicious priest for such an episcopal office.
 There were other bishops (present) from various cities
 at the election, and some of them objected 268
 that Martin was not worthy of so great a dignity
 on account of his mean raiment; and there in particular
 one of the bishops called Defensor made objection;
 but he was put to shame by a divine attestation; 272
 for they had to read some lesson before him,
 but the lector was shut out; then a certain priest caught up
 a psalter hastily, and read before them
 what he first found, which was this verse [Ps. viii. 2];— 276
 'Out of the mouth of the unspeaking and of sucklings Thou
 hast perfected Thy praise, O Lord, because of Thine enemies; that
 Thou mightest overthrow the enemy and the Defender.'
 As soon as this verse was read before them, 280

251. geornfule ælnunge ūp; wæs.

omits; stōd.

252. nōm martines swiðeran; om.
hand; *inserts* 7 (= and), *which* A.253. -stōp; i-sihðe.
section VII.B. *omits*

þa wearð þæt folc astyrod ¹ onswiðlicum hreame .
 þæt godes sylfes seðung þær geswutelod wære .
 and defensor mihte his mán þær to-cnawan .
 and þæt god wolde wyrcean his lof 284
 on þam un-scæððigan martine . and gescyndan defensor .
 þa under-feng se halga wer bisceop-hadunge þær .
 and þone háð swa ge-heold . swa hit is unsecgendlic .
 mid þære ylcan an-rednysse . þe he ær onwunode . 288
 mid þær ylcan eadmodnysse . and mid þam ærran reafe .
 and swa he wæs ge-fylled mid ge-þungen-nysse .
 and mid þæs hades . wurð-scype . þæt he mid weorcum gefylde
 ge þone bisceop-dóm . mid eallum wurð-scipe . 292
 ge þone munuc-hád betwux mannum ge-heold .
 He wæs soðfæst on dome . and est-ful on bodunge .
 arwurð-ful on þeawum . and þurh-wacol on ge-bedum .
 singal on rædinge . ge-stæððig on his lece . 296
 arfæst on ge-wilnunge . and arwurðful on his þenungum .
 Eala hwile wel-willend-nys wæs on his spræcum .
 and hwile ge-þungennys wæs on his þeawum .
 and hu micel glædnys on gastlicum dædum 300
 wunode on þam halgan mid healice fremminge .
 Eadig wæs se wer . on þam ne wunode nan facn .
 nænne hé ne for-demde . ne nanum hé ne for-geald
 yfel mid yfele . ac he eaðelice for-bær 304
 manna teonrædene mid micclum ge-þylde .
 Ne geseah hine nan man nates-hwon yrre .
 ne on mode murenigende . ne mislice ge-worhtne .
 ac on anre anrædnysse æfre wunigende 308
 ofer mannes gemet . mid mycelre glædnysse .
 Sume hwile he hæfde hus wip þa cyrcan .
 þa æfter sumum fyrste ² for þæs folces bysnunge .
 and for þære unstil-nysse . he ge-staðelode him mynster 312
 twa mila of þære byrig . and seo stow wæs swa digle
 þæt he ne ge-wilnode nanes opres wæstenes .
 On ane healfe þæs mynstres wæs an ormæte clif

¹ Leaf 182, back.² Leaf 183.

the people were excited to utter a great shout,
 that the attestation of God Himself had there been manifested,
 and Defensor ought to acknowledge his slander,
 and that God desired to perfect His praise 284
 in the innocent Martin and to shame Defensor.

Then the holy man received episcopal consecration there,
 and so kept the office, as is past telling,
 with the same steadfastness in which he had before lived, 288
 and with the same humility, and with his former (monastic) habit;
 and he was so filled with piety
 and with the dignity of his office that he, in his works, fulfilled
 both the episcopal office with all honour 292
 and preserved the monastic state amongst men.

He was just in judgement, and devout in preaching,
 venerable in manners and vigilant in prayers,
 constant in reading, steadfast in his look, 296
 virtuous in desire, and reverent in his duties.

Oh! what benignity was in his sayings,
 and what excellence was in his manners,
 and how great gladness in spiritual works 300
 dwelt in the Saint with lofty perfection!

Blessed was the man in whom dwelt no guile;
 he condemned no man, neither did he repay to any
 evil with evil; but meekly endured 304
 the injuries of men with great patience.

No man ever saw him ever so little angry,
 nor murmuring in mind nor evilly disposed,
 but ever continuing in one steadfastness 308
 above man's measure with great gladness.

For some time he had a house close to the church;
 then, after some space, for an example to the people
 and because of the unstillness, he established for himself a
 monastery 312

two miles from the city; and the place was so secret
 that he desired no other desert.

On one side of the monastery was an immense cliff

ascoren rihte adune . and seo deope ea 316
 liger gehaten . læg on oðre sidan .
 swa þæt man ne mihte to þam mynst[r]e cuman
 butan þurh ænne pæð þæt he in-ganges bæde .
 Hund-eahtatig muneca on þam mynstre wunodon 320
 under martines lareow-dome mærllice drohtnigende .
 and ealle heora þincg him wæron gemæne .
 and þær nan man næfde nan þing synderlices .
 ne hi cepes ne gymdon . ne naht syllan ne moston . 324
 buta þam anum þe heora big-leofan forð dydon .
 ne moste þær nan broðor begân nænne cræft .
 buton he hine ge-bæde . oððe béc write .
 þa wæron gebysgode þa ylðran ge-broðra 328
 on singalum gebedum . and seo iuguð wrat .
 and wunodon on stilnysse . swa swa him gewissode martinus .
 At-somne hi æton on ge-settum timan .
 and hi wines ne gymdon buton wan-halum mannum . 332
 and manega þær hæfdon hæran to lice .
 and þær hnesce gewæda . wæron to læhtre getealde .
 Æpel-borene weras þær wunodon on þam mynstre .
 þe wæron estlice afedde . .ac hi gewyldon hi swa-þeah 336
 to þære ylcan stiðnysse þe þær stod on þam mynstre .
 and manega we ge-sawon siððan of þam bisceopas .
 Lā hwile burhscīr wæs þe nolde bisceop geceosan
 of martines mynstre . for his mærum gebysnungum . 340
VIII. Ðær wæs þa ge-hende þam halgan mynstre
¹swilce an halig stow swyðe gewurðod
 fram folces mannum . swilce ðær martyres lagon .
 and þa ærran bisceopas arwurðoden þa stowe . 344
 and þær weofod ge-halgodon wolice swa-ðeah .
 Martinus ða ne ge-lyfde þam leasum ge-dwimore .
 ac axode smealice þa yldostan preostas
 þæs martyres naman . oþþe hwænne he ge-martyrod wære . 348
 ac heora nan nyste nan gewis be þam .

B. omits section VIII.

¹ Leaf 183, back.

scarped right down, and the deep river 316
 called Loire lay on the other side,
 so that a man could not come to the monastery
 except by a single path whereby he might ask for ingress.
 Eighty monks dwelt in that monastery 320
 under Martin's instruction, serving gloriously;
 and all their things were in common between them,
 and there no man had anything apart,
 neither took they heed of buying, nor might they sell aught, 324
 save only those things which provided for their subsistence;
 nor might there any brother practise any craft
 save to pray or to write books.
 The elder brothers were at that time busied 328
 in perpetual prayers, and the youthful wrote
 and abode in silence, even as Martin appointed them.
 They ate together at set times,
 and they had no thought of wine save for the infirm men; 332
 and many there had haircloth next to their body,
 and there soft clothing was accounted as sin.
 Nobly born men lived there in the monastery
 who had been delicately nurtured, but they subjected them-
 selves, nevertheless, 336
 to the same austerity which was established there in the
 monastery,
 and many of them we have seen afterward bishops.
 Lo! what city was there that would not choose a bishop
 from Martin's monastery, for sake of his glorious example? 340
VIII. There was at that time near the holy monastery
 as it were a holy place, greatly venerated
 by the common people, as if martyrs lay there;
 and the former bishops had venerated the place 344
 and had consecrated an altar there, though it was in error.
 Martin did not believe the false delusion,
 but enquired minutely of the oldest priests
 the martyr's name, or when he was martyred; 348
 but none of them knew anything certain about him.

Ða nolde martinus ge-neosian þa stowe .
 ne þam folce ne lyfde . ac fôr sume dæg tó
 mid feawum ge-broprum . and stód æt þære byrgene . 352
 biddende þone ælmihtigan god . þæt he be þam geswutelode
 hwæt he soþlice wære . oððe hwilcere geearnunge
 þe þær bebyrged wæs . and ge-wurðod oþ þæt .
 Ða be-seah se halga wer to his wynstran healfe . 356
 and geseah þær standan ane atelice sceade .
 and sæde þæt he wære ofslagen for ðyfþe .
 and on wite wunode . na on wuldre mid martyrum .
 and wære gewurðod wolice fram þam folce . 360
 Hit wæs wundorlic swa-þeah þæt hine swutollice ge-hyrdon
 ealle þe ðær wæron . ac hi ne ge-sawon hine
 butan martinus ana þe hit him eallum sæde .
 He het sona þa awæg dón þæt weofod of þære stowe . 364
 and þæt folc alysde fram þam leasum ge-dwylde .

VIII. **Æ**ft on sumne sæl siðode martinus
 on his bisceop-ricce . þa bær man þær an lic
 anes hæðenes mannes þæt hi hine be-byrigdon . 368
 Ða be-heold martinus þa hæðenan feorran .
 and wende þæt hi bæron swa swa heora gewune wæs
 heora deofol-gild dwollice ofer heora land .
 and worhte þa rode-tacn wip þæs folces werd . 372
 and bead him ¹on godes naman þæt hi hit ne bæron na furðor .
 ac aledon þa byrðene . and þa bær-men sona
 stede-fæste stodon . swilce hi astifode wæron .
 Þær mihte wundrian se ðe wære gehende 376
 hu þa earman bær-menn gebundene to earðan
 wendon hi abutan . woldon forð gán .
 ac ða þa hi ne mihton of þære moldan astyrian .
 þa asetton hí þæt lic . and beseah ælc to oþrum 380

366. Eft on sume time ferde m.

367. biscop-ricce; bëron men.

368. ānes; monnes; heo; burig-
den.

369. biheold; hædene feorren.

370. heo beron; heoræ wūne wæs.

371. heoræ deofel-gyld; þæt (for
heora) lond.

372. wrohte þā; -tacen; weard.

373. heom; nome; heo.

So Martin would not visit the place
 nor allow the people to do so; but went forth one day
 with a few brethren and stood at the tomb, 352
 praying the Almighty God that He would reveal concerning the man
 what he had really been or of what merit,
 he who was buried there and had been venerated until then.
 Then the bishop looked on his left side, 356
 and saw there standing a horrid shade,
 who said that he had been slain for theft,
 and abode in torment, not in glory with martyrs,
 and that he was wrongfully venerated by the people. 360
 It was wondrous, nevertheless, that all who were there
 heard him clearly, but they saw him not
 save Martin only, who told it to them all.
 Then he bade forthwith remove the altar from the place, 364
 and delivered the people from the false error.

IX. Again on a certain occasion Martin was travelling
 in his diocese, when they bare there a corpse
 of a heathen man, in order to bury him. 368
 Then Martin beheld the heathen men from afar,
 and supposed that they were superstitiously bearing,
 even as their wont was, their idol throughout the land,
 and he made the sign of the cross in the direction of the people, 372
 and bade them, in God's name, carry it no further
 but lay down the burthen, and the bearers at once
 stood still in the place, as if they had been stiffened.
 Then he who was at hand might wonder 376
 how the poor bearers, thus bound to the earth,
 turned them about, and wished to go forward;
 but when they could not stir from the ground,
 they set down the corpse and looked each on the other, 380

374. alægden sonæ þā burðene;
 bér-mén sonæ. K (Cal. A. 14) *begins.*

375. stedefeste stōden swylce hēo
 astifede weron.

376. wundrien; *om.* se; ðe ðær-lī
 wære; *om.* gehende.

377. hū; eārme bér-mén i-bunden;

to ðære eorðan.

378. heom a-būton walden.

379. þā þā hēo; mihten; ðære
 molden styrgan.

380. setten heo; lic; oðre. K.
 (Cal. A. 14) *has* beah *for* beseah.

swiðe wundrigende . hwi him swa ge-lumpe .
 Ac þa þa martinus oneneow þæt hī mid lice ferdon
 na mid deofol-gilde . þa dyde he up his hand .
 and sealde him leafe to siþigenne forð . 384
 and þæt lic to berenne to byrgene . swa swa hī ge-mynton .
 Ðus se halga bisceop geband hī mid worde .
 and eft þa ða he wolde let hī awæg gán .
X. Se halga martinus to-wearp sum hæðen-gild 388
 on sumere tide . on sumere stowe .
 þa wæs an pin-treow wið þæt templ ge-frīðed
 swiðe halig ge-teald on þa hæþenan wisan .
 þa wolde he for-ceorfan eac swilce þæt treow . 392
 ac ða hæðen-gildan þam halgan wið-cwædon .
 sædon þæt hi ne mihton on heora mode findan .
 þæt he þæt treow for-curfe . þeah ðe he heora templ towurpe .
 Ða cwæð se halga bisceop þæt on þam beame 396
 nære nan synderlic haliggyss . and sæde þam hæþenum
 þæt hi swiðor sceoldon þone soðan god wurðian .
 and aheawen þæt treow þe wæs ge-halgod deofle .
 þa cwæð an ðæra hæþenra to þam halgan bisceope . 400
 Gif þu ænigne truwan hæbbe on þinum gode .
 we for-ceorfað þæt treow . and þu hit feallende under-foh .
 and gif þin god is mid ðe . þu gæst aweg gesund .
¹Martinus ða unforht fæste on god gebyld 404
 be-het þæt he wolde mid weorcum þæt ge-fyllan .
 Hi þa ealle glæd-mode begunnon to ceorfenne
 þone heagan pin-beam . and he wæs a-hyld
 on ane healfe þæt man eaðe mihte witan 408
 hwider he sigan wolde . and hi setton martinum
 þær-foran ongean . þæt he hine offeallan sceolde .
 þa wæron his munecas wundorlice afyrhte .
 and nan oðer ne wendon buton he wurde ðær of-hroren . 412

381. wundriende; hēom; i-lumpe.

384. heom leafe forð to farene.

382. þa ðe; heo lic beren.

385. berene; burigenne swā swā

383. and nā deofelgylde; dude hē heo i-mynten.
ūp; hānd.¹ Leaf 184, back.

greatly wondering why it should thus befall them.

But when Martin understood that they were travelling with a corpse,
not with an idol, then he lifted up his hand,

and gave them leave to journey forward 384

and to bear the body to the tomb as they had intended.

Thus the holy bishop bound them with a word,

and again, when he would, let them go away.

X. The holy Martin overthrew an idol 388

on a certain occasion, in a certain place ;

and there was a pine-tree close to the temple, protected

and accounted very holy in heathen wise.

Then desired he also to cut down the tree ; 392

but the idolaters opposed the saint,

saying that they could not find it in their mind

that he should cut down the tree, although he had overthrown
their temple.

Then said the holy bishop that there was in that tree 396

no peculiar holiness, and told the heathen

that they ought rather to worship the true God,

and hew down the tree which was consecrated to the devil.

Then said one of the heathen to the holy bishop ; 400

‘If thou hast any trust in thy God,

we will cut down the tree, and thou shalt receive it when falling ;

and if thy God is with thee, thou wilt go away safe.’

Then Martin, undismayed, and firmly confident in God, 404

promised that he would fulfil that (condition) by his deeds.

Then they all with glad minds began to cut down

the high pine-tree, and it was inclined

all to one side, so that one might easily know 408

whither it would settle ; and they set Martin

there right opposite to it, that it might fall upon him.

Then his monks were wondrously affrighted,

and thought nothing else but that he should there be crushed ;

386. ðe (*for se*) ; biscop bond heom mid his weorde.

387. lét heom. *Here K. has awæg (for awæg).*

B. omits section X. 394. K. moda.

and se beam þa feallende beah to martine .

Martinus þa unforht ongearn þæt feallende treow

worhte rode-taen . and hit wende þa ongearn .

swilce hit sum færlie þoden þyðde under-bæc . 416

swa þæt hit of-feol for-nean þæs folces

micelne dæl . þe þær orsorge stodon .

þa hrymdon þa hæþenan mid healiere wundrunge .

and þa munecas weopan for þære wundorlican blysse . 420

and hi ealle cristes naman clypodon mid herunge .

and eall se leod-scipe to geleafan þa beah .

To þam swiðe hi wurdon þurh þæt wundor gecyrrede .

þæt hi geond eall þæt land mid ge-leafan a-rærdon 424

cyrcean . and mynstra . and martinus æfre

swa hwær swa he þa deofol-gild to-wearp . swa worhte he cyrcan .

XI. Hwilon eac se halga wer towearp an hæðen-gild .

þa sette he sona fyr on þæt feondlice templ 428

þæt hit bradum lige brastligende hreas .

þa wende þæt fyr forð mid þam winde

to anum þære huse . þe þær ge-hendost stóð .

ac martinus mid ofste uppon þæt hus astah . 432

and sette hine sylfne ongearn þone swegendan fyr .

þær mihte wundor ða ¹geseon . se ðe wære gehende .

hu se wínd . and se líg . wunnon him betwínan .

se wind bleow ðone líg . ac he wand ongearn 436

for-beah þone halgan wer þe on þam huse wæs .

and þæt án for-bærnde þe him be-boden wæs .

XII. Eft on sumere wic ðe wæs librosum ge-haten .

wolde se halga martinus to-wurpan an templ 440

þæt wæs pearle welig hus ge-wurðod þam deoflum

þa forwyrndon þa hæþenan þam halgan were þæs .

and hine adræfdon ge-drefedne þanon .

416. K. -bæc.

427. þe (*for se*); wēr; án; -gyld.

428. sone; tempel.

429. hit on brade læge brastlinde
wæs.

430. fyr; þe.

431. án; *om.* þære; þær ne next (!)
wæs.

432. þa mid hofste uppon.

433. swegende líg.

and the tree while falling bent towards Martin.

Then Martin, undismayed, made towards the falling tree
the sign of the cross, and therewith it turned backward,
as if some sudden impulse had thrust it backward, 416

so that it very nearly fell on the greater part
of the people who stood there carelessly.

Then cried out the heathen with extreme astonishment,
and the monks wept for the wonderful joy ; 420
and they all called upon the name of Christ with praise,
and all the people inclined to the faith.

So greatly were they converted by that miracle,
that through all that land they reared with faith 424
churches and monasteries ; and Martin always,
wheresoever he overthrew idolatry, built churches. .

XI. At one time also the holy man overthrew an idol,
and straightway he set fire to the devil's temple 428
so that it fell crackling with broad flame.

Then the fire turned forward with the wind
towards one of the houses which stood nearest thereto ;
but Martin with haste climbed up on to the house, 432
and set himself opposite the roaring fire.

Then might he who was at hand see a miracle,
how the wind and the flame strove between them ;
the wind blew the flame, but it turned backwards, 436
avoided the holy man who was on the house,
and burned that only which it was commanded to do.

XII. Again in a certain town which was called Levroux
the holy Martin desired to overthrow a temple 440
which was an exceeding rich house dedicated to the devils ;
then the heathen refused this to the holy man
and drave him thence, grievously troubled.

434. þe me mihte wūder i-seon
þe þerbi were.

435. hū ðe wind ; þe lig fuhten
heom bitweonen. K. betwynan.

436. þe (*for* se) ; lig ; hē wōnd
agēan.

437. and forbeah ; halgæ wēr ; þan.

438. an forbernde þæt ; i-boden.

439. on sume stede ; wæs ; i-hāten.

440. ðe (*for* se) ; to-wearpan ān
tempel.

441. wælig hūs i- ; deofle.

442. þe forwernde ; wær.

443. adræfden ; *om.* gedrefedne.

þa ferde martinus na swyðe feor þanon 444
 and scrydde hine mid hæran and mid axan bestreowode
 fæstende þry dagas . and his drihten bæd .
 þæt he mid heofon-licre mihte þæt hæðene templ
 þa þa he mid his cræfte hit to-cwysan ne mihte . 448
 Æfter ðam fæstene him comon færlíce to
 twegen scinende englas . mid sperum and scyldum .
 swilce on gelicnysse heofonlices werodes .
 secgende þam halgan þæt se hælend hi sende 452
 þæt hī þæt cyrlisce folc afligan sceoldon .
 and martine fultumian þæt hi ne mihton wið-standan .
 Martinus þa ferde to þære fore-sædan deofol-gilde .
 and mid þæra engla fultume mannum onlocigendum 456
 þæt tempel eall to-wearp . and þa weofode to duste .
 ealle þa anlicnyssa heora arwurðra goda .
 þa ne mihton þa hæðenan martine wið-cweðan .
 ac þurh þa god-cundan mihte micclum wurden afyrhte . 460
 and gelyfdon on god . mid ge-leafan clypigende .
 þæt se god wære to wurþigenne þe se halga wer bodode .
 and heora godas to forlætenne þe him fremion ne mihton .
XIII. Hwilon on sumere tide swa swa us segð seo racu 464
 to-wearp se halga bisceop sum swiþlice hæþengild .
 þa sáh him ón sona ¹þæt cyrlisce folc
 swyðe wedende swa swa hi wæron hæþene .
 and heora án sona his swurd ateah . 468
 Se bisceop him to-geanes bræd of his ceppan .
 and a-þenode his swuran þam sleandum hæþenum .
 and se hæþena ða . þa þa he hine slean wolde .
 þa feoll he under-bæc mid fyrhte for-numen . 472

444. swiðe.
 445. hēran; axen bestreowwede.
 446. festinde ðreo dagæs; bēd.
 447. heofenlice; om. hæðene;
 tempel to-brytte.
 448. to-cwæssæn hit.
 449. þan festene; cōm tō fērlíce.
 450. englæs; speren; sceldæs.

451. swylce; gelīcnesse.
 452. ðe (for se); heom.
 453. heo; afligan scēoldon.
 454. -iæn; heo; mihten him wid-
 stonden.
 455. fērde; ðam; -sæde deofel-
 gylde.
 456. þære engle; monne onlocende.

¹ Leaf 185, back.

Then Martin departed not very far from thence, 444
and clothed himself with haircloth, and bestrewed himself with
ashes,

fasting three days, and besought his Lord
that he would (destroy) the heathen temple by heavenly might,
since he, by his power, could not crush it. 448

After that fasting there came suddenly to him
two shining angels with spears and shields,
as if in the likeness of a heavenly army,
saying to the saint that the Saviour had sent them, 452
that they might confound the churlish folk,
and succour Martin so that they should not withstand him.

Then Martin went to the aforesaid idol,
and with the succour of the angels, while men were looking on,
utterly destroyed the temple and the altar to dust, 457
and all the images of their venerated gods.

Then the heathen could not resist Martin,
but were greatly terrified by the divine might, 460
and believed in God, crying with faith
that that God was to be worshipped Whom the holy man
preached,

and their gods were to be forsaken who could not profit them.

XIII. Once, on a certain occasion, even as the story telleth us,
the holy bishop was overthrowing a vast idol; 465

then came down straightway upon him the churlish folk,
fiercely raging, because they were heathen,
and one of them instantly drew his sword. 468

The bishop, going towards him, took off his cape,
and stretched forth his neck to the murderous heathen;
and therewith the heathen, when he would have slain him,
fell backwards, seized with terror, 472

457. al to-wéarp; weofedæ; dūste
i-brohte.

458. and alle; -nysse þæræ;
arwurðræ godæ.

459. mihten; hæðene; wiðcwæðan.

460. and; godeund; mycle.

461. lefdon; bileafan.

462. ðe (*for se*); wurðene; ðe
(*for se*); wær bodede.

463. godæs; -lætene; heom fremian;
mihten. K. fremian.

B. *omits* section XIII.

469. K. cæppan.

471. K. hæðene.

and bæd him forgifennysse æt þam halgan bisceope .
 Þysum weorce wæs sum oþer gelic
 þa þa he eac towearp sum oðer hæþen-gild .
 þa sloh sum hæþen man to þam halgan were . 476
 ac mid þam swenge hæpte þæt swurd him of handum .
 and ne mihte nan hit næfre syððan findan .
 Witodlice for-oft þa þa him wið-cwædon
 þa hæþenan þæt he heora hæþen-gild 480
 swa hux-lice ne to-wende . þa bodode he him swa lange
 þone soðan ge-leafan . oð-þæt he ge-lipe-wæhte .
 to geleafan heora wurðfullan templ .
 Swa micele mihte he hæfde menn to ge-hælenne . 484
 þæt nan adlig man naht eaðe him to ne com .
 þæt he ne wurde sona wundorlice gehæled .
XIII[I.] On treueris wæs sum mæden swiðlice ge-untrumod
 licgende on paralisin . oððæt hire lima ealle 488
 wurdon adeadode . and heo unwene læg .
 Þa wearþ ge-cydd þam fæder þæt martinus come þa
 into þære byrig . and he arn to þam halgan .
 and ge-sohte his fēt mid swyðlicum wope 492
 biddende þone bisceop þæt he hi bletsode .
 ic ge-lyfe he cwæð . þæt heo libbe purh þe .
 Martinus þa cwæð . þæt hit his mihta næron
 to swilcere dæde . ac se fæder ne ge-swác 496
 hine to biddenne mid wope oþþæt þa oþre bisceopas
 þe mid martine wæron gemacodon þæt he eode
 to þam licgendan ¹mædene . and ormæte meniu
 þær-ute and-bidode hwæt se bisceop don wolde . 500
 Þa astrehte martinus to moldan his lima .
 and gehalgode siððan sumne dæl eles
 and dyde on þæs mædenes muð . and heo mihte þa spræcan .

487. K. XIII. tréueris; i-untromed. halgan.

488, 489. liogende; paralisim; 492. sohte þæs halgan fet; swyþlice
 -ðet; limæ wurdon alle adæadode; wōpe.
 læg unwæne. 493. bisceop; hire bletsode and

490. i-cyd; om. þa. K. geeyd.

cwæð.

491. þære burig; ārn; om. to . .

494. i-liefe; om. he cwæð.

¹ Leaf 186.

and besought forgiveness of the holy bishop.

Another work was like to this:

when he in like manner had overthrown some other idol,
then a heathen fellow struck at the holy man, 476
but with the swing the sword flew out of his hand,
and no man could ever find it afterward.

Indeed, very often when the heathen were resisting him
that he should not destroy thus shamefully their idols, 480
he preached to them for so long a time
the true faith until he rendered
their venerated temple suitable for the faith.

So great might had he to heal men, 484
that it was not easy for any sick man to come to him
without his being forthwith wondrously healed.

XIV. In Treves was a maiden grievously afflicted,
lying in paralysis until all her limbs 488
were deadened, and she lay without hope.

Then it was made known to the father that Martin had come
into the town, and he ran to the saint
and sought his feet with bitter weeping, 492
beseeching the bishop that he would bless her.

‘I believe,’ he said, ‘that she shall live through thee.’
Then Martin said that his powers were not
equal to so great a deed; but the father ceased not 496
to entreat him with weeping until the other bishops
who were with Martin compelled him to go
to the prostrate maiden, and an immense multitude
was there outside awaiting what the bishop would do. 500

Then Martin stretched his limbs on the ground,
and next hallowed a portion of oil,
and put it on the maiden’s mouth; and thereupon she was able
to speak,

495. mihte nāre.

496. swylce; þe feder; swāc.

497. to bidden hine; wōpe; ōet;
biscopæs.

498. wéron mid martine macodon.

499. licgende; ormete.

500. þer-; abidon; ðe (*for* se);
biscop dōn walde.

501. þā astræhte; limæ.

502. halegede syððan; del.

503. dude; hēo; þā spēcæn. K.
sprecan.

and ealle hire lima endemes cucodon . 504
 and heo ða hál arás þam folce onlocigendum
XV. Ða wæs sum heah-þegen gehaten tetradius .
 and his þeowa manna an wæs þearle awed .
 þa bed he þone halgan þæt he his hand him onrette . 508
 Martinus þa hét þa þone man him to lædan .
 ac nan man ne dorste to þam deofol-seocan gán
 forþan-ðe he wundorlice wedde . mid þam muþe .
 and elcne wolde teran þe him in to-eode . 512
 Tetradius þa sylf com . and gesohte þone halgan
 biddende eadmod-lice þæt he to þam earman eode .
 þa cwæð se halga wer þæt he to his huse gan nolde
 hæþenes mannes and manfulles lifes . 516
 Se hæðena þegen þa behet þam halgan were
 þæt he wolde cristen beon . gif se cnapa wurde hal .
 and martinus sona siðode to þam wodan .
 and his hand him on asette . and gescynde þone deofol 520
 fram þam gewitleasum men . and he wearð sona hál .
 Tetradius ða sona þa he þæt ge-seah .
 gelyfde on urne drihten . and let hine cristnian .
 and æfter lytlum fyrste he wearð gefullod . 524
 and martinum wurðode mid wu[n]dorlicre lufe .
 forþan-ðe he wæs ealdor witod-lice his hæle .
XVI. ON ðære ylcan tide on þam ylcan fæstene
 eode martinus to anes mannes huse . 528
 þa æt-stod he færlice æt-foran þam þrex-wolde .
 cwæð þæt he egeslicne feond on þam incofan gesawe .
 Martinus þa het þone hetolan deofol .
 þæt he ¹ þanon ge-wite . and he wearð þa yrre 532
 gelæhte ænne mannan and wearð him on-innan .

504. alle; limen; cwicedon.
 505. heo þā; aras þæt folc onlo-
 gende.
 506. wæs; tetradius i-haten.
 507. ðeowæ mōn ān; awéd.
 508. A. B. bed (*sic*); hé; hond on
 him sætte.

509. om. 1st þa; mōn; læden.
 510. mon; durste; deofel-.
 511. hé wunder-; awedde.
 512. K. B. ælcne; into eode.
 513. cōm; i-.
 514. hé; earmum éode.
 515. þe (*for se*); wér.

¹ Leaf 186, back.

and all her limbs at length revived, 504
 and she therewith arose whole, the people being spectators of it.
XV. There was a certain great noble called Tetradius,
 and one of his slaves was raving mad ;
 then prayed he the saint to lay his hand upon him. 508
 So Martin ordered them to bring the man to him,
 but no man durst go to the possessed one,
 because he wondrously foamed at the mouth,
 and attempted to tear every one who went in to him. 512
 Then Tetradius himself came and sought the saint,
 praying him humbly that he would go to the poor man.
 Then said the holy man that he would not go to his house,
 as he was a heathen man, and of evil life. 516
 Then the heathen noble promised the holy man
 that he would be a Christian if the boy became whole.
 And Martin at once went to the madman,
 and laid his hand on him and quickly drove the devil 520
 from the witless man ; and he became immediately whole.
 Then Tetradius, as soon as he saw that,
 believed on our Lord, and let himself be anointed as a catechumen,
 and after a little delay he was baptized, 524
 and revered Martin with wondrous love,
 because he was verily the author of his salvation.
XVI. At the same time in the same fortified town
 went Martin to a man's house, 528
 when he stopped suddenly before the threshold,
 saying that he saw a terrible fiend in the chamber.
 Then Martin commanded the hateful devil
 to depart thence, and he thereupon became angry, 532
 seized a man of the noble's household

516. monnes ; manfullæn. K. mæn-.
 517. þe (for Se) ; A. hæðena (*sic* ;
read hæðene, as in K. and B.) ; mon
 (for þegen) ; þā bihēt ; halga wære.
 518. hē ; þe cnapæ ; hāl.
 519. sone ; woden.
 520. hond ; sette ; ascynde þon
 deofel.

521. from þām witlease mæn ; sone.
 522. sone swa ; i-sēah.
 523. i-lifde ; ure.
 524. lytle gefirste ; i-fullod.
 525. wunderlice ; K. wundorlicre.
 526. forþan ; hæle.
 B. omits section XVI.
 530. K. egeslice.

of þæs þegenes hiw-rædene . and he þearle þa wedde .
 and began to toterenne þa þe he to mihte .
 þa fleah seo hiw-ræden . and þæt folc eac swá . 536
 ac martinus eode ðam wodan men togeanes
 het hine sona standan . and he stod þa gynigende .
 and þywe mid muþe þæt he martinum abite .
 þa dyde martinus on muð þam wodan 540
 his agenne fingras . and het hine fretan
 gif he ænige mihte hæfde . ac he wið-bræd þa ceaflas
 fram þære halgan handa . swilce fram hatan isene .
 Ða adræfde se halga wer þone hetolan deofol 544
 of þam ge-drehton menn . ac he ne moste faran
 þurh þone muð ut þe martinus hrepode .
 ac füllice ferde þurh his forð-gang ut .

XVII. Betwux þam þe se bisceop on þære byrig wunode .
 þa cydde man geond þa burh þæt þær cuman
 wolde tó . 549

onsigendan here . and hergian þa burh .
 þa wearð eall seo burh-waru wundor-lice afyrht
 for þæs heres ogan . þa het martinus sona 552
 him læden to ænne wodne man . and he wearð him to ge-læd .
 Se halga wer ða het þone wodan secgan
 gif hit soð wære be ðam onsigendan here .
 þa andette se deofol þurh þæs ge-drehtan muð 556
 þæt six-tyne deofle wæron þe worhton þisne hlisan .
 and to-seowon geond þæt folc . þæt hi aflagdon martinum
 þurh ðone ogan swa of þære byrig .
 and hit eall wære leas be þam onsigendan here 560
 þa se fula gast þis sæde þa wæron hí orsorge .

XVIII. **M**artinus hwilon ferde mid micelre meniu
 to parisian byrig . and þa þa he binnan ¹þæt get com.
 þa wæs þær sum hreofla wundorlice to-hroren 564
 eallum mannum an-præclie . ac martinus hine cyste .
 and his blet-sunge hine sealde . and he sona wearð hal .

547. K. út.

552. K. ôgan.

558. and to-seowon geond.

¹ Leaf 187.

and entered into him, and he therewith raged exceedingly,
and began to tear those whom he could reach.

Then the household fled and the people likewise. 536

But Martin went towards the madman,
and bade him straightway stand; and he stood there yawning
and endeavoured with his mouth to bite Martin.

Then Martin put his own fingers on the mouth 540

of the madman, and bade him gnaw them
if he had any power; but he withdrew his jaws
from the holy hand, as if from hot iron.

Then the holy man cast out the hateful devil 544
from the afflicted man, but he could not go out
through the mouth which Martin had touched,
but foully went out at his nether end.

XVII. During the time the bishop lived in the city, 548
it was reported throughout the town that there would come to it
(some one) with an invading army to harry the city.

Then all the citizens became wondrously terrified
for dread of the army. Then Martin bade men straightway 552
bring to him a possessed man, and he was brought to him.

Then the holy man bade the possessed say
if it were true about the invading army.

Then the devil confessed, by the mouth of the afflicted, 556
that there were sixteen devils who made this rumour,
and sowed it amongst the people, in order that they might thus,
by means of that terror, expel Martin from the city;
and it was all false about the invading army. 560

When the foul spirit had said this, they were freed from
anxiety.

XVIII. Martin on one occasion journeyed with a great multitude
to the city of Paris, and as he came within the gate
there was there a leper wondrously diseased, 564
horrible to all men; but Martin kissed him,
and gave him his blessing, and immediately he became whole,

B. omits section XVII.

562. mycel; folc (*for* meniu).

563. burig; hé binnon geat côm.

564. reoflæ wuderlice (!) to-roren.

565. allum monum anþræclie.

566. him; sonæ; hāl.

and com þæs on mergen to martine blyðe
mid ge-halre hyde . his hæle ðancigende . 568

Oft wurdon eac ge-hælede fela untrume men
purh his reafes fnæda . þe fela men of-atugon .
and bundon on þa seocan . and him wæs bet sona .
Eac swilce of his bedstrewen man band on anne wodne . 572
þa ge-wat se deofol him of . and he his ge-wit under-feng .

XVIII. Arborius wæs gehaten sum heah-þegen on þam lande .
A swiðe geleafful man . and his dohtor læg on fefore
pearle ge-brocod . þa brohte man sume dæg 576

an ærend-gewrit to þam ylcan þegene
fram þam bisceope martine . and he hit lede on hire breoste
ða þa hire hatost wæs and heo wearð hal sona .

þa wearð se fæder swa onbryrd . þæt he sona be-hét 580
gode hire mægþ-hád and hi to martine brohte .

þæt he his agene mihte on þam mædene oncneowe .
ne he eac nolde þæt anig oðer man sceolde
hire háð on sættan . butan se halga martinus . 584

Sum wer hatte paulinus þe wel þeah on gode syððan .
þa wurdon his eagan yfele ge-hefegode .
mid toswollenum breawum . and swið-licum myste
swa þæt his seon swyðe þeostrodon . 588

þa hrepode martinus mid anre swingan .
and eall seo sarnis him sona fram gewat .
and se mist samod purh martines hrepunge .

He wæs swiðe welig man . ac he wearð swa onbryrd 592
þæt he ealle his æhta endemes beceapode .

and dælde call pearfum ¹ for his drihtnes lufon .
þa herode martinus þæs mannes dæda swyðe .
and oþrum to bysne sealde oft secgende be him . 596

þæt he on þam timan gefylde fægere þone cwyde .
þe ure drihten cwæð to sumum rican men .

567. mæregen tō; bliðe.

568. hale hūde; þancende.

569. wēron ēaci-hælede felæ; mēn.
K. has untruma for untrume.

570. fnæde.

571. seocæ; hēom wæs sonæ bæt.

572. Eác; bedstrawe mon bond;
æne.

¹ Leaf 187, back.

and came afterward in the morning to Martin,
blithely with sound skin, thanking him for his healing. 568

Likewise many sick men were often healed
by the borders of his garment which many men pulled off,
and bound on the sick, and they were instantly better.
In like manner men bound some of his bedstraw on a lunatic,
when the devil went from him and he received his reason. 573

XIX. There was a certain great noble called Arborius in
that land,

a man of great faith, and his daughter lay in a fever,
sorely afflicted. Then one day they brought 576
a message in a letter to the same noble
from bishop Martin, and he laid it on her breast
where she was hottest, and she immediately became whole.
Then the father was so moved that he straightway vowed 580
her virginity to God, and brought her to Martin
that he might recognize his own might in the maiden,
neither would he that any other man should
give her the veil save the holy Martin. 584

A man called Paulinus was at that time thriving in good,
but his eyes were evilly troubled
with swollen brows and a great mist,
so that his pupils were greatly darkened. 588
Then Martin touched them with a pencil,
and all the soreness straightway departed from him
and the mist with it, through Martin's touch.
He was a very wealthy man, but was so stirred up 592
that he at last sold all his possessions
and distributed all to the poor for his Lord's love.
Then Martin greatly praised the man's deeds,
and commended them to others for an example, often saying of him
that he at that time had beautifully fulfilled the saying 597
which our Lord spake to a certain rich man ;

573. gewát þe deofel ; wit.
B. *omits* section XIX.
579. K. hatast.
581. K. goda.

584. K. onsettān.
587. K. toswolenum.
598. K. þæt (*for* þe).

far and syle ealle þine æhta . and dæl þæt wurð þearfum .
þonne hæfst þu gold-hord on heofonan rice . 600

XX. **O**N sumere tide martinus stah to anre up-flora .
þa wæron þære hlæddre stapas alefede on ær .
and toburston færinga þæt he feol adune .
and mid manegum wundum ge-wæht wearð swiðe . 604
swa þæt he seoc læg on his synderlican inne .
On þære nihte him com an engel to him
sylfum onlocigendum . and his lima smyrode
mid halwendre sealfe . and he sona þæs on mergen 608
hal forð-eode . swilce he untrum nære .

XXI. **M**aximus se casere þe wæs on martinus dæge .
gelaðede for-oft þone arwurðan wer
þa ða he him wið spræc þæt he wære his ge-metta . 612
þa for-hæfde he hine æfre fram his ge-beorscipe .
cwæð þæt he ne mihte his gemetta beon
þe anne casere ofsloh . and operne aflymde .
þa andwyrde maximus martine and cwæð . 616
þæt he næfre sylf-willes þone anweald ne under-fenge .
ac wære fram his cempum gecoren unþances
to ðam cyne-dome . and wið-cweðan ne mihte .
and þæt he on-gean godes willan winnan ne mihte . 620
and forþy mid wæpnum hine werian sceolde .
cwæð eac þæt nan man nære fram him ofslagen
buton þam anum þe him onfeolhtende wæron .
þa wearð martinus mid þæs caseres beladunge . 624
and eac þurh his bene . gebiged to his ge-reordunge .
He nolde næfre lyffettan ne mid olecunge spræcan
¹ ne furðon to þam casere swa swa his geferan dydon .
swa swa he on þam ylcan gereorde geswutelode mid dæde . 628
He sæt to þam casere . and hi swyðe blyðe wæron
for martines gereordunge . and man bær þam casere
swa swa hit gewunelic wæs wīn on anre blede .
þa het he þone byrle beodon martine ærest . 632

B. *omits* section XX. 601. K. up-flore. B. *omits* section XXI.

¹ Leaf 188.

630. K. *omits* to l. 671.

‘Go, and sell all thy goods, and give the worth to the
 poor, 599
 and then shalt thou have treasure in the kingdom of heaven.’

XX. On one occasion Martin was mounting to an upper floor,
 but the steps of the ladder had been previously injured,
 and snapped suddenly so that he fell down,
 and was much weakened with many wounds, 604
 so that he lay sick in his private dwelling.

That night there came to him an angel,
 whilst he himself was beholding, and smeared his limbs
 with healing salve, and he soon after this, in the morning, 608
 went forth whole, as if he had never been ill.

XXI. Maximus, the emperor who was in Martin’s days,
 very often invited the venerable man,
 whenever he spoke with him, to be his guest; 612
 but he always withheld himself from his banquet,
 saying that he could not be his guest
 who had slain one emperor and banished another.
 Then Maximus answered Martin, and said 616
 that he had never received the government of his own will,
 but was chosen by his soldiers against his will
 to the kingdom, and could not resist;
 and that he could not strive against God’s will, 620
 and therefore had to defend himself with weapons;
 saying also that no man had been slain by him
 save those only who were fighting against him.
 So Martin was inclined by the emperor’s defence 624
 and also by his entreaty to go to his banquet.

He would never be obsequious nor speak with flattery,
 not even to the emperor, as his companions did;
 even as he in the same feast manifested by an act of his. 628
 He sat by the emperor, and they were very blithe
 on account of Martin’s feasting with them, and they bare to
 the emperor

even as it was customary, wine in a goblet.
 Then bade he the cupbearer offer it first to Martin, 632

wolde æfter ðam bisceope his bletsunge drincan .
 Martinus þa dranc . and his mæsse-preoste sealde
 healfne dæl þæs wætan þe wæs on þære blede .
 for-þan-þe he wiste þæt he wurpost wæs . 636
 æfter him to drincenne . and hī ealle þæs wundrodon .
 and mærsodon his anræd-nysse geond ealne þone hired .
 He sæde þa þam casere swa swa him becom siððan .
 þæt gif he ferde to ge-feohte swa he gemynte 640
 ongean ualentinianum þe he aflymde ær
 of his cyne-dome . þæt him come sige .
 ac æfter lytlum fyrste he sceolde feallan ofslagan .
 and hit gewearð swa swa him gewitegode martinus . 644
 He ferde þa sippan to feohtenne wið þone casere .
 and on þam forman onræse he affigde ualentinianum .
 ac eft embe geares fyrst he beferde maximum
 binnan anre byrig aquileiam ge-haten . 648
 and hine þær ofsloh . and siððan to his rice feng .

XXII. **M**artinus ferde hwilon to ualentiniane þam casere
 wolde for sumere neode wið hine spræcan .
 ac his micle mod . and his manfulla ge-bedda 652
 þe mid arrianiscum gedwylde dweligende lyfode .
 noldon geðafian þam halgan bisceope .
 þæt he infær hæfde his ærende to abeodenne .
 ac het se arleasa hine utan belucan . 656
 forþam-ðe he wiste þæt he wolde þæs biddan
¹ þe he tiðian nolde . and tynde þone halgan .
 þa com martinus eft embe ða ylcan spræce .
 to þam modigan casere . ac man hine beclysde wið utan . 660
 and he þa gewende to his ge-wunelican helpe .
 scrydde hine mid hæran . and mid axum be-streowode .
 and fæstende þurh-wunode on singallum gebedum
 oð-þæt an scinende engel on þam seofopan dæge 664
 him com to . and cwæð þæt he to þam casere ferde .
 and him ælc get sceolde beon open to-geanes .
 and þæs modigan caseres mod beon geliðegod .

wishing to drink after the bishop's blessing.
Martin then drank, and gave to his mass-priest
the half part of the liquor which was in the goblet,
because he knew that he was worthiest 636
to drink after him; and they all wondered thereat,
and magnified his resolution throughout all the household.
Then he told the emperor, even as it happened to him afterwards,
that if he went to battle, as he intended, 640
against Valentinian whom he had before banished
from his kingdom, that victory would come to him,
but after a little space he would fall slain;
and it befell him even as Martin had prophesied to him. 644
He went after that to fight against that emperor,
and in the first assault he put Valentinian to flight;
but after about a year's space he came upon Maximus
within a city called Aquileia, 648
and there slew him, and afterward succeeded to his kingdom.

XXII. Once Martin was journeying to Valentinian the emperor,
wishing to speak with him for some needful cause;
but his proud mind and his wicked consort, 652
who lived heretically in the Arian heresy,
would not permit the holy bishop
to have entrance to announce his errand;
but the impious man bade men lock him out, 656
because he knew that he would ask that
which he would not grant, and insulted the saint.
Then came Martin again about the same business
to the haughty emperor, but they shut him out; 660
and he thereupon turned to his accustomed resource;
he clothed himself with haircloth, and strewed himself with
ashes,
and continued fasting with unceasing prayers,
until a shining angel came to him 664
on the seventh day, and bade him go to the emperor;
and every gate should be open before him,
and the haughty emperor's mind should be softened.

Se bisceop þa ferde swa swa him be-bead se engel . 668
 and him wearð ge-openod ælc gæt togeanes .
 oð-þæt he færlice stod æt-foran þam casere .
 þa yrsode se casere for his ingange .
 and nolde hine wylcumian . ac þær wearþ godes miht 672
 sẏwa þæt heofonlic fyr hangode ofer his setl .
 and þæt setl ontende . and hine sylfne wolde
 gif he þe hraðor ne arise . aworpenre reðnysse .
 and þone bisceop cyste . ablicged þurh god . 676
 þone þe he ær geteohhode mid teonan to for-seonne .
 He behet þa ge-swicennysse sona þam bisceope .
 and he him ælces þinges tipode . ærþan-þe he hine bæde
 þæs þe he frymdig wæs . and him freondlice to-spræc . 680
 and him fela gifa bead . ac he heora onfon nolde .

XXIII. Oft martinus geseah englas him to cuman
 swa þæt hi hiw-cuðlice to þam halgan spræcon .
 and on sumne sæl sum engel him sæde 684
 hwæt þa oþre bisceopas on heora sinoþe spræcon
 and se halga ða wiste hwæt hi þær ræddon
 þurh þæs engles segene . þeah ðe he sylf þær ne cōme .
 þa halgan apostolas petrum and paulum he ge-seah ge-lome . 688
 swa swa he sæde him-sylf sulpicio ¹ þam writere
 þe hine axian dorste ælces þinges þe he wolde .
 Se ylca sulpicius and sum oðer broðor
 sæton sume dæg swiðe afyrhte 692
 ætforan martines Inne . and he hi þær-ute nyste .
 þa gehyrdon hí motian wið martine lange .
 and he wæs ana ær innan þam huse belocen .
 Eft þa ða he ut-eode þa axode sulpicius . 696
 and hine eadmodlice bæd þæt he him ge-openian sceolde
 hwa him wið-spræce . þa wandode he lange

675. K. raðer.

682. i-seah him englæs to cymen.

683. heo cuðlice; spæcon. K. has
him cuðlice.684. sume; cwæð to (*for* sæde).

685. biscopæs; heoræ; spæcen.

686. þe (*for* se); heo þær ræddon.

687. englæs ségene; seolf þær.

¹ Leaf 189.

Then the bishop went even as the angel bade him, 668
and every gate was opened before him
until he suddenly stood before the emperor.

Then the emperor was angry at his entrance,
and would not welcome him, but there appeared a miracle of God, 672
so that heavenly fire hung over his throne,
and set light to the throne, and would have done the same to himself
if he had not very quickly arisen, his anger being cast away ;
and, being divinely terrified, kissed the bishop 676
whom he had before determined to scorn with insult.

Then he promised amendment forthwith to the bishop,
and granted him all that he required
before he asked him, and spake friendly to him 680
and offered him many gifts ; but he would not receive them.

XXIII. Often Martin saw angels come to him
so that they spake familiarly to the saint ;
and on one occasion an angel told him 684
what the other bishops had spoken in their synod,
and thus the saint knew what they had there decreed,
by the angel's saying, though he himself went not thither.
The holy apostles Peter and Paul he saw frequently, 688
even as he said himself to Sulpicius the writer,
who durst ask him anything that he would.

The same Sulpicius and another brother
sat one day, greatly afraid, 692
before Martin's room, and he knew not that they were outside ;
then heard they some one conferring with Martin a long while,
and he had previously been locked in alone in the house.
Afterwards, as he came out, Sulpicius asked 696
and humbly besought him that he would reveal to him
who had been speaking with him ; then he hesitated long

688. i-seah i-lome.

689. swa swā he seolf sæde.

690. axiæn durste alces ; hē.

691. Ðe ylcae ; broðer.

692. sæten ; afurhte.

693. ætforen ; inne ; hēom ðer-.

694. i-hyrden hēo motigan ; longe.

695. hē ; ānæ ; innon ; belōcen.

696. þa ðe hē ūt ēode.

697. bead ; openiæn.

698. hwā ; spæce þā wondode ;
longe.

him þæt to secgenne . ac he sæde swa-þeah .
 ic halsige eow nu . þæt ge hit nanum ne secgan . 700
 Maria cristes modor com to me hider .

mid twam oprum mædenum tecla and agne .
 and na on þisum anum dæge ac oft rædlice ær
 hi comon to me . and he sæde him eac 704
 hwile heora wlitu wæs . and hu hi wæron ge-scrydde .

XXIII. Eac swilce þa deoffla mid heora searo-cræftum
 him comon gelome to . and he on-cneow hi æfre .
 for-þan-þe him nan deofol ne mihte bediglian hine sylfne . 708
 ne on agenre edwiste ne on oprum hiwe .

Mid þusend searo-cræftum wolde se swicola deofol
 þone halgan wer on sume wisan beswican .
 and hine ge-sewen-licne on manegum scin-hiwum 712
 þam halgan æteowde . on þæra hæþenra goda hiwe .
 hwilon on ioues hiwe . þe is ge-haten þór .
 hwilon on mercuries . þe men hatað oþon .
 hwilon on ueneris þære fulan gyden . 716

þe men hatað fricg . and on manegum oprum hiwum
 hine bræd se deofol on þæs bisceopes gesihþe .
 Martinus þær togeanes mearcode hine sylfne
 symle mid rode-tacn . and sang his ge-bedu 720
 unforht þurh-wunigende . and æfre on god truwigende .

þa þa se deofol ¹ge-seah þæt he hine bedydrian ne mihte
 mid his searo-cræftum . þa sæde he him hosp-word .
 and mid manegum talum hine tynde for-oft . 724
 ac he næs gestirod for his leasum talum .

Sume munecas eac þe on þam mynstre wunodon
 sædan to soðan þæt hi swutollice ge-hyrdon .
 hu se deofol þreade mid dyrstigum stemnum 728
 ðone halgum martinum . for-þam-þe he hæfde mid him
 sume under-fangene . þe synfulle wæron .
 and æfter heora fulluhte fela to yfele dydon .

699. om. him ; sæc gene ; hé.

700. éow nú.

701. Marie ; moder com hider to me.

702. twæ oðre mædene teclæ ;

agnes.

703. ná ; ðissum ane ; and ac ; ær.

¹ Leaf 189, back.

to tell it to him, but he said nevertheless,
 'I adjure you now that ye tell it to no one;
 Mary, Christ's mother, came to me hither
 with two other virgins, Thecla and Agnes,
 not on this one day but often readily before
 have they come to me.' And he told them also
 what their appearance had been and how they were clothed.

XXIV. So likewise the devils with their treacherous arts
 came to him frequently; and he always knew them;
 because no devil could hide himself from him,
 neither in his own substance nor in any other form.
 With a thousand wily arts did the treacherous devil
 strive in some way to deceive the holy man,
 and he showed himself visible in divers phantasms
 to the saint, in the appearance of the gods of the heathen;
 sometimes in Jove's form, who is called Thor,
 sometimes in Mercury's who is called Odin,
 sometimes in that of Venus, the foul goddess,
 whom men call Frig; and into many other shapes
 the devil transformed himself in the bishop's sight.
 Against this Martin always marked himself
 with the sign of the cross, and sang his office,
 remaining undismayed, and ever trusting in God.
 When the devil saw that he could not bewitch him
 with his snares, then he spake to him words of contumely,
 and often vexed him with many reproaches;
 but he was not stirred on account of his lying reproaches.
 Some monks also who dwelt in the minster
 said of a truth that they had plainly heard
 how the devil threatened with presumptuous words
 the holy Martin, because he had with him
 some neophytes who were sinful,
 and after their baptism did many evil things,

704. hēo comen; mē; heom éac.

705. hwylc heoræ wite wæs; hū
 hēo wæron i-scrudde.B. *omits* section XXIV.729. A. K. halgum (*sic*).

and sæde open-lice hwæt heora ælces syn wære . 732
 Martinus þa *andwyrde* þam manfullum deofle .
 and cwæð þæt þa ealdan synna mid heora ge-cyrrednysse .
 and beteran drohtnunge . mihton beon adlygode .
 and þurh godes mildheortnysse hi mihton beon alysde . 736
 fram heora synnum . þa ða hi ge-swicon yfeles .
 Se deofol þa clypode and cwæð him to-geanes .
 þæt þa leahter-fullan næron nanre miltsunge wurðe .
 and þa þe æne aslidan . þæt hi eft ne sceoldon 740
 æt drihtne habban ænigne miltsunge .
 þa cwæð martinus to þam manfullan eft ðus .
 þeah ðu earming woldest on þisum end-nextan timan
 manna ehtnysse geswican . and þine dæda behreowsian . 744
 ic on god truwode . þæt ic þe mildsunge behete .
 Eala hu halig dyrstig-nyss be drihtnes arfest-nysse
 hé ge-swutelode his swiðlican lufe
 þeah þe he þa fremminge forð-bringan ne mihte . 748
XXV. ON sumne sæl eft sippan com se swicola deofol
 into þam halgan were . þær he on his gebedum wæs .
 mid purpuran ge-scryd . and mid kynelicum gyrlum .
 mid gyldenum cyne-helme . and mid goldfellenum sceon . 752
 and mid blypre ansyne . on micelre beorhtnysse .
 þa ne cwæð . ¹heora naðor nan word to oþrum
 to langere hwile . and þa embe lang cwæð
 se deofol ærest to þam drihtnes men . 756
 Oncnaw nu martine þone ðe þu gesihst .
 ic eom crist . þe astah to þisre worulde
 and ic wolde geswutelian me sylfne ærest þe .
 Martinus þa suwode . and se swicola eft cwæð . 760
 Hwæt twynað þe martine . gelyf . ic eom crist .
 þa underget se halga wer þurh haligne gast .
 þæt hit se sylfa deofol wæs . na his drihten . and cwæð .
 Ne sæde na ure drihten þæt he mid cyne-helme . 764
 oððe mid purpuran gescryd . cuman wolde to us .
 and ic ne gelyfe þæt he to us cume

¹ Leaf 190.

and said openly what the sin of each of them had been. 732

Then Martin answered the wicked devil,

and said that the old sins might be blotted out

by their conversion and better life,

and through God's mercy they might be absolved 736

from their sins when they ceased from evil.

Then the devil cried and retorted upon him,

that the wicked were not worthy of any mercy,

and, when they once relapsed, that they ought not afterward

to have any mercy from the Lord. 741

Then Martin spake again to the wicked one thus :

'If thou, miserable one, wouldst in this last time

cease from the persecution of men and repent of thy deeds, 744

I am confident in God that I might promise thee mercy.'

Behold how he manifested in his fervent love

holy boldness concerning God's clemency,

although he could not bring forth the performance thereof. 748

XXV. Again on one occasion after this came the wily devil

to the holy man where he was in his prayers,

clothed in purple and with kingly raiment,

with a golden diadem and with shoes of cloth of gold, 752

and with a blithe countenance in great brightness.

Then neither of them spake word to other

for a long while, and then after a long time

the devil spake first to the Lord's servant: 756

'Acknowledge now, Martin, him whom thou seest ;

I am Christ who have come down to this world,

and I desired first to manifest myself to thee.'

Then Martin was silent, and the cunning one spake again: 760

'Why doubttest thou, Martin? Believe, I am Christ.'

Then perceived the saintly man, by the Holy Ghost,

that it was the same devil and not his Lord, and said :

'Our Lord said not that He would come to us 764

with a diadem or clothed with purple ;

and I believe not that He will come to us

buton on þam ylcan hiwe þe he on þrowode .
 and butan he æteowige þa ylcan dollhswaðe 768
 þære halgan rode þe he on ahangen wæs .
 Se deofol þær-rihte for-dwān swa swa smic .
 of þæs halgan gesihðe . and þæt hus afylde
 mid ormætum stence . þæt man eaðe mihte witan 772
 þæt hit se deofol wæs . þe hine dwelian wolde .
 and þis sæde martinus Sulpicio þam writere .

XXVI. **O**N sumne sæl com se deofol . mid swyðlicre grimetunge .
 into þam halgan were . and hæfde ænne oxan
 horn on hande . 776

and cwæð to martine . Hwær is þin miht nu ða
 ænne man ic ofslōh of þinre hiwrædene nu .
 and wæs his swyðre hand swilce geblodegod .
 þa clypode martinus his munecas him to . 780
 and sæde hwæt se deofol him swutelode .
 and het georne secan hwa þær ofslagen wære .
 Wæs ða an hyr-man to wuda afaren .
 se læg ge-wundod be þam wege samcucu . 784
 and he þa sæde þa þa he his oxan ræpte .
 þa scōc an his heafod . and mid þam horne hine þyde .
 on þæt ge¹weald swiðe . and he þa sona ge-wat .
 Fela þing wiste se halga wer on ær 788
 lange ær hi ge-lumpon . and þam geleaf-fullum munecum
 sæde þa þing þe him geswutelode wæron .
 and hit syppan swa á eode swa he him ær sæde .

XXVII. **A**Natolius natte sum hiwigende munuc 792
 iunglicre ylde se wunode sume hwile
 wið martines mynster mid anum mæran ealdre
 clarus ge-haten . and behydde his yfelnyssse .
 He æt-eowde þa wið-utan ealle eadmodnysse . 796

768. K. buton.

775. sæl cōm ðe deofel; swiplice
grymetunge.776. halgæ wære. K. handa; B.
honde.

777. nuþe.

778. ænne mōn; ofslōh; om. nu.

779. swiðere; i-blodeged.

780. munecæs to him.

781. þe deofel; i-swytelode (K.
swutelode).

782. hét; sæcæn hwā.

¹ Leaf 190, back.

save in the same form wherein He suffered ;
 and unless He show the same scars 768
 of the Holy Rood on which he was hung.'
 The devil straightway vanished like smoke
 from the saint's sight, and the house was filled
 with overpowering stench, so that men could easily know 772
 that it was the devil who desired to deceive him ;
 and Martin told this to Sulpicius the writer.

XXVI. On one occasion came the devil with horrible roaring
 to the holy man, having an ox-horn in his hand, 776
 and said to Martin, 'Where is now thy might ?
 I have now slain a man of thy household.'
 And his right hand was as if blood-stained.
 Then Martin called his monks to him, 780
 and told what the devil had revealed to him,
 and bade seek diligently who was there slain.
 There was a servant gone at that time to the wood,
 who lay wounded by the way half alive ; 784
 and he therewith told that, as he was yoking his oxen,
 one shook its head and pushed him with his horn
 with very great force ; and soon after he died.
 Many things the holy man knew 788
 long before they happened, and told the faithful monks
 the things which had been revealed to him,
 and afterward it alway came to pass as he had told them.

XXVII. A certain professing monk was called Anatolius, 792
 of youthful age, who dwelt some time
 close to Martin's monastery with an illustrious elder
 called Clarus ; and hid his evilness.
 He showed outwardly all humility 796

783. þā ān heoræ-môn; wude i-faren.

784. þe læg i-wundod ; -cwic.

785. hē (2nd time).

786. sceōc ān ; heæfod ; hine mid þam horne. K. pydde ; B. pudde.

787. sone gewāt.

788. Felæ þinge ; þe halga wær.

789. om. lange ; ær heo i-lumpen ; leaffulle.

790. i-swutelode wéron.

791. om. hit ; swā a ēode ; heom ; om. ær.

B. omits section XXVII.

and unscæððig-nysse . and sæde ða æt nextan
 þæt him englas wið spræcon . and ge-wunelice for-oft .
 Eft þa on fyrste þa he furðor dwelode .
 he sæde þæt he dæg-hwam-lice betwux driht-ne . and him 800
 ferdon heofonlice englas . and he sylf an witega
 unleas-lice wære . ac him gelyfde clarus .
 He ge-het him þa godes yrre . and yfele preala
 hwi he nolde ge-lyfan þæt he halig wære . 804
 and cwæð ða æt nextan . þæt him cuman sceolde
 on þære ylcan nihte fram þam ælmihtigan gode
 heofonlic reaf . and he mid þam gescryd
 be-twux him wunigende godes mihte æteowde . 808
 Hwæt þa on middre nihte wearð þæt mynster astyrod .
 and wearð micel gehlyd . hlihendra deoffla .
 and þæs muneces cyte mid leohte wearþ afylled .
 and he eode sylf ut mid þam scinendan reafe . 812
 and anum oprum munece þa mærpæ æteowde .
 Þær comon þa mǣ . and clarus æt nextan .
 and sceawodon mid leohte þone scinendan gyrlan .
 hit wæs swiðe hnesce . scinende swa swa purpura . 816
 ac hi ne mihton to-cnawan hwilces cynnes hit wære .
 ne hī ne mihton undergitan buton hit ¹ wære reaf .
 ne mid heora grapunge . ne mid heora sceawunge .
 Þa ge-wearð him on mergen þæt hī þone munuc læddon 820
 to þam halgan martine . ac se munuc nolde .
 cwæð þæt he ne moste to martine cuman .
 forþan-ðe he wiste þæt he mid feond-licum cræfte
 ne mihte bedydrian martines gesihðe . 824
 Hi þa hine tugon unpances þider-weard .
 and þæt reaf sona of heora gesihpe fordwān .
 and wæs ða geswutelod his scin-cræft . and hiwung .
 Þas mihta we tellað to martines geeearnungum . 828
 þæt se deofol ne mihte his gedwimor bediglian
 gif he become ætforan his gesihpe .
 On þam ylcan timan wæron opre gedwolan

¹ Leaf 191.

803. K. yfela.

and innocence, and at last he said
that angels had spoken with him, customarily, very often.
Then after a space, when he further erred,
he said that heavenly angels went daily 800
between the Lord and himself; and he himself was
an unlying prophet, and Clarus believed him.
Then he promised him God's anger and evil punishments
if he would not believe that he was holy; 804
and at last said that in the same night
there should come to him from the Almighty God
heavenly raiment; and he, dwelling amongst them,
clothed therewith, would manifest God's might. 808
Lo! then at midnight the monastery was aroused,
and there was a great noise of mocking devils,
and the monk's cell was filled with light,
and he himself went out with the shining raiment, 812
and showed the glorious sights to another monk;
then there came more, and lastly Clarus,
and examined the shining garment by the light.
It was very soft, shining like purple, 816
but they could not make out of what kind it was,
neither could they perceive more than that it was a robe,
neither by their touch nor by their sight.
Then in the morning it befell that they would have led the monk
to the holy Martin, but the monk would not, 821
saying that he could not go to Martin;
because he knew that he could not
by his fiendly craft deceive Martin's vision. 824
Then they dragged him against his will thitherward,
and the raiment instantly vanished from their sight,
and then was manifested his sorcery and hypocrisy.
Those mighty works we ascribe to Martin's merits, 828
that the devil could not conceal his delusions
if ever he came before Martin's sight.
At that same time were other deceivers,

816. K. nesce.

819. K. grapunga; sceawunga.

828. K. mihte.

antecristes lima mid arleasra hiwunge . 832
 sum wæs on hispania þe for-speon þæt land-folc .
 and mid manegum gedwimorum hi bedydrode lange .
 and cwæð þæt he wære helias se witega .
 He cwæð eft sybpan þæt he crist sylf wære . 836
 and þa sum bisceop for his bilewit-nyse .
 gelyfde þam hiwere . and hine to him gebæd .
 and he wearð for þam gedwylde adræfed of his an-wealde .
 Sum oþer gedwola wæs eac on east-dæle . 840
 se cwæð þæt he wære iohannes se fulluhtere .
 eac swilce lease witegan ær þisre worulde ge-endunge
 on gehwilce land cumað . and þone ge-leafan amyrrað .
 oþ-þæt antecrist sylf ende-next becymð . 844

XXVIII. **M**artinus com hwilon to middes wintres timan
 to anum preost-life . and hi ge-logodon þa his bæd
 on þæs mynstres spræc-huse . and þær micel fyr wæs gebet .
 Þa woldon ða preostas him wurðlice beddian . 848
 and bæron micel streaw to his beddinga .
 and þæs fyres ne gymdon þe on þære flora wæs .
 Eft þa þa se halga wer com ¹þa towearp he þæt streaw
 eall of þære beddinge . for-þan-þe he oftost læg 852
 uppon anre hæran on þære baran flora .
 Ða on-scunede he þa softnysse . þære seltcuðan beddinge .
 and læg on þære flora . swa swa we her beforan sædon .
 Þæt inn wæs swyþe nearo . and þær lagon stoccas . 856
 and þa on middre nihte þa men fæstost slepon .
 þa wearð þæt fyr ontend swyðe færlicum bryne .
 and þæt litle hus mid þam lige afylde .
 Martinus þa wearð a-wreht mid þam lige . 860
 and þær næs nan man mid him on þam huse .
 and he on þam færlican gelimpe gelæhte þa dura .
 and ne mihte þa scyttelsas unscyttan swa hraðe .
 and se lig him wand wælhreowlice on-butan 864
 swa þæt him for-burnon on þam bæce his reaf .

B. omits section XXVIII.

846. K. bed.

¹ Leaf 191, back.

limbs of Antichrist, with lying pretension ; 832
 one was in Spain who seduced the people of the country,
 and long beguiled them with many delusions,
 and said that he was Elias the prophet ;
 again afterwards he said that he was Christ himself, 836
 and when some bishop, through simplicity,
 believed the pretender and prayed to him,
 he was on account of that heresy driven from his government.
 There was another heretic also in the Eastern part, 840
 who said that he was John the Baptist ;
 so likewise false prophets shall come before this world's ending
 in every land, and shall mar the faith
 until Antichrist himself shall come at the last. 844

XXVIII. Martin came once at the time of midwinter
 to a priest's house, and so they made his bed
 in the monastery parlour, and a great fire was there lighted.
 Then the priests desired to bed him worthily, 848
 and bare much straw for his bedding,
 and took no heed of the fire which was on the floor.
 Afterward when the holy man came, then he threw all the straw
 out of the bedding, because he oftenest lay 852
 upon a hair-cloth on the bare floor.
 Thus he shunned the softness of the unaccustomed bedding,
 and lay on the floor, even as we have here said before.
 The room was very narrow and logs were lying there ; 856
 and at midnight, when men slept fastest,
 the fire was kindled with a very sudden burning
 and filled the little house with the flame.
 Then Martin was aroused by the flame, 860
 and there was no man with him in the house,
 and he in the sudden accident seized the door,
 and could not unshoot the bolts quickly enough,
 and the flame wound fiercely about him 864
 so that his clothes burned on his back,

851. K. stræaw.

862. K. duru.

854. K. onscunode.

and he for ðam bryne ut-bræcan ne mihte .
 He beþohte þa hine sylfne . and geseah þæt he ne mihte
 þurh nænne fleam . þam fyre ætwindan . 868
 ac þurh godes mihte he hit moste ofer-swyðan .
 For-lét þa dura ða . and to-middes þam lige
 to þam ælmihtigan gode anmodlice clypode .
 and on þære frecednysse fæst-mod þurh-wunode . 872
 and þær wearð þa geworden micel wundor þurh god .
 swa þæt hine for-beah on ælce healfe þæt fyr .
 and he orsorh abād . on þam bryne middan .
 þurh drihtnes mihte swilce he on deawe wære . 876
 þa wurdon his munecas awrehte mid þam fyre .
 þær ðær hi lagon . þa þa hi þone lig gesawon
 and to-bræcon þa dura . and to-brudon þæt fyr .
 and martinum gelæhton of þam lige middan . 880
 Hi wendon þæt he wære witodlice for-bærnd .
 on swa lang-sumum bryne þonne þæt brast-ligende fyr
 on slæpe hi awrehte . and he sæde syððan
 þæt he þæs ¹fyres bryne gefredde him onbutan 884
 swa lange swa he wan wið þære dura scyttelsas .
 Sona swa he hine bletsode . and gebæd hine to gode .
 þa beah eall se lig abutan him aweg
 and him þuhte swilce he wære on wynsumum deawe . 888
 He sæde eac for-oft mid incundre geomerunge .
 þæt se swicola deofol hine beswac for-nean .
 þa þa he of þam slæpe asceacen wearð swa færlice .
 þæt he þone ræd ne cupe þæt he hine swa hrape gebæde . 892
 ac to late began hine gebiddan . to gode
 þæt he hine alysde . of þæs liges frecednysse .
 Be þam mæg under-gitan se þe þas bōc ræt .
 þæt martinus næs þurh þa micclan frecednysse 896
 to forwyrde gecostnod . ac wæs afandod
 swa swa se apostol paulus on his pistole sæde .
 þæt he sylf wunode on sǣ-grunde middan
 ofer dæg and ofer niht . ungederod þurh god . 900

866. K. ut-breacan.

868 K. nanne.

¹ Leaf 192.

and he could not break out by reason of the burning.
 Then he bethought himself, and saw that he could not
 escape from the fire by any mode of flight, 868
 but through God's power he might overcome it.
 Then he left the door, and in the midst of the flame
 cried to the Almighty God with single mind
 and continued steadfast in the peril; 872
 and therewith there was wrought a great wonder by God's help,
 so that the fire bent from him on either side,
 and he remained undismayed in the midst of the burning,
 through the Lord's might, as if he were in dew. 876
 Then his monks were aroused by the fire
 where they lay; and when they saw the flame
 and broke open the doors and parted the fire,
 and dragged Martin from the midst of the flame, 880
 they thought that he had verily been burned alive
 in so long a burning, when the crackling fire
 aroused them from sleep; and he said afterward
 that he had felt the burning of the fire about him 884
 so long as he strove with the bolts of the doors;
 but as soon as he crossed himself and prayed to God,
 all the flame about him bent away,
 and it seemed to him as if he were in a pleasant dew. 888
 He said also very often with inward groaning
 that the wily devil had well nigh deceived him,
 when he was so suddenly shaken out of sleep
 that he did not know the wisdom of at once praying, 892
 but too late began to beseech God
 that He would deliver him from the peril of the fire.
 By this he who readeth this book may understand
 that Martin was not tempted to his destruction 896
 through that great peril, but was tried
 even as the Apostle Paul said in his epistle,
 that he himself abode in the midst of the sea-depths
 a day and a night unharmed, by God's help. 900

870, 879, 885. K. duru.

884. K. onbuton.

XXUIII. **M**artinus eode mid his munecum sume dæg
to-cyrcan-werd on wintres timan .
þa com þær sum þearfa healf nacod him togeanes
biddende georne þæt he him sumne clað sealde . 904
þa het martinus his erce-diacon sona
þæt he butan yldinge þone þearfan scrydde .
and eode æfter his wunon into þam spræc-huse .
and þær wunode ana oþ þæt he wolde mæssian . 908
þa nolde se erce-diacon þone þearfan scrydan .
and se þearfa bestæl into martine .
and to him be-mænde þæt him [wære] þearle cól .
Martinus þa sona hine sylfne unscrydde 912
under his ceppan digellice . and dyde on þone þearfan
his agen reaf . and het hine út-gán .
þa æfter lytlum fyrste com se erce-diacon .
and cwæð þæt hit tima wære þæt he into cyrcan eode . 916
þam folce to mæssigenne . and godes mærsunge dón .
Martinus him cwæð to þæt he ¹ne mihte na gán
æror to cyrcan . ær se þearfa wære gescryd .
and se erce-diacon ne under-get . þæt he wið-innan his cæppan 920
nacod þær sæt . and sæde þæt he nyste
hwær se þearfa wære . and þa cwæð martinus .
sy þæt reaf ge-broht hraðe hider to me .
ne ateorað us na þearfa to scrydenne . 924
Se erce-diacon þa yrsigende eode .
and brohte an reaf unge-rydelic him to
wáclíc and lytel . mid lytlan wurðe gebroht .
and mid fullum yrre æt his fotum lede and cwæð . 92
Hér is reaf . and her nis nan þearfa .
þa næs se halga wer for his wordum astyrod .
ac het hine an-bidian þær-ute sume hwile .
wolde þæt he nyste þæt he nacod wære . 932
He scrydde hine ða mid þam ylcan reafe .
and eode to cyrcan . and sona mæssode .
Æt þære ylcan mæssan þry munecas gesawon .

¹ Leaf 192, back.

B. omits section XXIX.

XXIX. Martin was going with his monks one day
 towards the church in winter-time;
 then came there towards him a poor man half naked,
 begging earnestly that he would give him some clothing. 904
 Then Martin bade his archdeacon straightway
 that he should without delay clothe the poor man,
 and went after his wont into the parlour,
 and there remained alone until he was to say mass. 908
 But the archdeacon would not clothe the poor man;
 and the poor man stole in to Martin,
 and bemoaned to him that he was very cold.
 Then Martin immediately unclothed himself 912
 under his chasuble secretly, and put his own raiment
 on the poor man, and bade him go out.
 Then after a little space the archdeacon came
 and said that it was time that he should go into church. 916
 to say mass for the people and do honour to God.
 Then Martin said to him that he could not go
 so soon to church before the poor man was clothed,
 and the archdeacon did not perceive that he within his chasuble
 there sat naked; and said that he did not know 921
 where the poor man was. And thereupon Martin said,
 'Let the garment be brought quickly hither to me;
 it will be no trouble to us to clothe a poor man.' 924
 Then the archdeacon being angry went
 and brought a garment impatiently to him,
 mean and little, bought with little cost,
 and with great ire laid it at his feet and said; 928
 'Here is a garment, and here is no poor man.'
 Then the holy man was not ruffled by his words,
 but bade him wait for him there outside some while,
 desiring that he should not know that he was naked; 932
 then he clothed himself with the same garment,
 and went to church and at once said mass.
 At the very same mass three of the monks,

911. *I supply* were.913. K. *ceppan*.929. K. *is*.

and an þære preosta . and án of þam nunnum . 936
 bufan martinus heafde swilce an byrnende cliwen .
 swa þæt se lig abráed þone loc up feor .
 and ne moste na má manna þas mihte geseon .

XXX. On þam ylcan timan an wær wæs geuntrumod 940
 euantius gehaten . swyðe yfele gepread .
 and wende him his deaðes swyðor þonne his lifes .
 He wæs swyðe cristen . and sende þa to martine
 bæd his neosunge . and se bisceop ferde sona 944
 to þam seocan menn . ac he sona on-get
 martines mihte ær-þam-þe he to mid-wege come .
 and wearð sona gehæled þurh þæs halgan mihte .
 and eode him to-geanes . and hine arwurðlice under-feng . 948

XXXI. Eft þæs on mergen þa martinus fundode .
 þa wearð an cnapa of þæs pegenes hiwraedene .
 þurh næddran geslit nealice adyd .
 swa þæt þæt attor smeh geond ealne þone lichaman . 952
 and wæs eall ¹ to-blawen . on anre bytte gelicnysse .
 Se hlaford þa euantius gelæhte þone cnapan .
 and bær to martine micclum truwigende
 þæt him un-acumendlic nære þone cnapan to gehælenne . 956
 Se halga wer þa sona sette his hand on þone cnapan .
 and hrepode eall his lima . and æfter þam sette
 his finger on þa wunda . þe se wurm toslát .
 Hi ge-sawon ða ealle þæt þæt attor fleow ut 960
 of eallum his limum . þurh þa lytlan wunde .
 swylce of anre ædran mid his agenum blode .
 and se cnapa gesund up arás .
 and hi þa martinum micclum herodon . 964

XXXII. Se halga wer ferde hwilon þæt folc to lærenne
 geond his bisceop-ricc þa abidon his geferan
 for sumere neode bæftan . and he sylf ráð forð .
 þa comon him to-geanes þæra cempa fær . 968

936. A. K. þære (*sic*).

B. omits section XXX.

¹ Leaf 193.

and one of the priests, and one of the nuns saw 936
 above Martin's head as it were a burning globe,
 so that the flame drew the hair far up,
 and no more men might see this miracle.

XXX. At that same time there was a sick man 940
 called Evantius, very grievously afflicted,
 who expected his death rather than his life.

He was a good Christian, and sending then to Martin
 besought his visitation; and the bishop went instantly 944
 to the sick man, but he soon perceived
 Martin's might before he came to midway,
 and was immediately healed through the saint's might,
 and went to meet him and received him reverently. 948

XXXI. After this in the morning, as Martin was setting out,
 a certain boy of the noble's household
 was bitten by an adder and nearly slain,
 so that the poison spread through the whole body, 952
 and it was all swollen up in the likeness of a butt.
 Then Evantius, the master, took the boy
 and brought him to Martin, greatly trusting
 that it would not be impossible for him to heal the boy. 956
 Then the holy man straightway laid his hand on the boy,
 and touched all his limbs, and after that placed
 his fingers on the wound which the worm had bitten.
 Then they all saw that the poison flowed out 960
 of all his limbs through the little wound
 as if from a vein with its own blood;
 and the boy arose up sound,
 and they thereupon greatly extolled Martin. 964

XXXII. The holy man was once journeying to teach the people
 throughout his bishopric, and his companions remained
 for some need behind, and he himself rode forward;
 then came suddenly toward him a company of the soldiery 968

940. K. wer.

946. K. ær-ðan-þe.

B. *omits* section XXXI.958. A. K. eall (*sic*).

964. K. heredon.

B. *omits* section XXXII.

on cynelicum cræte . and hi ne cupon martinum .
 Martinus rad him wið unge-rydelice gescryd
 mid sweartum clapum . þa seyddon þa mulas
 þe þæt cræt tugon ðurh his to-cyme afyrhte . 972
 and to-mengdon þa ge-togu . þæt hi teon ne mihton .
 þa wurdon ða cempa wodlice astyrode .
 and ge-læhton martinum . and hine lange swungon .
 mid swipum . and mid stafum . and he suwode æfre 976
 swilce he ne gefredde heora swingla nates-hwon .
 and hi þæs þe woddran wæron him to-geanes .
 and hetelicor beoton þone halgan wer .
 þa comon his geferan and fundon hine liegenne 980
 on blodigum limum . and to-beatenum lichaman .
 and hofon hine up on his assan sona .
 and aweg efston þa stowe on-scunigende .
 Ða cempa þa woldon mid þam cræte forð . 984
 ac þa mulas ealle endemes astifodon
 to þære eorþan afæstnode . swylce hī ærene ¹ wæron .
 Hi beoton þa mid swipum . and mid saglum .
 þa mulas ealle endemes . ac hi æfre stodon 988
 on þam ylcan stede swilce anlicnyssa .
 þa cempa ða æt nextan oncneowan þurh ða nytena
 þæt hi mid god-cundre mihte gefæstnode wæron .
 and begunnon to axienne æt oprum weg-farendum 992
 hwæt se man wære þe hi swa wælhreowlice beoton .
 Him wearð þa gesæd þæt wære martinus .
 and hi sona urnon ealle him æfterwerd .
 mid duste bestreowode . and dreorig-lice wepende 996
 þæt hi þone halgan wer swa huxlice tawoden .
 and lagon æt his fotum mid feorhte astrehte .
 biddende his mildsunge . þæt hi moston faran .
 and cwædon þæt hi sylfe wæron swyðor þæs wyrpe . 1000
 þæt hi stodon astifode on stana gelicnysse .
 oppe þæt seo eorðe hi ealle forswulge .

971. A. seyddon ; K. seyhdon (*over erasure*).976. K. *om.* 2nd mid.¹ Leaf 193, back.

in a royal car, and they did not know Martin.
 Martin rode quickly towards them poorly clad
 in black clothes ; then the mules which drew the chariot
 drew aside quickly, being frightened at his approach, 972
 and entangled the traces, so that they could not pull.
 Then the soldiers were madly incensed
 and seized Martin, and scourged him a long while
 with whips and with staves ; and he was alway silent 976
 as if he felt their blows nowhit,
 and at this they were the madder against him,
 and more furiously beat the holy man.
 Then came his companions and found him lying 980
 with bleeding limbs and beaten body,
 and quickly raised him up upon his ass,
 and hastened to get away from the place.
 Then the soldiers desired to go forward with the chariot, 984
 but all the mules became alike immoveable,
 fastened to the earth as if they were brazen.
 Then they beat all the mules alike
 with whips and rods, but they ever stood 988
 in the same place as if they had been images.
 Then at length the soldiers understood by means of the beasts
 that they had been set fast by divine might,
 and began to enquire of other wayfarers 992
 who the man might be whom they had so savagely beaten.
 Then it was told them that it was Martin,
 and they forthwith all ran after him,
 bestrewed with dust and drearily weeping 996
 that they had so shamefully maltreated the holy man,
 and lay at his feet prostrate with fear,
 beseeching his clemency that they might proceed,
 and saying that they themselves rather deserved 1000
 to stand stiffened in the likeness of stones,
 or that the earth should swallow them all.

987. K. sæglum (?).
 995. K. æfterweard.

997. K. tawaden.
 998. K. lægon ; K. forhte.

Martinus þa mildsode þam mannum þær-rihte .
 and lét hi faran forð mid heora cræte . 1004
 and heora mulas þa mihton gan sona
 þe ær stodon astifode on stana gelicnysse .
 Se halga wer swa-þeah wiste þæt hi wæron ge-fæstnode .
 ær-þan þe hī him to comon . and þæt he cydde his geferum . 1008
 forðan-þe he fela þing feorran oft wiste
 ærþan-þe hit gewurde þurh witigendlicne gast .

XXXIII. **S**e halga wer ferde mid his fare hwilon .
 þa com him færinga to micel folc manna . 1012
 and þone feld afyldon þær martinus ferde
 swilce for wundrunge þæs halgan weres .
 þa wæron ealle hæðena . and þone hælend ne cuþe
 nan man of þære wīc þe hī of wæron . 1016
 Martinus ða onget þæt he mihte sceolde wyrcean .
 and drihtnes word bodode þam dysegum hæpenum .
 and mid ge-lomum siccetungum sarlice mænde .
 þæt swa micel meniu þone ælmihtigan god ne cuþe . 1020
¹Wæs ða godes fore-sceawung . þæt an wif brohte ðyder
 hire deadan suna līc þe litle ær forð-ferde .
 and a-strehtum handum to þam halgan were cwæð .
 We witon leof þæt ðu eart unleaslice godes freond . 1024
 ge-hæl me minne sunu forþan-ðe he is me ancenned .
 and þæt hæpene folc fylste eac þam wīfe .
 þa genam se halga wer on his handa þæt līc .
 and ge-bigedum cneowum gebæd hine to gode . 1028
 and þa þa he up aras ge-endedum gebede
 he ageaf þone cnaþan cucenne his meder .
 þa hæþenan þa clypodon mid healicre stemne .
 and cwædon mid ge-leafan þæt crist wære soð god . 1032
 and feollon heap-mælum ealle to þæs halgan weres cneowum .
 biddende hine georne þæt he dyde hī cristene .
 He eac ne wandode on þam widgillan felda

1004. K. hera. 1008. K. coman. B. omits section XXXIII.

1012. K. færinga. 1016. K. comon (for wæron). ¹ Leaf 194.

Then Martin straightway compassionated the men,
and let them go forth with their chariot, 1004
and their mules, those who had before stood stiff
even as stones, were immediately able to go.

The holy man nevertheless knew that they had been set fast
before they had come to him, and made that known to his com-
panions, 1008

because he often knew many a thing from afar
before it happened, through the spirit of prophecy.

XXXIII. The holy man was once travelling with his com-
pany,

when there came to him suddenly a great crowd of men, 1012
and filled the field through which Martin was passing
as if for wonder at the holy man;

they were all heathen, and no man of the town
to which they belonged knew the Saviour. 1016

Then Martin perceived that he ought to work a miracle,
and preached the Lord's word to the foolish heathen,
and with frequent sighings sorely bemoaned
that so great a multitude should not know the Almighty
God.

It was God's providence that a woman brought thither 1021
her dead son's body who had departed a little before,
and with outstretched hands said to the holy man;

'We know, Master, that thou art unlyingly God's friend, 1024
heal me my son, for he is my only son.'

And the heathen folk also helped the woman.

Then the holy man took the corpse in his hand,
and with bended knees prayed to God; 1028

and when he arose up, his prayer being ended,
he gave back the boy to his mother alive.

Then the heathen cried with a loud voice,
and said with faith that Christ was true God, 1032

and fell all heap-meal at the holy man's knees,
earnestly praying him that he would make them Christians.
Neither did he hesitate to anoint the heathen as catechumens

þa hæþenan to cristnigenne þa þa hí on crist gelyfdon . 1036
ac he hi ealle sona samtingas gecristnode .

XXXIIII. Eft on sumne sæl þær martinus siðode
mid his geferum . þa com þær færlice yrnan
an þearle wod cu . and þa þe hyre fyligdon 1040
clypodon to þam halgan were þæt he hine warnian sceolde .
for-þan-þe heo hnāt yfele ælcne þe heo ge-mette .
Heo com þa yrnende mid egeslicum eagam .
ac se halga wer sona het hi ætstandan . 1044
and heo þær-rihte gehyrsumode his hæse and stod .
þa geseah se halga wer þæt þær sæt an deofol
on þære cu hrycge . and cwæð to þam scuccan .
Gewīt þu wæl-hreowa aweg of þam nytene 1048
and þis unsceaððige hryper geswic to dreccenne .
Se manfulla gast þa martine gehyrsumode .
and ferde of ðære cy . and heo oncneow sona
þæt heo alysed wæs . and læg aþenod 1052
ætforan his fotum . on-fangenre stilnysse .
þa het se halga wer þæt heo ge-¹wende to þære heorde .
and heo swa bilewite swa scep . beah to þære dræfe .

XXXV. Martinus eac hwilon gemette sumne huntan . 1056
þa drifan heora hundas swyðe ænne haran .
geond þone bradan feld . and he bigde gelome
pohte mid þam bigum æt-berstan þam deaðe .
Ða of-hreow þam halgan þæs haran frecednyss . 1060
and þam hundum be-bead þæt hi ablunnon þæs rynes .
and þone haran for-leton mid fleame æt-berstan .
þa hundas ða stodon æt þam forman worde
swilce heora fēt wæron gefæstnode to þære eorþan . 1064
and se hara ge-sund þam hundum æteode .

1038. sume; ferde (*for* siðode).
1039. fēren; ferlice.
1040. *om.* þearle; wōd cū; hire
fuligden. K. wōd.
1041. clypoden; wēre; warniæn.
1042. hēo nāt; hēo i-mette.

1043. K. He. þā yrnænde; egeslice.
1044. and þe halga wēr; *om.* sona;
hēt hire ætstonden.
1045. þer-; i-hyrsumede; hæse;
ætstod.
1046. i-seahðe; wēr; ðer; andeofel.

in the wide field, since they believed on Christ, 1036
but he admitted them all straightway on the spot as catechumens.

XXXIV. Again on a certain occasion, as Martin was travelling

with his companions, there came there suddenly running
an exceeding mad cow, and those that followed her 1040
cried to the holy man to take care,
because she gored badly every one whom she met.

Then she came running with awful eyes,
but the holy man instantly commanded her to stand still, 1044
and she straightway obeyed his hest and stood there.

Then the holy man saw that there sat a devil
on the cow's back, and said to the demon ;
'Depart, thou cruel one, away from the beast, 1048
and cease to vex this innocent heifer.'

Then the evil spirit obeyed Martin,
and departed from the cow, and she immediately knew
that she was delivered, and lay outstretched 1052
before his feet, her quiet being restored.

Then the holy man commanded her to go back to the herd,
and she, innocent as a sheep, returned to the drove.

XXXV. Martin also once met a hunter; 1056
their dogs were furiously chasing a hare
over the broad field, and it doubled repeatedly,
thinking by the doubling to escape death.

Then the saint had ruth of the hare's peril, 1060
and commanded the hounds to desist from running,
and to let the hare escape by flight.

Then the dogs stood, at the first word,
as if their feet were fastened to the earth, 1064
and the hare got away safely from the dogs.

1047. þare cū rugge; scūccan.
1048. wæltreowæ awæg.
1049. unsceaðig reoþer swic; dræc-
cene.
1050. Ðe manfullæ; i-hyrsumede.
1051. ferde þa of ðare cū; om. heo;
B. *ins.* þa cū *after* sona.

1053. ætforen; on-fangere; stunt-
nysse (*for* stilnysse).
1054. hét þe halgæ wér; wende.
1055. swā bilehwite; scēp.
B. *omits* sections XXXV. to
XXXIX.

XXXVI. Sum woruld-cempa wæs þe wolde munuc beon .
 and on godes ge-laðunge alede his wæpna .
 and to munuc-life æt-foran mannum gecyrde . 1068
 and him cytan arærde . on sumere digelnysse .
 swylce he ancer-setla eaðe beon mihte .
 and martinus hæfde ge-hadod his ge-beddan
 on mynecena life on sumum mynstre . 1072
 Ða besende se deofol swilc gepanc on þone munuc
 þæt he wolde habban his wif him to geferan .
 and he ferde to martine . and his mod him geopenode .
 Ða cwæð se halga wer þæt hit unþæs-lic wære . 1076
 þæt þæt wif sceolde wunian eft mid him .
 siððan he munuc wæs . and forwyrnde him þæs .
 He swa-þeah þurh-wunode on his anwilnysse .
 and cwæð þæt hit ne sceolde his munuc-hade derian 1080
 þeah þe he hire frofres and fultumes bruce .
 þæt he eft nolde ge-cyrran to his earrum leahtrum .
 Ða þa he lange þurh-wunode on þære anwilnysse .
 þa cwæð se halga wer to þam hohfullan munece . 1084
 Sege me ic þe axige gif þu æfre wære
 oððe on ge-feohte oppe on ænigum truman ?
 He cwæð þæt he wære ¹witodlice for-oft
 ægþer ge on truman ge eac on ge-feohte . 1088
 Martinus þa cwæð to þam munece eft .
 Ge-sawe þu ænig wif þa ðu wære on gefeohte
 feohtan forð mid eow atogenum swurde ?
 Ða scamode þam munece . and he swiðe þancode 1092
 þæt he mid ge-sceade ofer-swyðed wæs .
 and þæt he his ge-dwyld ne moste . for martyne folgian .
 Se halga wer þa cwæð . wif ne sceal na faran .
 to wera fyrd-wicum . ac wunian æt ham . 1096
 for-sewenlic biþ þæt werod þæt wif-menn feohtað .
 feohte se cempa on fyrdlicum truman .
 and wif hi ge-healde binnan wealle trymminege .
 and heo hæfð hire wuldor gif heo hylt hire clænnysse 1100

¹ Leaf 195.

XXXVI. There was a certain soldier of the world who desired
to be a monk,

and laid down his weapons in God's church,
and turned to the monastic life before men, 1068
and erected for himself a cell in a secret place
as if he could easily become an anchorite,
and Martin had consecrated his consort
to a nun's life in a certain convent. 1072

Then the devil sent such a thought into the monk
that he would have his wife with him as companion,
and he went to Martin and opened his mind to him.
Then said the holy man that it was unbecoming 1076
that his wife should dwell with him again
after he was a monk, and refused him this.

He, nevertheless, continued in his self-will,
and said that it should not hurt his monkhood, 1080
though he should enjoy her comfort and assistance,
and that he would not return to his former sins.

When he continued long in this obstinacy,
then said the holy man to the scornful monk, 1084
'Tell me, I ask of thee, if thou hast ever been
either in battle or in any cohort?'

He said that he had verily been very often
both in a cohort and also in battle. 1088

Then Martin said to the monk again,
'Sawest thou any woman when thou wast in battle
fighting beside you with drawn sword?'

Then the monk was ashamed, and he was very thankful 1092
that he had been conquered by reason,
and that Martin had prevented him from following his error.

Then said the holy man, 'A woman should not go
to men's camps but remain at home; 1096
contemptible would be the army in which women should fight;
let the soldier fight in the warlike cohort,
and let the woman keep herself within the protection of the wall,
and she shall have her glory if she keep her chastity 1100

bæftan hire were . and þæt biþ hire miht .
and ge-fylled sige þæt heo ge-sewen ne beo ute .

XXXVII. Se halga bisceop wæs hwilon on carnótina byrig .
mid twam oþrum bisceopum . þa brohte sum
man

his dohtor him to . seo wæs dumb geboren 1105

twelf wintre mæden . and martinum bæd

þæt he þurh his ge-earnunge hire tungan unlyse .

þa wandode se bisceop . ac hine bædon þa oþre . 1108

and fylston þam fæder þæt ge-fremode his bene .

Martinus þa hét þa meniu utgán .

buton þam bisceopum anum . and hire agenre fæder .

astrehte hine sylfue þa . swa swa his ge-wune wæs . 1112

on syndrigum gebedum . and siððan aras .

and bletsode ele . and on hire muð get .

and mid his fingrum heold fore-werde hire tungan .

and be-frán hi þa siððan hwæt hire fæder hatte . 1116

þæt mæden sæde sona hire fæder naman .

and hæfde hire spræce mid halre tungan .

XXXVIII. Se halga wer bletsode anum wife hwilon ele

on anum fæte þe we anpolan hataþ 1120

to seocra manna neode . swa swa heo sylf bæd .

and æfter þære bletsun¹ge man bær þone ele hire .

þa wæs se ele wexende ofer ealne þone weg .

swa þæt he ofer-fleow . and þeah ful to hire com . 1124

Oþerne ele he gebletsode on anre glæsenan anpollan .

and gesette þone ele on anum egðyrle .

and þa afylde sum cnapa þæt fæt unwærlice

uppon þone marm-stán . ac hit ne mihte to-berstan . 1128

ne martines bletsung ne moste losian .

XXXIX. Eac swylce oþre menn on martines naman

wundra ge-fremodon swa swa se writere sæde

þæt sum hund burce hetelice on anne man . 1132

þa het he on martines naman þone hund adumbian .

and he sona suwode . swylce he dumb wære .

1111. *Both* agenre (*sic*).

¹ Leaf 195, back.

after her husband's departure, and that shall be her strength,
and perfect victory, that she be not seen abroad.

XXXVII. The holy bishop was once in the city of Chartres
with two other bishops, when a certain man brought 1104
his daughter to him, who was born dumb,
a maiden of twelve winters, and besought Martin
that he through his merits would unloose her tongue.
Then the bishop hesitated, but the others begged him, 1108
and assisted the father that he should perform his request.
Then Martin bade the multitude go out,
save the bishops only and her own father ;
then he prostrated himself, as his wont was, 1112
in private prayers, and afterward arose,
and blessed some oil and poured it on her mouth,
and with his fingers held her tongue forward,
and after that asked her what her father was called. 1116
Then the maiden at once said her father's name,
and had her speech with healed tongue.

XXXVIII. The holy man once blessed for a woman some oil
in a vessel which we call *ampulla*, 1120
for the need of sick men, as she herself besought ;
and after the blessing the oil was carried to her.
Then the oil increased all along the way
so that it overflowed, and nevertheless came to her full ; 1124
other oil he blessed in a glass *ampulla*,
and set the oil in a window ;
and a boy knocked down the vessel unwarily
upon the marble, but it could not break 1128
nor could it lose Martin's blessing.

XXXIX. Likewise other men in Martin's name
performed miracles, even as the writer said
that a hound was barking furiously at a man ; 1132
then in Martin's name he commanded the hound to hold his peace,
and he was instantly silent as if he were dumb.

1112. K. gewuna.
1113. K. sundrigum.

1120. K. anpollan.
1134. K. om. 2nd he.

XL. **S**ume scyp-men reowan on þære tyreniscan sæ .
 swa man færð to rome . and þa færlice com 1136
 swa mycel unweder him to . þæt hi him ne wendon þæs lifes .
 þa wæs on þære fare sum egyptisc mangære
 ungefullod þa git . ac he mid fæstum truwan cwæð .

Eala þu martines god geneara us nu . 1140
 and seo sǣ sona swyðe smylte wearð .
 ablunnenre hreohnysse . and hi bliðe ferdon .

XLI. **A**uitianus hatte sum hetol ealdor-man .
 wæl-hreow on his weorcum . se ge-wrað fela manna .
 and on racenteagum gebrohte to þære byrig turonia 1145
 wolde hī þæs on mergen mislice acwellan
 ætforan þære burhware . þa wearð hit þam bisceope cuð .
 þa smeade se halga wer hu he heora gehelpan mihte . 1148
 and eode to middre nihte ana to his gatum .
 and þa þa he inn ne mihte . he anbidode þærute .
 Wearð þa se ealdor-man awreht færllice purh godes engel .
 and he him gramlice to cwæð . List ðu and rest þe 1152
 and godes þeowa lið æt þinum gatum .
 and he arās þa afyrht . and cwæð to his mannum .
 þæt martinus wære ¹ wið-utan his gatum .
 and het hī gán to . and undōn þa gata . 1156
 þæt se godes þeowa swylcne teonan leng ne þolode .
 Hi eodon þa út to þam inran gæte .
 and sædon heora hlaforde þæt hi þær nænne ne ge-sawon .
 and cwædon þæt he sceolde on slæpe beon bepæht . 1160
 Auitianus þa eode eft to his bedde .
 and wearð eft of slæpe egeslice awreht .
 and brymde to his mannum cwæð þæt martinus stode
 æt-foran his gatum . and forðy ne moste 1164
 nane reste habban ne modes ne lichaman .
 Hi þa git elcodon . ac he eode sylf

1135. scipmen réowan; ðære tyre-
 niscæn.

1136. mon fareð; rôme; ferlice
 côm.

1137. unwæder heom tō; heo; om.
 him; wænden héores lifes.

1138. þære; mangere.

1139. unfullod; fæsten treowan.

¹ Leaf 196.

XL. Some shipmen were rowing on the Tyrrhene sea,
as one goeth to Rome, and there suddenly came 1136
such a great storm to them that they had no hope of life.

There was in the vessel an Egyptian merchant,
unbaptized as yet, but he with firm confidence said ;
'O thou God of Martin ! protect us now !' 1140

And the sea straightway became exceeding smooth,
all its roughness ceasing, and they went joyfully on their way.

XLI. There was a certain barbarous count called Avitianus,
savage in his deeds, who bound many men 1144

and brought them in chains to the city of Tours,
intending afterward in the morning to kill them cruelly
in the presence of the citizens, and it became known to the bishop.

Then the holy man considered how he might help them, 1148
and went alone at midnight to his gates,

and when he could not get in he waited there outside.
Then the count was suddenly awaked by God's angel,
who said to him sternly, 'Liest thou and restest thyself, 1152
and God's servant lieth at thy gates ?'

And thereupon he arose terrified, and said to his men
that Martin was without his gates,
and bade them go to, and undo the gates, 1156

that the servant of God might no longer suffer such insult.
Then they went out to the inner gate,

and told their lord that they saw no one there,
and said that he must have been deceived in sleep. 1160

Then Avitianus went back to his bed
and was again awfully aroused from sleep,

and shouted to his men and said, that Martin was standing
before his gates, and therefore he could 1164

have no rest, neither of mind nor of body.
Then they still delayed, but he went himself

1140. martinus (*better*); ge-nêræ
ûs nû.

1141. þeo; sonæ swiðe.

1142. om. abl. hr.; heo.

B. omits sections XLI-XLVII.

1153, 1164. K. geatum.

1155. K. geatum.

1156. K. geatu.

to þam yttran gete . and efne he gemette
 martinum þærute swa him geswutelod wæs . 1168
 He wearð þa abliged . and to þam halgan were cwæð .
 Hwæt la leof hlaford . hwi dest þu swa ?
 Ne þearft þu nan word cwæpan . ne nanes þinges biddan .
 ic wat hwæs þu ge-wilnast . ac gewend þe nu ham . 1172
 þe-læs-þe godes yrre for þinum teonan me fordó .
 Se halga wer þa ham ge-wende sona .
 and se ealdor-man het on þære ylcan nihte
 lætan ealle aweg . þa þa he wolde acwellan . 1176
 and he sylf ferde afyrht of þære byrig .

XLII. His wæl-hreownysse he cydde on gehwilcum burgum .
 and symble he blissode on unge-sæligra manna slæge .
 ac æt-foran martine he wæs milde ge-þuht . 1180
 and ne dorste on turoia don nane wælhreownysse .
 Se halga martinus com to him hwilon .
 and þa þa he eode into his spræc-huse .
 þa geseah he sittan ænne sweartne deofol 1184
 ormætne on his hryge . and he him on ableow .
 Ða wende auitianus þæt he him on ableowe .
 and cwæð to þam halgan were . hwi behylst þu me swa halga .
 Se bisceop him andwyrde . Ne behealde ic na þe . 1188
 ac þone sweartan deofol þe sit on þinum hneccan
 ic þe of ableow . and se deofol swa aweg gewat .
¹ and his hiwcuðe setl sona ða forlét .
 Auitianus soðlice siðþan wæs mild-heortra 1192
 of þam dæge æfre þe se deofol him fram wearð .
 oppe for-þan-þe he wiste þæt he his willan ær worhte .
 oppe for-þan-þe se unclæne gast him of-afliged wæs .
 þurh martines mihte . and him micclum sceamode 1196
 þæs deoffles man-rædenne þe he on wæs op þæt .

XLIII. Twa mila hæfde martinus fram his mynstre
 to turonian byrig þær se bisceop-stol wæs .
 and swa oft swa he þyder ferde swa forhtodon þa deofla 1200

1167. K. uttran.

1173. K. ðe-les-þe.

1185. K. ormæte.

¹ Leaf 196, back.

to the outer gate, and behold, he found
 Martin there outside, even as it had been revealed to him. 1168
 He was astonished and said to the holy man ;

‘How now, O dear lord ! why doest thou thus ?
 Thou needest speak no word nor ask anything,
 I know what thou desirest ; but wend thee now home, 1172
 lest God’s anger destroy me for the insult to thee.’

Then the holy man straightway returned home,
 and the count commanded in the same night
 to let all those go away whom he had intended to kill, 1176
 and he himself departed, being afraid, from the city.

XLII. He showed his cruelty in every city,
 and ever delighted in the slaughter of unhappy men,
 but before Martin he was esteemed mild, 1180
 and durst do no cruelty in Tours.

The holy Martin once came to him,
 and, as he was going into his parlour,
 he saw then a huge swart devil 1184
 sitting on his back, and he [Martin] blew on him ;
 then Avitianus thought that he was blowing upon him,
 and said to the holy man ; ‘Why dost thou look at me so,
 holy father ?’

The bishop answered him ; ‘I look not at thee, 1188
 but at the swart devil which sitteth on thy neck ;
 I blew him off thee.’ And so the devil departed,
 and straightway abandoned his familiar seat.

And Avitianus was more merciful ever afterward 1192
 from the day on which the devil departed from him,
 either because he was aware that he had been performing his
 will,

or because the evil spirit was expelled from him
 through Martin’s might ; and he was greatly ashamed 1196
 of the devil’s vassalage in which he had been until then.

XLIII. Martin had two miles to go from his monastery
 to the city of Tours in which was his episcopal see ;
 and as often as he went thither the devils in possessed men

on ge-wit-seocum mannum for-þan-ðe hi wiston his to-cyme .
 and þa deofol-seocan sona mid swiðlicre grymetunge
 forhtigende wæron . swa swa þa forðemdan þeofas .
 on þæs deman to-cyme ofdrædde forhtigað . 1204
 Þonne wæs ðam preostum eud martinus to-cyme
 þurh þære deofla grimetunge . þeah ðe hi hit ær nyston .
 Swa oft swa he wolde adræfan deofla of þam wit-seocum .
 swa astrehte he hine sylfne on þære cyrcan flora . 1208
 mid hæran ge-scryd . and mid axum bestreowod
 licgende on his gebedum belocenum durum .
 and þa deofla siþþan of þam geswenctum mannum
 mid wundor-licum gebærum wurden him sona fram . 1212
 þæt se cwyde mihte beon on martine ge-fylled .
 þæt halige menn sceolon englum deman .

XLIIII. Sum tūn wæs on þam timan on þære senonican scīre
 þe ælce geare oftost wæs awest þurh hagol . 1216
 swa þæt heora æceras ær wæron aþroxene
 ær ænig ryftere þæt gerip gaderode .
 Ða sende se tunræd sumne ge-trywne ærendracan
 to þam halgan martine . his helpes biddende . 1220
 Martinus þa ge-bæd þone mild-heortan drihten
 for þam ge-swenctum mannum . and syþþan of þam dege
¹geond twentig wintra fyrst þe he wunode on life
 ne com on þam earde ænig hagol syððan . 1224
 Ac on þam forman geare þe he forð-faren wæs .
 com eft se hagol and hi yfele geswencte .
 þæt þæs middan-eard ongete martines forðsið .
 and his deað beweope þe on his life blissode . 1228

XLV. Sum deofol-gild wæs swiðe fæste getimbrod .
 and mid wundor-licum weorc-stanum ge-worht
 cræftlice .

and þær manega ge-broðra bogodan syþþan
 on martines timan . þa bead he anum mæsse-preoste 1232
 marcellus ge-haten þe þær wununge hæfde
 þæt he sceolde to-wurpan þæt wundorlice deofol-gild .

¹ Leaf 197.

feared, because they knew of his coming, 1201
 and straightway the possessed men, with horrible roaring,
 were filled with dread, even as condemned thieves
 tremble, being in dread, at the judge's coming. 1204

So Martin's coming was made known to the priests
 through the devil's roaring, though they knew it not before.
 As often as he desired to cast out devils from the insane,
 he prostrated himself on the church-floor, 1208
 clothed with hair-cloth and bestrewed with ashes,
 lying in his prayers with locked doors,
 and the devils afterward were immediately driven
 from the afflicted men with wonderful gesticulations ; 1212
 that the saying might be fulfilled in Martin,
 that holy men shall judge angels.

XLIIII. At that time there was a town in the province of the
 Senones

which was usually devastated every year by hail ; 1216
 so that their fields were spoiled before
 any reaper had gathered the harvest.

Then the town-council sent a trusty messenger
 to the holy Martin, praying for his help. 1220

Then Martin entreated the merciful Lord
 for the afflicted men ; and from that day forth,
 for the space of twenty years, while he continued in life,
 there came not again into that country any hail ; 1224
 but in the first year after he was dead
 the hail came back, and evilly afflicted them,
 that this earth might know of Martin's departure,
 and weep for his death, as it had rejoiced in his life. 1228

XLV. There was a certain idol-temple very firmly built,
 and craftily wrought with wondrously hewn stones,
 and there many brothers dwelt afterward
 in Martin's time. Then he ordered a mass-priest 1232
 called Marcellus, who had his dwelling there,
 to overthrow that wondrous temple.

Eft þa se halga wer com . and þæt weore stod gehál .
 þa ciddle he þam mæsse-preoste . and he him cwæð to *andsware*
 þæt naht eaðe ne mihte ænig camplic meniu 1237
 swile weore to-brecan mid swa wundor-licum hefe .

þe ne sceoldon preostas þe wæron un-strange .
 oððe untrume munecas . swa mycel weore to-brecan . 1240
 þa ge-wende martinus to his gewunelicum fultume .
 and wacde ealle þa niht on his gebedum ana .
 and sona þæs on mergen . wearð swa micel storm .
 þæt eall þæt ormæte weore wearð towend grund-lunga . 1244

XLVI. He wolde eac to-wurpan ænne wundorlicne swer
 ormætes hefes . þe þæt hæþengild onstod .
 ac he næfde þæs cræftes . þæt he hine to-cwysan mihte .
 He gewende þa eft to his ge-wunelicum gebedum . 1248
 and þær com gesewenlice eall swyle oþer swer
 ufan of heofonum . and þone operne to-sloh .
 þeah-þe he ormæte wære . þæt he eall wearð to duste .
 Hit wære hwonlic gepuht þæt þam halgan were 1252
 heofonlic mægen ungesewenlice þeowde .
 butan menniscē eagan mihton eac geseon .
 þæt ðam halgan martine heofon¹lic miht þenode .

XLVII. Sum wif wæs on blod-ryne pearle geswenet . 1256
 þa hrepode heo his reaf swa man ræt on þam
 godspelle

be sumum oþrum wife . and heo wearð sona hal .

XLVIII. Se halga martinus mid his munecum stóð hwilon
 on þære éá ofre . and efne þær swam 1260
 an næddre wið heora . Ða cwæð se halga wer .
 Ic ðe beode on godes naman þæt ðu buge ongean .
 and se yfela wurm sona be his worde geeyrde
 to þam oþrum staðe . and hi ealle þæs wundrodon . 1264
 and martinus þa cwæð mid micelre geomerunge .
 Nædran me gehyrað . and men me gehyran nellað .

1246. K. heðen-.

1259. þe halgæ : stod hwilon.

1260. þære éá ; þær swām.

1261. an næddre to heom ; ðe halgæ

wér.

1262. nome ; buh.

¹ Leaf 197, back.

Afterward when the holy man came and the work stood whole,
 he chid the mass-priest, and he said to him in answer 1236
 that not easily could an armed multitude

break in pieces such a work of such wondrous weight;
 neither could priests who were but weak,
 nor infirm monks break in pieces so great a work. 1240

Then Martin turned to his wonted aid,
 and watched all that night alone in his prayers,
 and soon after in the morning there was so great a storm
 that all that enormous work was overturned from the foundations.

XLVI. He desired also to overthrow a wondrous pillar 1245
 of immense weight on which the temple stood,
 but he had not the strength to crush it;

then again he turned to his wonted prayers, 1248
 and there came visibly, as it were another pillar
 from above out of heaven, and struck the other,

though it was exceeding great, so that it was all (ground) to dust.
 It might seem a small thing that heavenly might 1252
 should serve the holy man invisibly,

unless human eyes should also perceive
 that heavenly might did service to the holy Martin.

XLVII. A certain woman was grievously afflicted with an issue
 of blood; 1256

then she touched his garment, even as we read in the gospel
 concerning another woman, and she immediately became whole.

XLVIII. The holy Martin was once standing with his monks
 on the river-shore, and behold there swam 1260

a water-snake towards them. Then said the holy man;

‘I command thee in God’s name, that thou turn back.’

And the evil worm instantly, according to his word,
 returned to the other bank, and they all wondered thereat; 1264
 and then Martin said with great sadness;

‘Adders hear me, but men will not hear me.’

1263. þe; wýrm sone bi; wôrde
 cherde.

1264. oðre; heo alle; wundroden.

1265. mucele geomrunge.

1266. Neððraen (K. Næddraen); i-
 hyræð; om. me; i-hýraen nellæð.

XLIX. On easter-dagum he wolde etan fisc gif he hæfde .
 þa on sumum easter-dæge axode he þone profost
 hwæðer he fisc hæfde to þam freols-dæge . 1269
 and he to andsware cwæð . þæt hi ealle ne mihton
 ne fisceras . ne he sylf gefōn ænne sprot .
 Ða cwæð se halga wer . wurp ut nu þin net . 1272
 and þe fixnoð becymð . and he cunnode þæs sona .
 Wearp þa út his net . and þær wearð on-innan
 an ormæte leax . and he hine up-atcah
 bær ham to mynstre . and þam halgan gearcode . 1276
L. Licontius wæs gehaten sum ge-leafful þegen .
 þa gelamp his mannum . þæt hi lagon ealle
 on un-asecgendlicum broce . and he sende gewrit
 to martine sona sumes helps biddende . 1280
 Ða onget se halga wer þæt hi wæron ge-þreade
 mid godcundre mihte . and þæt he mihte earfop-lice
 þære bene him ge-tiðian . ac he ne ablan na swa-þeah .
 mid seofon-nihte fæstene him fore to-þingiende . 1284
 oð-þæt he beget þæs þe he biddende wæs .
 Licontius þa com and cydde þam halgan
 mid micelre þancunge . þæt his hiwræden wæs
 fram þam mænig-fealdum brocan þurh martinum alysed . 1288
 and brohte þam halgan an hund punda ¹ to lace .
 Se halga wer þa nolde habban þone scaet .
 ne hine eac ne for-seah . ac sealde þæt feoh eall
 for gehergodum mannum . and þa ðe on hæft-nedum wæron . 1292
 and hi ut alyside of þære yrmðe swa .
 Ða bædon þa gebroþra þone bisceop georne .
 þæt he þæs feos sumne dæl dyde into mynstre .

1267. æster dæg hē walde æten.

1268. sume ester-; hē; prouost.

1270. hē; andswære; heo alle;
mihten.

1271. fisceraes; hē; nimen; sprōt.

1272. þe (for se); wēr; warp út;
om. nu; þin næt.1273. fiscnoð (K. fixnað); bicy-
mæð; sonæ.1274. and wearp þā; nāt; þer; þa
(for on-).

1275. om. an; ormete.

1276. and hām bē; om. to mynstre;
halgum.

1277. i-hāten; leafful.

1278. þā i-; monnum; heo lægen
alle.

1279. unsæcgendlice brōce; writ.

¹ Leaf 198.

XLIX. On Easter-days he would eat fish if he had it.

Then, on a certain Easter-day, he asked the steward 1268
whether he had fish for the festival ;

and he said in answer that they all could not,

neither the fishermen nor himself, catch even one sprat.

Then said the holy man ; ‘ Cast out now thy net, 1272

and a take of fish shall come to thee.’ And he tried it immediately,
cast out his net, and there was within it

an enormous salmon ; and he drew it up,

bare it home to the monastery and prepared it for the saint. 1276

L. There was a certain believing nobleman called Licontius ;
then it befell his servants that they all lay sick

of an indescribable disease ; and he straightway sent

a letter to Martin, praying for some help. 1280

Then the holy man perceived that they were afflicted
by divine might, and that he could easily

grant them the request ; but he ceased not, nevertheless,

to intercede for them with a seven nights’ fast, 1284

until he obtained that for which he was praying.

Then Licontius came and made known to the saint,

with many thanks, that his household was delivered,

by means of Martin, from the manifold disease, 1288

and brought the saint a hundred pounds (of silver) as an offering.

Then the holy man would not have the gift ;

yet he did not despise it, but gave all the money

to afflicted men and to those who were in captivity, 1292

and thus redeemed them out of misery.

Then the brothers earnestly besought the bishop

that he would put some part of the money into the monastery-coffer,

1280. sone summes hælpeð.

1281. ongeat þe halgæ wēr ; heo
wæron i-.

1283. hēom þære bēne (K. bēna)
tyþiæn ; swac (*for* blan) ; nā swā-.

1284. seofen ; heom ; -þingenne ;
(*read* to-þingienne).

1285. ðet ; bigcat þæt he ; wæs.

1286. cōm þā ; halgum.

1287. mucel.

1288. monigfealde broce ; martine.

1289. hūnd pundæ ; lāce.

1290. De ; wēr ; þæne sceat (K.
scat).

1291. all.

1292. hergedum monnum ; þam ;
-nede wæron.

1293. heom ūt ; swā of þære yrmðe.

1294. þā ; þā i-broðræ ; biscop.

1295. dyde sumne dæl ; munstre.

cwædon þæt him gneaðe wære heora wist . and scrud . 1296
 þa cwæð se halga wer him to *andsware* .
 fede us ure cyrce . and scryde us ure cyrce .
 and we of þysum sceatte naht us sylfum ne heoldon .
 Hwæt wille we leng writan be martines wundrum 1300
 þonne sulpicius sæde . þæt hi synd ungerime .
 and nan spræc ne mæg his mihta areccan .
 for-þan-þe he maran mihte hæfde on his munuc-hade .
 þonne on biscoep-hade . be ðam þe he sylf sæde . 1304
 ac we willað nu seggan be his forð-siðe .

LI. **M**artinus se eadiga wiste his ge-endunga
 lange ær he forð-ferde of þysum life to criste .
 and he cydde his forð-sið sumum his gebroþrum . 1308
 þa wæron on þam timan æt condatensem mynstre
 þa preostas unge-hwære . and he þider siðode
 wolde hi gesibbian ær his forþsiðe .
 and on sibbe for-lætan . godes ge-lapunge . 1312
 He ferde ða þiderwerd mid sumum gebroðrum .
 þa geseah he scealfran swimman on anum flode .
 and gelome doppelan adune to grunde
 ehtende þære fixa mid fræcra grædignysse . 1316
 þa cwæð se halga wer to his geferum þus .
 þas fugelas habbað fconda gelicnysse
 þe syrwiað æfre embe ða unwaran .
 and grædiglice foð . and gefangene fordoð . 1320
 and of þam ge-fangenum ge-fyllede ne beoð .
 þa bebead martinus þam mæð-leasum scealfrum .
 þæt hi ge-swicon þæs fixnoðes . and sipedon to westene .
 and þa fugelas gewiton aweg sona to holte . 1324

1296. and cwædon; heom neaðe
 weron heoræ.

1297. ðe halgæ wér héom; -swære.

1298. ūs ūre cýrce: scrude; ūre.

1299. þisse; noht; healden.

1300. leng writan bi.

1301. sæde; heo beoð ungerime.

1302. nān spræc; mihte reccen.

1303. mære mihte hæfde.

1304. þone; biscoep.

1305. wýllæð nū sæcgan bi.

1306. ðe (*for* se); endunge.

1307. longe; hé; -fērde; þisse.

1308. summe; bræðren.

1309. þā weron; tīme on; mun-
 stre.

1310. þā preostas un-ðwære.

1311. and walde heom sibbian.

saying that their food and clothing were scanty. 1296

Then said the holy man to them in answer :

‘ Let our church feed us and let our church clothe us,
and we will keep nought for ourselves of this gift.’

What shall we longer write concerning Martin’s miracles, 1300
since Sulpicius said that they were numberless,

and no speech can reckon his miracles,

because he had greater power in his monkhood

than in the episcopal office, according to what he himself said ?

But we will now speak concerning his departure. 1305

LI. The blessed Martin knew of his ending

long before he departed from this life to Christ ;

and he announced his death to some of his brothers. 1308

There were at that time in the monastery at Candés

some priests at variance, and he journeyed thither,

desiring to reconcile them before his departure,

and to leave God’s congregation at peace. 1312

So he travelled thitherward with some brothers,

when he saw some diver-birds swimming in a river,

and repeatedly dipping down to the bottom,

pursuing the fish with ravenous greediness. 1316

Then spake the holy man to his companions thus ;

‘ These birds have a likeness to fiends

who ever lay snares about the unwary,

and greedily take them, and destroy them when taken, 1320

and are not filled with the prey that they take.’

Then Martin bade the greedy divers

desist from fishing and journey to the wilderness ;

and the birds thereupon went away to the wood, 1324

1312. -læten ; laðunge.

1313. -weard ; summe his broðrum.

1314. i-seah ; scealfæn (*with s*
erased) swimman ; āne flōde.

1315. i-lōme doppedon adūn to þe
grunde. K. doppettan.

1316. þare fisca ; fræcræc gred-.

1317. ðe halgæ wēr ; i-fēren (K.
ferum).

1318. fugelæs habbæð feonde
licnysses.

1319. sirwiæð efre ; unwarræn.

1320. *om.* gefangene.

1321. fænge i-fullede.

1322. Ða bead ; -leasæn scealfæn.

1323. hēo swicon ; fērden ; wæstene.

1324. fugoles witen āwæg sonæ.

ealle ¹endemes . swa swa sé árwurða hét .

Mid þære ylcan hæse he aflagde þa scealfran .

mid þære þe he deofla a-dræfde of mannum .

LII. **M**artinus þa siððan to þam mynstre becom . 1328

and wunode þær sume hwile and gesibbode þa preostas .

Eft ða he ham wolde þa wearð he ge-untrumod .

and sæde his gebroðrum þæt he sceolde forð-faren .

þa wurdon hi ealle ge-unrotsode swiþe .

1332

and mid micelre heofunge hine befrinan .

Eala þu fæder hwi forlætst þu us .

oððe hwam betæhst þu us forlætene .

witodlice becumað to þinre eowde

1336

reafigende wulfas . and hwa be-werað hī .

Witodlice we witon þæt þu gewilnast to criste .

ac þe synd gehealdene þine meda gewisse .

gemiltsa la ure swiðor þe þu forlætst .

1340

þa wearð se halga wer mid þysum wordum astyrod .

and clypode mid wope . and cwæð to his drihtne .

Drihten min hælend . gif ic nyd-behefe eom

git þinum folce . ne for-sace ic na

1344

gyt to swincene gewurðe þin willa .

Ne ic ne beladige mine ateorigendlican ylde .

ic þine þenunga est-ful gefylde . under þinum tacnum

ic campige swa lange swa þu sylf hætst .

1348

He lag þa swa forþ ane feawa daga

mid fefore gewæht . þurh-wunigende on ge-bedum .

on stipre hæran licgende . mid axum bestreowod .

þa bædon þa gebroðra þæt hi his bæd moston

1352

mid waccre strewunge huru under-lecgan .

1325. ælle; swā swā ðe arwurðæ.

1326. þære ilcæn; hē āfligde.

1327. om. mid þære; deoflæ; monnum.

1328. syððan; munstre becōm.

1329. wunode þær summe; sibbede; preostas.

1330. hē hām; ūntromed.

1331. i-broðrum.

1332. þā wæron heo alle unrotsode.

K. also unrotsode.

1333. mycele; bi-frūnnon.

1334. hwi forlest (K. forlæts); þū ūs.

1335. hwām betæcest þū.

1336. w. we bi-cymæð; þine.

1337. reafiende wulfæs ānt hwā bi-weræð heom.

1338. Witelice; wilnæst.

1339. and (for ac); beoð i-halden

þine mæde: om gewisse.

¹ Leaf 198, back.

all together, even as the venerable man commanded.

He put the diver-birds to flight by the same hest
whereby he had expelled devils from men.

LII. After that, Martin came to the monastery, 1328

and abode there some while, and reconciled the priests.

Afterward when he would have returned home he became ill,
and told his brethren that he should die ;

then they were all very sorrowful, 1332

and with great lamentation asked him ;

‘O thou our father ! why forsakest thou us,

or to whom committest thou us, forsaken ?

Verily ravening wolves will come 1336

to thy flock, and who will defend it ?

Verily we know that thou longest for Christ,

and for thee thy rewards are laid up for a surety ;

oh rather have pity on us whom thou forsakest.’ 1340

Then the holy man was moved with these words,

and cried with weeping and said to his Lord ;

‘Lord, my Saviour ! if I am yet necessary

to Thy people, I refuse not 1344

still to labour ; Thy will be done ;

I will not plead the excuse of my failing age.

I have fulfilled Thy service devoutly ; under Thy sign

I will fight so long as Thou Thyself shalt command.’ 1348

Then he lay thus for a few days longer,

weakened with fever, continuing in prayers,

lying on stiff hair-cloth, bestrewed with ashes.

Then the brethren entreated that they might 1352

at least underlay his bed with softer bedding.

1340. miltsa ; ūs ; forlest.

1341. þe ; wær ; þisse.

1342. wópe.

1343. neod- ; eam.

1344. þine ; forsace (K. forsaca).

1345. git ; swincenne (so also K.) ;
gewurðæ ; willæ.

1346. bi- ; mīn ateorindlice elde.

1347. ōenungæ ; i-fylde ; þīne tacnæ.

1348. longe ; seolf hæst.

1349. læg þā ; āne ; dagum.

1350. fæfere i- ; wuniende ; bedum.

1351. stiþe heran liegende on gebe-
dum mid ; bi-.

1352. bæden his broðræ ; heo ;
bed mosten. K. bed.

1353. streowunge hūru.

Ða cwæð se halga wer to þam wependum gebroðrum .
 Ne gedafnað cristenum menn . buton þæt he on duste swelte
 gif ic eow opre bysne selle . þonne syngie ic . 1356
 He ne lét na of gebedum his un-oferswiððan gast .
 ac he æfre openum eagum . and up-ahafenum handum .
 his gebeda ne geswác . Ða woldon þa preostas
 þæt he lage on opre sidan . and ge-lihte hine swa . 1360
¹ Ða cwæð se halga eft . Gepafiað ic bidde
 þæt ic heofonan sceawige swiðor þonne eorðan .
 and min gast sy asend on his siðfæte to drihtne .
 He geseah þa standan swiþe gehende þone deofol . 1364
 and he hine or-sorhlice axian ongan .
 Hwæt stendst þu her wæl-hreowa deor .
 ne gemetst þu on me þu manfulla ænig þincg .
 Ic beo underfangen on abrahames wununge . 1368
 and æfter þysum wordum gewát seo sawl .
 of þam geswenctan lichaman ge-ælig to heofonum .
 On sunnan mergen he ge-wát þa þa he wæs on ylde .
 an and hund-cahtatig wintre . and æfter cristes þrowunge . 1372
 feower hund wintre . and twelf on getele .
 and fela manna þa ge-hyrdon on his forð-siðe
 singendra engla swiðe hlude stemna
 up-on hea-nysse geond þa heofonas swegende . 1376
 swa hit on bocum sægð . þe be him synd awritene .
 His lic wearð ge-sewen sona on wuldre
 beorhtre þonne glæs . hwittre þonne meole .
 and his andwlita scean swiþor þonne leoht . 1380
 þa iu ge-wuldrod to þam to-werdan æriste .
 Eala hwile heofung holdra geleaffulra

1354. Ðā; þe halgæ wār; wepen-
de broðrum.

1355. i-dafenæð cristene mēn þæt
he buton.

1356. oðerne bisne sylle ðone.

1357. let nā; -swiðende.

1358. efre mid opene; ūp-ahæfene
hondum.

1359. beda; swác; Ða wolden;

preostas.

1360. læge; sidæn; swā.

1361. Ðā; þe halgæ; Geðafiað.

1362. heofenān; þone.

1363. beo i-send; -fæte; drihtene.

1364. i-seah; stonden; neah (*for*
gehende); deofel.

1365. axian ongōn.

Then said the holy man to the weeping brethren;
 'It befitteth not a Christian man save that he die in dust;
 if I set you any other example, then I should sin.' 1356
 He released not his unconquered spirit from prayers,
 but he never ceased his prayers with open eyes
 and uplifted hands. Then the priests wished
 that he should lie on the other side, and so rest himself. 1360
 Then the saint replied, 'Suffer, I pray,
 that I may look upon heaven rather than upon earth,
 and that my spirit may be sent on its journey to the Lord.'
 Then he saw the devil standing close at hand, 1364
 and he began, undismayed, to ask him;
 'Why standeth thou here, thou cruel beast?
 thou wilt find nothing in me, thou evil one.
 I shall be received into Abraham's dwelling.' 1368
 And after these words the soul departed
 from the afflicted body, happily to heaven.
 On Sunday morning he departed when he was
 eighty-one winters old, and after Christ's passion 1372
 four hundred and twelve winters by computation;
 and thereupon many men heard at his departure
 very loud voices of angels singing
 sounding upon high through the heavens, 1376
 even as it saith in books which are written about him.
 His body forthwith appeared in glory,
 brighter than glass, whiter than milk,
 and his countenance shone more than light, 1380
 then already glorified for the future resurrection.
 Alas! what lament of the true and faithful

1366. stonst. (K. stenst); *om.* her;
 -reowæ dēor.

1367. i-mest; þū manfullæ nān
 þinc monfullices.

1368. -fongen.

1369. þisse worde ferde þeo sawlæ.

1370. i-swæinte (K. geswenctan);
 lichame i; heofenum.

1371. sunnæn mæregen.

1372. ān; -eahtetig wintræ.

1373. wintræ; getele.

1374. and monige men; i-hyrden.

1375. singendæ englæ; lude stæfne.

1376. ūp-; heahnyse; heofonæs
 swægende.

1377. swā; sæð; beoð i-.

1378. līc; i-; sōne.

1379. brihtre; hwittere ðone.

1380. -wlitæ scēan; þone liht.

1381. gewuldrod swiðor to; -wear-
 dan ariste.

1382. hwyle; holdre i-leaffulræ.

hlude þa swegende . and swiðost þære muneca
and mynecena wóp on martines deaðe . 1384

LIII. Sum biseop seuerinus on þære byrig colonia
haliges lifes man gehyrde on ærne mergen
swiðe hludne sang on heofonum . and þa gelangode he him to
his erce-diacon . and axode hine hwæper 1388
he þa stemne gehyrde . þæs heofonlican dreames .
He andwyrde and cwæð . þæt he his nan þincg ne gehyrde .
þa het se biseop þæt he heorenode geornlicor .
he stod þa and hlyste . on his stæfe hliniende . 1392
and ne mihte nan þing þære myrhþe gehyran .
þa astrehton hi hi begen biddende þone ælmihtigan
þæt he moste ¹ge-hyran þone heofonlican dream .
he hlyste þa siððan . and sæde þæt he gehyrde 1396
singendra stemne . swegen on heofonum .
and nyste swa-þeah hwæt ða stemna wæron .
Seuerinus ða cwæð . ic þe secge be þam .
martinus se eadiga of þysum middan-earde gewát . 1400
and nu englas singende his sawla feriað
mid him to heofonum . and se hetela deofol
mid his unriht-wisum gastum . hine wolde gelettan .
ac he ge-wat gescynd awæg fram þam halgan . 1404
and nan þing his agenes on him ne gemette .
Hwæt bið be us synfullum . nu se swicola deofol
swa mærne sacerð derian wolde .
þa sende se erce-diacon sona to turonia . 1408
to martines biseop-stole . and het axian be him .
þa wearð him soðlice gesæd þæt he his sawle ageaf
on þære ylcan tide þe hi þone sang gehyrdon .

1383. wæs ða lude swægende;
swiðest þære munecæ.

1384. munecenæ.

1385. s. i-haten on ðære burig.

1386. mon i-; erne maregen.

1387. ludne; langode.

1388. arche-

1389. hé; stæfne i-; -lices.

1390. Hé andswærde; nán þing;

hyrde. K. þing.

1391. hét þe biscop; hēorenode;
-lucor.

1392. and he; þā; luste; stæfe
lēoniende.

1393. þinc ðære murhðe i-hēren.

1394. astræhte hēo heom; almihtigan.

1395. i-hyren; -lice.

1396. luste; syððan; i-hērde.

¹ Leaf 199, back.

was loudly sounding there, and especially the wail
of the monks and nuns at Martin's death. 1384

LIII. A certain bishop Severinus, in the city of Cologne,
a man of holy life, heard in the early morning
a very loud song in the heavens, and therewith he summoned to him
his archdeacon, and asked him whether 1388
he had heard the voice of the heavenly rejoicing.

He answered and said that he had heard nothing of it.
Then the bishop bade him to hearken more carefully;
so he stood and listened, leaning on his staff, 1392
and could hear nothing of that mirth.

Then they both prostrated themselves, praying the Almighty
that he might hear the heavenly music ;
then he listened again, and said that he heard 1396
voices of singers, sounding in heaven,
and knew not, nevertheless, what the voices were.

Then Severinus said ; 'I tell thee, concerning this,
that the blessed Martin hath departed from this world ; 1400
and now angels, singing, carrying his soul
with them to heaven ; and the hateful devil
with his unrighteous spirits would have hindered him,
but he departed, confounded, away from the saint, 1404
and found nothing of his own in him.

How will it be with us sinful ones, since the guileful devil
thought to hurt so illustrious a priest ?'

Then the archdeacon sent forthwith to Tours, 1408
to Martin's episcopal see, and bade enquire concerning him ;
then it was truly told him that he had given up his soul
at the same hour in which they had heard the song.

1397. singende stæfne swægende ;
heofenum.

1398. -ðeawh ; þā stæfne weræn.

1399. þæ sæge bi þām.

1400. þe eadigæ ferde of þisse m. ;
om. gewāt.

1401. englaes ; sawle (K. sawla)
feriæð.

1402. hēom ; heofenum ; þe hætele
deofel.

1403. -wise ; lætten.

1404. æc hē ferde i-scend aweg
from ; halgum. K. aweg.

1405. þinc : i-metten.

1406. Hwæt ; bi ; sinfule gif þe
swicole deofel.

1407. swā ; dærigen.

1408. þe arche- ; sone ; turoniae.

1409. om. to . . -stole ; hét axiæn bi.

1410. heom ; om. soplice ; cyð (*for*
gesæd) ; āgefe.

1411. tīde ; heo ; song i-herden.

LIIII. **O**N þam ylcan dæge ambrosius se bisceop 1412
 on mediolana byrig . þa þa he æt mæssan stod
 þa wearð he on slæpe swa swa god wolde .
 and hine nan man ne dorste naht eaðe awreccan .
 Swa-þeah æfter twam tidum hi hine awrehton 1416
 and cwædon þæt se tima forþ-agân wære .
 and þæt folc wære ge-wergod pearle .
 Se halga bisceop þa cwæð . ne beo ge ge-drefede
 micclum me fremað þæt ic swa mihte slapon . 1420
 forðan-þe me min drihten micel wundor æteowde .
 Wite ge þæt min broþor martinus se halga
 of lichaman is afaren . and ic his lic behwearf
 mid gewunelicre þenunge . and þa þa ge me wrehton . 1424
 þa næs his heafod-clað eallunga ful dôn .
 Hi wurdon of-wundrode his worda . and dæda .
 and geaxodon on fyrste þæt se arwurða martinus
 on þam dæge ge-wât . þe ambrosius sæde . 1428
 þæt he æt þæs halgan weres lic-þenungum wære .
¹ Eala eadig is se wer þe on his forð-siðe
 halgena ge-tel . healice sang .
 and engla werod blissode . and ealle heofon-ware 1432
 him to-geanes ferdon . and se fula deofol
 on his dystig-nysse þurh drihten wearð gescynd .
 Seo halige gelaðung on mihte is gestrangod .
 and godes sacerdas synd gewuldrode 1436
 mid þære onwrigennysse martines forð-siðes .
 þonne se halga michahel mid englum under-feng .
 and maria seo eadiga mid mædenlicum werodum .
 and neorxne-wang gehylt bliðne mid halgum . 1440

1412. ylce ; þe biscop.
 1413. burig ; hē ; stōd.
 1414. hē ; slæpe swā swā.
 1415. ant ; nān mon ; durste ;
 aweccan.
 1416. Swā ; twām tide hēo ; awæhton.
 1417. ðe timæ ; wære.
 1418. i-wæreged.

1419. Ðe halgæ biscop ; i-dræfede.
 1420. mycel ; fræmmeð ; slæpen.
 1421. mycel.
 1422. martinus min broþor þe
 æadiga.
 1423. is of lichamen i-fāren ; lic
 i-hwearf.
 1424. i-wunelice ; ā-wræhton.

LIV. On the very same day Ambrose the bishop, 1412
 in the city of Milan, when he was standing at mass,
 fell asleep, even as God willed,
 and no man durst readily awake him ;
 nevertheless after two hours they awaked him, 1416
 and said that the time was passing away,
 and that the folk were wearied exceedingly.
 Then said the holy bishop ; ‘ Be ye not vexed,
 it greatly profiteth me that I should thus sleep, 1420
 for that my Lord hath revealed to me a great wonder.
 Know ye that my brother, the holy Martin,
 is departed from the body, and I wrapped up his body
 with the wonted offices ; and when ye awaked me, 1424
 his headcloth was not entirely arranged.’
 They were astonished at his words and deeds,
 and learned after a while that the venerable Martin
 had departed on that day on which Ambrose said 1428
 that he had been at the holy man’s laying out.
 Behold ! blessed is the man for whom at his departing
 the company of the saints sang on high,
 and the host of angels rejoiced, and all the heavenly citizens
 came to meet him, and the foul devil 1433
 in his presumption was by the Lord confounded.
 The holy church is strengthened in might,
 and the priests of God are glorified 1436
 by the revelation of Martin’s departure,
 whom the holy Michael with his angels
 and blessed Mary with companies of virgins received ;
 whom paradise holdeth, happy among saints. 1440

1425. þá ; allungæ.

1426. Heo wurdon ða ; wordæ.

1427. ant axode ; ðe eadiga m.

1429. wæres ; -þenunge wære.

1430. wér.

1431. halgre engel i-tæl.

1432. engle wérod ; all.

1433. tō- ; ferde ; þe fūlæ deofel.

1434. dýrstýnysse ; i-.

1435. ðeo ; laðung ; i-strongod.

1436. godæs sacerdæs beoð i-.

1437. þære.

1438. A. K. þonne (*wrongly*) ; B. þone (*correctly*) ; ðe (*for se*) ; michael.

1439. A. seo ; K. sio ; B. ðeo. B. eadige mæden mid ; -lice werode.

1440. on (*for and*) ; neorexa (!) ; wange (*so also K.*) ; healt.

LV. Ða þa þæs halgan weres lic læg inne þa git .
 þa com þær micel meniu of manegum burgum .
 and þæt pictauisce folc swa swa þæt turonisce .
 and þær wearð ge-flit be-twux þam twam folcum . 1444
 þa pictauiscan cwædon þe ðyder gecumene wæron .
 He wæs ure munuc . and eac ure abbod .
 we willað hine habban for-þan-þe we hine alændon ær .
 gé brucon his spræce . and his lare notedon . 1448
 gewæron on his ge-reordum . and mid his gebletsungum ge-strangode .
 and mid mænig-fealdum wundrum wæron gegladode .
 sy eow eall þis ge-noh . lætað nu huru us
 his sawl-leasan lichaman ferian mid us . 1452
 þa andswaredon þa . þa turoniscan þus .
 Gif ge secgað þæt us synd genoh his wundra .
 þonne wite gé þæt he worhte ma wundra mid eow
 þonne he mid us dyde . and þeah we fela for-hebbon . 1456
 eow he arærde witodlice twegen deade men .
 and us buton ænne . and swa swa he oft sæde .
 þæt he maran mihte on munuc-hade hæfde .
 þonne on bisceop-hade . and we habbað nu neode 1460
 þæt he dead gefylle þæt he ne dyde on life .
 Eow he wæs æt-broden . and us fram gode forgifan (*sic*) .
 and æfter þa caldan gesetnysse he sceal habban ¹byrgene
 on þære ylcan byrig þær he bisceop wæs . 1464
 Gif ge for minstres þingon . and þæt he mid eow wæs
 hine habban willað . þonne wite ge þis
 þæt he on mediolana ærest mynster hæfde .
 Betwux þisum gewinne wearð se dæg ge-endod . 1468

1441. *om.* halgan.1442. *om.* þa; cōm; mycel; monege.
K. *has comð æfter for com þær.*1443. and (*for swa swa þæt*).1444. ðear wearð flit (K. geflitt);
betwyx; twām.1445. -iscen cwædon þæt heo ðider
i-cumene wæron.1446. urē; *om.* eac.

1447. willæð; habbæn; lænden ær.

1448. Ge; lare (*for spræce*);
spæce (*for lare*); noteden.1449. gé wæron; reorde; bletsunge
i-stronged.1450. monigfealde wundre ge
wæron i-. K. wordum (*for wun-*
drum.)1451. beo eow all; i-noh lætæð ūs
nū hūre.

1452. sawulcase lichame ferien.

¹ Leaf 200, back.

LV. While the holy man's body was still lying within,
 there came there a great multitude from many cities,
 and the Poitevin folk no less than the people of Tours,
 and there was a strife betwixt the two peoples. 1444
 Then said the Poitevins who had come thither ;
 ' He was our monk and also our abbot,
 we desire to have him because we lent him formerly ;
 ye have enjoyed his words and profited by his teaching, 1448
 ye have conversed with him and been strengthened by his blessings,
 and have been gladdened by manifold wonders ;
 let all this be enough for you. Let us now at least
 convey his soulless body with us.' 1452
 Then the men of Tours answered thus ;
 ' If ye say that his miracles are enough for us,
 then know ye that he wrought more miracles with you
 than he did with us ; and although we pass over many, 1456
 for you he raised verily two dead men
 and for us but one ; and so he often said,
 that he had more might in the monastic office
 than in the episcopal office, and we have now need 1460
 that he, being dead, should accomplish that which he did not in life.
 From you he was taken away and given to us by God,
 and after the old tradition he ought to have a sepulchre
 in the same city where he was bishop. 1464
 If ye desire to have him for the sake of the monastery
 and because he was with you, then know ye this,
 that he had a monastery in Milan at the first.'
 In the midst of this dispute the day came to an end, 1468

1453. answerdan heom ; *om.* þa ;
 -isce þūs.

1454. secgæð ; beoð i-noh ; wundra.

1455. wrohte mā wundra.

1456. ðone ; wē ; habbæn.

1457. eow hē arerde witolice ;
 mēn.

1458. ænne ; swā swā.

1459. mare miht ; B. *places* hæfde
after he.

1460. þone ; biscop- ; wē habbæð
 nū néode.

1461. i-fylle.

1462. Eow hē ; ætbrogdon ; from ;
 i-gifen. K. *forgifen.*

1463. ðare ealde ; *om.* he.

1464. ðare ylca burig ; biscop
 wæs.

1465. munstres ; and forþan-ðe
 þæt ; wæs.

1466. willæð.

1467. hē ; munster.

1468. ðissum ; wæs ðe dæg
 i-endod.

and butu ða burh-warū besæton þone halgan .
 and woldon ða pictauiscan mid gewinne on mergen
 niman þone halgan neadunga æt þam oþrum .
 þa on middre nihte swa swa martinus wolde . 1472
 wurdon þa pictauiscan swa wundorlice on slæpe
 þæt of ealre þære meniu an man ne wacode .
 þa gesawon þa turoniscan hu þa oþre slepon .
 and ge-namon þæt lic þe þær læg on flōra . 1476
 and to scipe bæron mid swiðlicre blisse .
 and efston mid reowte on þære ea uigenna .
 and swa forð on liger swyðe hlude singende .
 oð þæt hi becomon to þære byrig turonia . 1480
 þa wurdon þa oþre awrehte mid þam sange
 and naht heora gold-hordas (*sic*) þe hi healdan sceoldon
 hæbbende næron . ac hi ham ge-wendon
 mid mycelre sceame . þæt him swa gelumpen wæs . 1484
 Se halga lichama þa wearð geled on byrgene
 on þære ylcan byrig þær he bisceop wæs .
 mid micelre wurð-mynte . and þær wurdon siððan
 fela wundra gefremode for his ge-earnungum . 1488
 Syx and twentig wintra he wæs þær bisceop .
 and seo burh-warū wæs butan bisceope lange
 ær martinus wære gehalgod to bisceope .
 for þam hæpen-scipe þe þæt folc þa be-eode . 1492
 Sy wuldor and lof þam wel-willendan scyppende
 þe his halgan sacerd swa geglengde mid wundrum .
 se þe on ecnysse rixap ælmihtig wealdend . AMEN. 1495

¹ *Olim hæc trastuli . sicuti ualui . sed modo praeceibus . constrictus
 plenius . O martine sanctae meritis praeclare . iuuua me miserum .
 meritis modicum . Caream quo neuis . mihimet nocuus . castiusque
 uiuam . Nactus iam ueniam .*

1469. ba twā ; -wāræ ; halgæ.

1470. -iscean ; maregen.

1471. nimen ; halga neadunge.

1472. midre ; swā swā.

1473. -iscean ; wurderlice (!) ; slæpe.

1474. alre ðare ; ān mōn.

1475. i-sægen ; -cean hū ; slæpen.

1476. and þa nomen ; lic ; flōre.

1477. beron.

1478. æfston ; reowette ; uigennæéa.

1479. swiðe lude. K. lude.

1480. ðet heo bi-cōmen ; þære burig.

and the citizens of both towns kept close by the saint;
 and the Poitevins purposed in the morning
 to take the saint violently away from the others by force.
 Then at midnight, as Martin willed, 1472
 the Poitevins were so wondrously asleep
 that of all the multitude not one man watched.
 Then the men of Tours saw how the others slept,
 and took the body which lay there on the floor, 1476
 and bare it to the ship with exceeding joy,
 and hastened by rowing on the river Vienne,
 and thence into the Loire, very loudly singing,
 until they came to the city of Tours. 1480
 Then the others were aroused by the song,
 and were possessing naught of their treasure
 which they should have guarded, but they returned home
 with great confusion that it had so befallen them. 1484
 Then the holy body was laid in a sepulchre
 in the same city where he had been bishop,
 with great solemnity, and there afterward
 many miracles were performed for the sake of his merits. 1488
 Six and twenty winters he was bishop there,
 and the city was long without a bishop
 before Martin was consecrated as bishop,
 on account of the heathenism which the people then practised.
 Be glory and praise to the benign Creator 1493
 Who so adorned His holy priest with miracles;
 Who reigneth in eternity, Almighty Ruler. Amen. 1495

1481. Ðā; awæhte; songe.
 1482. heoræ; -hordes; heo heal-
 den.
 1483. neron; heo hām wenden.
 1484. scéame; heom; i-lumpen.
 1485. þe; -hame þā; i-lægd; buri-
 gene.
 1486. ðare; burig; biscop.
 1487. mycele wyrðmente; weron
 syððan.
 1488. wundræ i-; þurh his earn-
 unge.

1489. Six; ðer biscōp.
 1490. þeo; -ware; longe buton
 biscope. K. biscope.
 1491. wære i-; biscope (*so also*
 K.).
 1492. þan; þā i-ēode.
 1493. Beo (*for* Sy); -willende.
 1494. om. sacerð; swā geglængde;
 wundre.
 1495. þé þé; rixæð; almihtig. K.
 B. *omit* the Latin.

XXXII.

XII. KAL. DECEMBRÆS. PASSIO SANCTI EADMUNDI
REGIS ET MARTYRIS.

[Various readings from U. (= Camb. Univ. Lib. II. i. 33); O. (= Otho B. 10, very imperfect); V. (= Vitellius D. 17, very imperfect); and B. (= Bodley 343, of later date).]

SVM SWYÐE GELÆRED MUNUC *com* supan ofer sæ fram *sancte*
benedictes stówe on æpelredes cyningces dæge to dunstane
ærce-biscope prim gearum ær he forðferde . and se munuc hatte
abbo . þa wurdon hi æt spræce oppæt dunstan rehte be *sancte*
eadmunde . swa swa eadmundes swurd-bora hit rehte æpelstane
cyninge þa þa dunstan iung man wæs . and se swurd-bora wæs for-
ealdod man . þa gesette se munuc ealle þa gerecednysse on
anre béc . and eft ða þa seo béc com to ús binnan feawum
gearum þa awende we hit on englisc . swa swa hit her-æfter
stent . Se munuc þa abbo binnan twam gearum . gewende ham
to his mynstre and wearð sona to abbode geset on þam ylcan
mynstre.

12

EADMUND SE EADIGA EASTENGLA CYNING

wæs snotor and wurðfull . and wurðode symble
mid æpelum þeawum þone ælmihtigan god .

15

He wæs ead-mod . and gepungen . and swá an-ræde þurh-wunode
þæt he nolde abugan to bysmorfullum leahtrum .

ne on naþre healfe he ne ahyldde his þeawas .

ac wæs symble gemyndig þære soþan lare .

[gif] þu eart to heafod-men ge-set . ne ahefe þu ðe .

20

ac beo betwux mannum swa swa an man of him .

He wæs cystig wædlum and wydewum swa swa ¹fæder .

Title. B. *Natale sancti eadmundi,*
regis et martyris.

1-12. U. *omits.*

1. B. ilæred mûnuc côm; from
sæincte.

2. B. æpelraedes dagum kynges.

3. B. arche-; þrêom gearæ ærþam
þe; -ferde; sum (*for se*).

4. B. heo on spêce; scō.

5. B. eadmundo swá swá; swýrd-
boræ; ræhte æpelstan.

6. B. kýnge; géunc môn; þe swæord-
boræ.

7. B. môn; sette ðe mûnuc alle þas
ge-recednysse.

¹ Leaf 201, back.

XXXII.

NOV. 20. PASSION OF SAINT EDMUND,
KING AND MARTYR.

A certain very learned monk came from the South, over the sea, from Saint Benedict's Stow, in the days of king Æthelred, to archbishop Dunstan, three years before he died; and the monk was called Abbo. Then they were in conversation till Dunstan told him about saint Edmund, even as Edmund's sword-bearer told it to king Æthelstan, when Dunstan was a young man and the sword-bearer a very old man. Then the monk put all this story in a book, and afterwards, when the book had come to us, within a few years, we turned it into English just as it stands here-after. This monk Abbo within two years went home to his minster, and was almost immediately appointed abbot in that same minster.

12

Edmund the blessed, king of the East Angles, 13

was wise and honourable, and ever glorified,

by his excellent conduct, Almighty God.

He was humble and devout, and continued so steadfast 16

that he would not yield to shameful sins,

nor in any direction did he bend aside his practices,

but was always mindful of the true doctrine.

[If] thou art made a chief man, exalt not thyself, 20

but be amongst men as one of them.

He was bountiful to the poor and to widows even like a father,

8. B. ane bōc; æft; ðeo (*for* seo);
cōm; binnon.

9. B. swā swā; hér-.

10. B. stōnt; þe mūnuc; binnon
twām géarum wende.

11. B. om. his. B. þa (*for* sona);
isēt; ylcæn.

13. U. B. ðe (*for* se). B. æadigæ;
-englæ. U. kyning; B. kyng.

14. U. snoter; B. snōter. B. wurð-
ful. U. B. symle.

15. B. æpele; almihtigæ gōd.

16. U. eað-. B. iþuncgen. U.

anræde. B. -wunede.

17. U. ābugan; B. bugæn. B.
bismerfulle leahtræ.

18. B. nane (*for* naþre); ahydde;
þeawæs.

19. U. B. symle. B. mundig þare
soþan lufe.

20. B. gyf; A. U. omit. B. þū;
tō heofod-men. U. gesett; B. iset.
B. ahæfe.

21. B. bēo be-tweox monnum swā
swā. U. B. ān. B. mon.

22. U. B. swā swā.

and mid wel-willendnysse gewissode his folc
 symle to riht-wisnysse . and þam reþum styrde . 24
 and gesæliglice leofode on soþan geleafan .
 Hit ge-lamp ða æt nextan þæt þa deniscan leode
 ferdon mid scip-here hergiende and sleande
 wide geond land swa swa heora gewuna is . 28
 On þam flotan wæron þa fyrmestan heafod-men
 hinguar and hubba . geanlæhte þurh deofol .
 and hí on norð-hymbra-lande gelendon mid æscum .
 and aweston þæt land . and þa leoda ofslogon . 32
 þa ge-wende hinguar east mid his scipum .
 and hubba belaf on norð-hymbra-lande .
 gewunnenum sige . mid wælhreownysse .
 Hinguar þa becom to east-englum rowende . 36
 on þam geare þe ælfred æðeling . an and twentig geare wæs .
 se þe west-sexena cynincg sippan wearð mære .
 And se fore-sæda hinguar færlice swa swa wulf
 on lande bestalcode . and þa leode sloh 40
 weras and wíf . and þa ungewittigan cild .
 and to bysmore tucode þa bilewitan cristenan .
 He sende ða sona syððan to þam cyninge
 beotlic ærende . þæt he abugan sceolde 44
 to his man-rædene gif he rohte his feores .
 Se ærendraca com þa to eadmunde cynincge
 and hinguares ærende him ardllice ahead .
 Hinguar ure cyning cene and sigefæst . 48
 on sæ and on lande . hæfð fela þeoda gewyld .

23. U. wél-willendnysse; B. wæl-willendnesse. B. wissode.

24. B. -nesse; reðan styrede.

25. U. geselig-; B. isælig-. U. on soðum geleafan; B. om.

26. B. i-lāmp þā; nyxtan; deniscæ. U. léoda; B. leodæ.

27. B. ferdan; scyp-. U. hergiende; B. hergende.

28. B. lónd swā swā heoræ wune.

29. B. floten wæron. U. fyrmestan; B. fyrstan. U. -menn; B. -mén.

30. U. Hingwar; geān-. B. deofel.

31. B. heo. U. -humbra; B. -humbre. B. -londe ge-lændon.

32. B. wæsten; lónd. U. léoda; B. leoden. B. -slógen.

33. U. ge-wænde; B. wende. U. hingwar. B. éast; scypum.

34. U. -humbra; B. -humbrae.

35. B. wunnenum; -reownesse.

36. U. Hingwar. B. bi-cōm þa.

37. U. B. æþeling. B. ān; géare wæs.

and with benignity guided his people

ever to righteousness, and controlled the violent,

24

and lived happily in the true faith.

Then at last it befell that the Danish people

came with a fleet, harrying and slaying

widely over the land, as their custom is.

28

In that fleet were their chief men,

Hingwar and Hubba, associated by the devil,

and they landed in Northumbria with their ships,

and wasted the land and slew the people.

32

Then Hingwar turned eastward with his ships,

and Hubba was left in Northumbria,

having won the victory by means of cruelty.

Then Hingwar came rowing to East Anglia

36

in the year when Ælfred the ætheling was one and twenty years old,

he who afterward became the renowned king of the West-Saxons.

And the aforesaid Hingwar suddenly, like a wolf,

stalked over the land and slew the people,

40

men and women, and witless children,

and shamefully tormented the innocent Christians.

Then soon afterward he sent to the king

a threatening message, that he must bow down

44

to do him homage, if he recked of his life.

So the messenger came to king Edmund,

and speedily announced to him Hingwar's message.

'Hingwar our king, keen and victorious

48

by sea and by land, hath rule over many peoples,

38. B. þe þe. U. west-sexena cyning; B. wæst-seaxene kyng. B. syððan; mære.

39. B. þe (for se). U. B. -sæde. U. hingwar. B. swā swā.

40. U. B. to (for on). U. bestal-code; B. bi-stālcode. B. þe leodæ. U. ofslōh.

41. B. weræs; unwittige child.

42. B. bysmere; bilewite cristene.

43. U. B. siððan sona. B. þām kyng.

44. B. beotlice; hē bugon.

45. U. man-rædene; B. monrædene. U. B. his feores rohte.

46. B. Ðe ærendracæ cōm. U. cyninge; B. kyng.

47. U. hingwæres. B. heardlice abeād.

48. U. Hingwar. B. úre. U. cining; B. kyng. U. kene; B. kēne. B. -fest.

49. B. londe. U. ins. hē before hæfð. B. felæ þeodæ iwald. U. leoda (for þeoda).

and com nu mid fyrde færlice her to lande
 þæt he her winter-setl mid his werode hæbbe .
 Nu het he þe dælan þine digelan gold-hordas . 52
 and þinra yldrena gestreon ardlice wið hine .
 and þu beo his under-kyning . gif ðu cucu beon wylt .
 for-ðan-þe ðu næfst þa mihte þæt þu mage him wið-standan.
 Hwæt þa eadmund clypode ænne bisceop . 56
 þe him þa gehendost wæs and wið hine smeade
 hu he þam reþan¹ hinguare and-wyrdan sceolde .
 Þa forhtode se bisceop for þam færlican gelimpe .
 and for þæs cyninges life . and cwæp þæt him ræd þuhte 60
 þæt he to þam gebuge þe him bead hinguar .
 Þa suwode se cynincg and beseah to þære eorþan .
 and cwæp þa æt nextan cynelice him to .
 Eala þu bisceop to bysmore synd getawode 64
 þas earman land-leoda . and me nu leofre wære
 þæt ic on fehte feolle . wið þam þe min folc
 moste heora eardes brucan . and se bisceop cwæp .
 Eala þu leofa cyning þin folc lið ofslagen . 68
 and þu næfst þone fultum þæt þu feohtan mæge .
 and þas flot-men cumað . and þe cucenne gebindað
 butan þu mid fleame þinum feore gebeorge .
 oððe þu þe swa gebeorge þæt þu buge to him . 72
 Þa cwæp eadmund cyning swa swa he ful cene wæs .
 Þæs ic gewilnige and gewisce mid mode .
 þæt ic ana ne belife æfter minum leofum þegnum
 þe on heora bedde wurdon mid bearnum . and wifum . 76
 færlice ofslægene fram þysum flot-mannum .

50. B. cōm. U. B. nū. U. furde; kyning; B. kyng (*ins. after eadmund*).
 B. ferde. B. færlice hēr; lānde. U. cleopode; B. clypede. B. biscop.
 51. B. -selt. U. hebbe; B. habbe. 57. U. gehéndost; B. hendest. B.
 52. U. nū; B. Nū. B. hæt; dælen. wæs.
 U. B. diglan. B. -hordæs. 58. B. hū; bérstan (*for and-wyr-*
 53. B. þine ældrynæ stréon hærlice. dan).
 54. B. þæt (*for and*). U. -cyning; 59. B. forhtede þe biscop; færlice.
 B. -kyng. B. cwýc; wult. 60. U. kyninges; B. kynges. U.
 55. B. ðū; -standæn. ræd. B. þuhte.
 56. B. Hwæt. U. eamund. U. 61. B. abuge; hinguar him bead.

¹ Leaf 202.

and has landed here suddenly even now with an army,
 that he may take up his winter-quarters here with his host.
 Now he commandeth thee to divide thy secret treasures 52
 and thine ancestors' wealth quickly with him,
 and thou shalt be his under-king, if thou desire to live,
 because thou hast not the power that thou mayst withstand him.'
 So then king Edmund called a bishop 56
 who was handiest to him, and consulted with him
 how he should answer the savage Hingwar.
 Then the bishop feared for this terrible misfortune,
 and for the king's life, and said that it seemed best to him 60
 that he should submit to that which Hingwar bade him.
 Then the king kept silence and looked on the ground,
 and said to him at last even like a king;
 'Behold, thou bishop, the poor people of this land 64
 are brought to shame, and it were now dearer to me
 that I should fall in fight against him who would possess
 my people's inheritance.' And the bishop said,
 'Alas, thou dear king, thy people lie slain, 68
 and thou hast not sufficient forces with which thou mayest fight,
 and these seamen will come and will bind thee alive,
 unless thou save thy life by means of flight,
 or thus save thyself by yielding to him.' 72
 Then said Edmund the king, full brave as he was;
 'This I desire and wish in my mind,
 that I should not be left alone after my dear thanes,
 who even in their beds, with their bairns and their wives, 76
 have by these seamen been suddenly slain.

62. B. swywode þe. U. cyning;
 B. kyng. B. bi-seah; þare.

63. U. þā æt. U. næxtan; B.
 nyhstan. U. B. kyne-.

64. B. biscop; bysmere beoð i-
 tawode.

65. B. þæs; lond-leodæ; nū; wére.

66. U. gefeohte; þan (*for þam*).

67. B. heoræ; brucæn; ðe biscop.

68. B. leofe. U. kining; B. kyng.

69. B. þonne fultume; feohten. U.
 mahge; B. mage.

70. B. cumæð; cwicne bindæp.

71. B. buten; þine; burge. U. þū.

72. U. swā. U. beorge; B. burge.

73. U. kyning; B. kyng. B. swā
 swa. U. full. B. kene.

74. B. wilnige; wisce.

75. A. ane, *alt. to ana*; U. āna;
 B. āne. B. bi-leafe; mine; þægnum.

76. B. heoræ. U. B. beddum. U.
 wífum.

77. B. fêrlíce. U. B. -slagene. B.
 þisse; -monnum.

Næs me næfre gewunelic þæt ic worhte fleames .
 ac ic wolde swiðor sweltan gif ic þorfte
 for minum agenum earde . and se ælmihtiga god wāt 80
 þæt ic nelle abugan fram his biggengum æfre .
 ne fram his soþan lufe . swelte ic . lybbe ic .
 Æfter þysum wordum he gewende to þam ærendracan
 þe hingwar him to sende . and sæde him unforht . 84
 Witodlice þu wære wyrðe sleges nu .
 ac ic nelle afylan on þinum fulum blode
 mine clænan handa . forðan-þe ic criste folgie
 þe us swa ge-bysnode . and ic bliðelice wille beon 88
 ofslagen þurh eow gif hit swa god fore-sceawað .
 Far nu swiþe hraðe . and sege þinum reþan hlaforde .
 ne abihð næfre eadmund hingware on life
 hæpenum here-togan . buton he to hælende criste 92
 ærest mid ge-leafan on þysum lande gebuge .
 þa ge-¹wende se ærend-raca ardlice aweg .
 and gemette be wæge þone wælhreowan hingwar
 mid eallre his fyrde fuse to eadmunde . 96
 and sæde þam arleasan hu him geandwyrð wæs .
 Hingwar þa bebead mid bylde þam scip-here
 þæt hi þæs cyningges anes ealle cepan sceoldon .
 þe his hæse forseah . and hine sona bindan . 100
 Hwæt þa eadmund cynineg mid þam þe hingwar com .
 stod innan his healle þæs hælendes gemyndig .
 and awearp his wæpna wolde geæfen-læcan
 cristes gebysnungum . þe for-bead petre 104

78. B. iwunelic; wrohte fléames.
 79. U. swiltan; B. swelton. B. þyrftē.

80. B. mine agene; þe almihtigæ gōd wāt.

81. B. nylle bugan. U. B. bi-gengum.

82. U. swilte; libe (B. libbe).

83. B. þissum; hē wende.

84. B. to him.

85. U. wyrðe nu sleges; B. nu wēorðe slæges.

86, 87. B. fylæn mine clæne handæn on þine fule blode forþam ðe ic folgige criste. A. hande, *alt.* to handa.

88. B. bisnode; ac (*for* and); wylle.

89. B. *om.* swa. U. -seawað; B. sceawæð.

90. U. Fār; B. Fare. B. nú; raþe; sæge þine ræþum laforde.

91. U. abuhþ; B. buhþ. U. næfre; B. nefre. U. ædmund. U. B. hingware. B. ðn.

¹ Leaf 202, back.

It was never my custom to take to flight,
 but I would rather die, if I must,
 for my own land; and almighty God knoweth 80
 that I will never turn aside from His worship,
 nor from His true love, whether I die or live.'

After these words he turned to the messenger
 whom Hingwar had sent to him, and said to him undismayed: 84
 'Verily thou wouldest now be worthy of death,

but I will not defile my clean hands
 with thy foul blood, because I follow Christ,
 who hath so given us an example, and I will blithely 88
 be slain by you, if God hath so ordained.'

Depart now very quickly, and say to thy cruel lord;
 Edmund the king will never bow in life to Hingwar
 the heathen leader, unless he will first bow, 92
 in this land, to Jesus Christ with faith.'

Then went the messenger quickly away,
 and met on the way the bloodthirsty Hingwar
 with all his army hurrying to Edmund, 96
 and told that wicked man how he was answered.

Hingwar then arrogantly commanded his troops
 that they should, all of them, take the king alone,
 who had despised his command, and instantly bind him. 100

Then Edmund the king, when Hingwar came,
 stood within his hall mindful of the Saviour,
 and threw away his weapons, desiring to imitate
 Christ's example, who forbade Peter 104

92. B. hæpene. U. hère-. B. -togæn. U. butan; hælendum.

93. U. þisum; B. þisse. B. londþuge.

94. B. Ða wende þe erendracæ heardlice awæg. U. ðe (*for se*).

95. U. gemête; B. i-mette. B. om. be wæge. U. þæne. B. wælreowan. U. hinguar; B. hinguare.

96. U. ealre his furde; B. alle his ferde. U. fūse.

97. U. sede. B. -leasum hū; i-andswæred wæs.

98. U. B. Hinguar. B. bead þā;

bealde; scyp-.

99. B. and þæt heo. U. þes cyninges. B. kynges. B. alle. U. sceolden; B. scéoldon.

100. U. B. here (*for hæse*). B. sone bindæn.

101. U. cyning; kyng. U. B. hinguar. B. cōm.

102. U. stod ða innan. B. halle; i-myndig.

103. B. aweārp; wēpnæ. U. geefen-; B. efen-. U. -lēcan; B. -lēcen.

104. B. petrum.

mid wæpnum to winnenne wið þa wælhreowan iudeiscan .
 Hwæt þa arleasan þa eadmund gebundon
 and gebysmrodon huxlice . and beoton mid saglum .
 and swa syððan læddon þone geleaf-fullan cyning 108
 to anum eorð-fæstum treowe . and tigdon hine þær-to .
 mid heardum bendum . and hine eft swungon
 langlice mid swipum . and he symble clypode
 betwux þam swinglum mid soðan geleafan 112
 to hælende criste . and þa hæpenan þa
 for his geleafan wurdon wodlice yrre
 for-þan-þe he clypode crist him to fultume .
 Hi scuton þa mid gafelucum swilce him to gamenes to . (sic)
 oð þæt he eall wæs besæt mid heora scotungum 117
 swilce igles byrsta . swa swa sebastianus wæs .
 þa geseah hingwar se arlease flot-man .
 þæt se æpela cyning nolde criste wið-sacan . 120
 ac mid anrædum geleafan hine æfre clypode .
 het hine þa beheafdian and þa hæðenan swa dydon .
 Betwux þam þe he clypode to criste pagit
 þa tugon þa hæpenan þone halgan to slæge . 124
 and mid anum swencge slogon him of þæt heafod .
 and his sawl sipode gesælig to criste .
 Þær wæs sum man gehende gehealden þurh god .
 behyd þam hæpenum . þe þis gehyrde eall . 128
 and hit eft ¹sæde swa swa we hit secgað her .
 Hwæt ða se flot-here ferde eft to scipe .
 and behyddon þæt heafod þæs halgan eadmundes .

105. U. wæpnum. B. fechten (*for* winnenne); -reowan.

106. B. þa þa arleasan eadmundum bundon. U. gebunden.

107. U. huxlice ge-bysmorode; B. bysmoroden hýxlice. B. beoten; sahlum.

108. B. swá. U. syþan lædon. B. þonne i-leaffulne. U. kyning; B. kyng.

109. B. ane; -festum; tegdon; ðærtó.

110. B. hearde. U. swungon.

111. B. lónglice. U. swípum. U. B. symle. U. clipode.

112. B. betweox; swincglum; i-leafan.

113. U. hæðenan; B. hæpene.

114. B. i-leafe. U. wordon. B. þa swyðe (*for* wodlice).

115. B. -þam-.

116. B. heo scytæn. U. gafolocen; B. gaelocum. B. om. swilce. A. U. gamenes (*sic*); B. -gēanes. B. om. second to.

¹ Leaf 203.

to fight with weapons against the bloodthirsty Jews.
 Then those wicked men bound Edmund,
 and shamefully insulted him, and beat him with clubs,
 and afterward they led the faithful king 108
 to an earth-fast tree, and tied him thereto
 with hard bonds, and afterwards scourged him
 a long while with whips, and ever he called,
 between the blows, with true faith, 112
 on Jesus Christ; and then the heathen
 because of his faith were madly angry,
 because he called upon Christ to help him.
 They shot at him with javelins as if for their amusement, 116
 until he was all beset with their shots,
 as with a porcupine's bristles, even as Sebastian was.
 When Hingwar, the wicked seaman,
 saw that the noble king would not deny Christ, 120
 but with steadfast faith ever called upon Him,
 then he commanded men to behead him, and the heathen did so.
 For while he was yet calling upon Christ,
 the heathen drew away the saint, to slay him, 124
 and with one blow struck off his head;
 and his soul departed joyfully to Christ.
 There was a certain man at hand, kept by God—
 hidden from the heathen, who heard all this, 128
 and told it afterward even as we tell it here.
 So then the seamen went again to ship,
 and hid the head of the holy Edmund

117. B. oððet; all wæs. U. be-
 set; B. biset. B. heoræ. U. scoti-
 gunge.

118. U. ilæs; B. yles. B. burstæ;
 wæs.

119. B. iseah. U. B. hinguar. B.
 þe (for se). U. arleasa. U. -mann;
 B. -môn.

120. U. B. ðe (for se). B. æpele
 kyng; -sacen.

121. B. andræde i-leafe.

122. U. he het; B. hæt. B.
 bihæfdian; dyden.

123. B. Bétwéox. U. ðagyt; B.
 þagýt.

124. B. hæþene; tō. U. slege.

125. B. ane. U. swenge. B. hæfod.

126. B. om. his. U. sawul; B.
 sawlæ. U. gesælig; B. isælig.

127. B. sūm mon; i-healden. U.
 þurðh (!).

128. O. B. behydd. U. gehurde;
 B. iherde. B. all.

129. B. æft. U. swá swá. B. hit
 sæcgæð hēr. U. hēr.

130. B. ðe (for se); -hære; tō.

on þam þiccum bremelum þæt hit bebyrged ne wurde . 132
 Ða æfter fyrste syððan hi afarene wæron
 com þæt land-fole to þe þær to lafe wæs þa .
 þær heora hlafordes lic læg butan heafde .
 and wurdon swiðe sarige for his slege on mode . 136
 and huru þæt hi næfdon þæt heafod to þam bodige .
 Ða sæde se sceawere þe hit ær geseah
 þæt þa flot-men hæfdon þæt heafod mid him .
 and wæs him geðuht swa swa hit wæs ful soð 140
 þæt hi behyddon þæt heafod on þam holte forhwega .
 Hi eodon þa secende ealle endemes to þam wuda .
 secende gehwær geond þyfelas and bremelas
 gif hi a-hwær mihton gemeton (*sic*) þæt heafod . 144
 Wæs eac micel wundor þæt an wulf wearð asend
 þurh godes wissunge to bewerigenne þæt heafod
 wið þa oþre deor . ofer dæg . and niht .
 Hi eodon þa secende . and symle clypigende . 148
 swa swa hit gewunelic is þam ðe on wuda gað oft .
 Hwær eart þu nu gefera? and him andwyrde þæt heafod .
 Hér . hér . hér . and swa gelome clypode
 andswarigende him eallum . swa oft swa heora ænig clypode . 152
 oppæt hi ealle becomen þurh ða clypunga him to .
 Ða læg se græga wulf þe bewiste þæt heafod .
 And mid his twam fotum hæfde þæt heafod beclypped .
 grædig . and hungrig . and for gode ne dorste 156
 þæs heafdes abyrian . [ac] heold hit wið deor .
 Ða wurdon hi ofwundrode þæs wulfes hyrd-rædenne .

132. U. bræmlum; B. bremlum.
B. biburigned; wurðe.

133. U. furste. U. hī; B. heo.
B. ifarene wæron.

134. B. cōm; lond-. B. tō; U. om.
U. B. þa wæs.

135. B. heoræ lafordes. U. B.
lic. B. buton heafde þa læg. U.
leg.

136. B. sarig; slægie. U. mōde.

137. U. hūru; B. hūre. U. hī;
B. heo. B. hēafod.

138. U. B. (*also*) sæde. B. ðe

scēawere; ær i-seah.

139. U. þā. U. hým; B. hēom.

140. B. ipūht.

141. U. hī be-hýdon; B. heo hyd-
den. B. -hwæga.

142. B. heo. U. ēodon; B. eoden.
U. B. om. secende. U. ealla endemes;
B. endemes alle. B. wude.

143. B. sæcende. U. bremblas; B.
brymelas.

144. U. hī; B. heo. U. ahwar;
B. om. B. mihten. U. gemetan; B.
i-meten.

bury head in the thick brambles, that it might not be buried. 132

Then after a space, after they were gone away,
came the country-folk, who were still left there,
to where their lord's body lay without the head,
and were very sore at heart because of his murder, 136
and chiefly because they had not the head with the body.

Then said the spectator who previously beheld it
that the seamen had taken the head with them,
and it seemed to him, even as it was quite true, 140
that they had hidden the head in the wood somewhere about.

Then they all went seeking at last in the wood,
seeking everywhere among the thorns and brambles
if they might anywhere find the head. 144

There was eke a great wonder, that a wolf was sent,
by God's direction, to guard the head
against the other animals by day and night.

They went on seeking and always crying out, 148

as is often the wont of those who go through woods;
'Where art thou now, comrade?' And the head answered them,
'Here, here, here.' And so it cried out continually,
answering them all, as oft as any of them cried, 152
until they all came to it by means of those cries.

There lay the gray wolf who guarded the head,
and with his two feet had embraced the head,
greedy and hungry, and for God's care durst not ✓ 156
taste the head, but kept it against (other) animals.

Then they were astonished at the wolf's guardianship,

145. B. ēac mycel. U. wonder; B. wunder. B. wæs i-send.

146. U. mihte, *corr. to* wissunge *in margin*. B. bi-wærigenne.

147. B. déor. U. dæg and ofer niht.

148. U. Hī; B. Heo. B. sæcende; *om. symle; cleopigende.*

149. B. i-wunelic is þæt ða þe on wude.

150. U. B. Hwær. B. þū nū gerefa (!); andswyrde.

151. U. geloma; B. i-lome.

152. U. hým. B. *om.* him callum . . . clypode. O. hýra.

153. B. oððet. U. hī; B. heo. B. alle bicomē; tō. O. U. clypunge.

154. U. B. ðe (*for se*). A. græge, *corr. to* græga; U. grega; B. græga.

155. B. ant; bi-.

156. U. grædi; B. gredig. U. hungri. B. dyrste.

157. B. hæfdes. U. abyrgan; B. on-burigen. A. and (*reul ac*); U. B. ac.

158. U. hī; B. heo. B. of-wm-droden (!) U. heordredene; B. hord-rædene.

and þæt halige heafod ham feredon mid him .
 þancigende þam ælmihtigan ealra his wundra . 160
 ac se wulf folgode forð mid þam heafde .
 oþþæt hī to tune comon . swylce he tam wære .
 and gewende eft siþþan to wuda ongean .
 þa land-leoda þa siþþan ledon¹ þæt heafod 164
 to þam halgan bodige . and bebyrigdon hine
 swa swa hī selost mihton on swylcere hrædinge
 and cyrcan arærdan sona him onuppon .
 Eft þa on fyrste æfter fela gearum . 168
 þa seo hergung geswác and sibb wearð forgifen
 þam geswenctan folce . þa fengon hī togædere
 and worhton ane cyrcan wurðlice þam halgan .
 for-þan-ðe gelome wundra wurdon æt his byrgene 172
 æt þam gebæd-huse þær he bebyrged wæs .
 Hi woldon þa ferian mid folclicum wurðmynte
 þone halgan lichaman . and læcgan innan þære cyrcan .
 þa wæs micel wundor þæt he wæs eall swa gehal 176
 swylce he cucu wære mid clænnum lichaman .
 and his swura wæs gehalod þe ær wæs forslagen .
 and wæs swylce an seolcen þræd embe his swuran ræd
 mannum to sweotelunge hu he ofslagen wæs . 180
 Eac swilce þa wunda þe þa wælhreowan hæþenan
 mid gelomum scotungum on his lice macodon .
 wæron gehælede þurh þone heofonlican god .
 and he lip swa ansund oþ þisne and-werdan dæg . 184

159. B. hām feroden; hēom. U. fereden.

160. B. þankende; al-; alre; wundra.

161. U. B. ðe (*for* se). B. folo-gede.

162. B. oððet. B. hēo. B. tūne comen; hē tōme wære. U. hē tām.

163. B. wende æft. U. B. syððan. B. wude ongēan.

164. B. Ðā lōnd-. U. -leode; B. -leodan. U. B. syððan. U. leddon; lægdan.

165. B. halige; burigdon. U. hine swa; B. om.

166. U. swā swā; B. swā swa. B. heo lihtlucost mihten; swylce. U. hrædinge; B. rædinge.

167. B. cyrce. U. arærdon; B. arærdon. B. om. sona; on-uppon him.

168. B. felæ. U. gearu; B. géare.

169. B. ðeo (*for* seo); aswác; sib; igyfen. U. sib.

170. U. geswenctum; B. i-swæncte. U. hī; B. hēo. B. -gadere.

¹ Leaf 203, back.

and carried the holy head home with them,
 thanking the Almighty for all His wonders; 160

but the wolf followed forth with the head
 until they came to the town, as if he were tame,
 and then turned back again unto the wood.

Then the country-people afterward laid the head 164
 by the holy body, and buried him

as they best might in such haste,

and full soon built a church over him.

Then again, after a space, after many years, 168

when the harrying had ceased, and peace was restored

to the oppressed people, then they came together,

and built a church worthily to the saint,

because that frequently miracles were done at his burial-place, 172
 even at the bede-house where he was buried.

Then desired they to carry the holy body
 with popular honour, and to lay it within the church.

Then there was a great wonder, that he was all as whole 176
 as if he were alive, with clean body,

and his neck was healed which before was cut through,

and there was as it were a silken thread about his neck, all red,
 as if to show men how he was slain. 180

Also the wounds, which the bloodthirsty heathen

had made in his body by their repeated shots,

were healed by the heavenly God;

and so he lieth uncorrupt until this present day, 184

171. B. wrohten; circe.

172. B. *om.* for . . . wurdon. B. burigene.

173. U. gebed-huse; B. bed-huse. B. hē iburigned.

174. B. Héo wolden. U. færingan (!). B. -lice; -mente.

175. B. lichame. U. lecgan; B. lægen. B. inne þare circean.

176. B. mycel. U. hē. B. all. U. B. *om.* swa. U. gehāl; B. hāl.

177. B. cwic; lichame.

178. U. swýra; B. sweora. U. wæs geháloð; B. wæs i-halod. B. ær.

U. B. forslagen wæs.

179. B. swulce. U. B. án. B. solcene ðred; swéoræn. U. read; B. *om.*

180. U. B. monnum. U. B. swutelunge. B. wæs.

181. U. B. Eác. B. swylce wundrae (!); -reowum hæþenæn.

182. B. ilome scotunge. U. B. líce. B. nakedon.

183. U. wæron. U. gehælede; B. ihealede. B. -lice gōd.

184. U. hē. B. swā. U. ānsund. U. -wyrðan; B. -weardne.

and-bidigende æristes . and þæs ecan wuldres .
 His lichama us cyð þe lið un-formolsnod
 þæt he butan forligre her on worulde leofode .
 and mid clænum life to criste sipode . 188
 Sum wudewe wunode oswyn gehaten
 æt þæs halgan byrgene on gebedum
 and fæstenum manega gear syððan .
 seo wolde efsian ælce gear þone sanct . 192
 and his næglas ceorfan syferlice . mid lufe .
 and on scryne healdan to halig-dome on weofode .
 þa wurðode þæt land-folc mid geleafan þone sanct .
 and þeodréd bisceop pearle mid gifum 196
 on golde and on seolfre . þam sancte to wurðmynte .
 þa comon on sumne sæl unge-sælige þeofas
 eahta on anre nihte to þam arwurðan halgan
 wol'don stelan þa maðmas þe men þyder brohton . 200
 and cunnodon mid cræfte hu hi in cumon (*sic*) mihton .
 Sum sloh mid slecge swiðe þa hæpsan .
 sum heora mid feolan feolode abutan .
 sum eac underdealf þa duru mid spade . 204
 sum heora mid hlæddre wolde unlucan þæt ægðyrl .
 Ac hi swuncon on idel . and earmlice ferdon .
 swa þæt se halga wer hī wundorlice geband .
 ælene swa he stod strutigende mid tole . 208
 þæt heora nan ne mihte þæt morð gefremman .
 ne hi þanon astyrian . ac stodon swa oð mergen .
 Men þa þæs wundrodon hu þa weargas hangodon .

185. B. abidende. U. æristes. B. ecan.

186. B. lichame ūs; unformolsnod.

187. B. buton for-ligere hēr. U. worolde. B. leofode.

188. B. clæne.

189. B. wydewa wunode. U. Oswūn. U. gehāten; B. ihaten.

190. B. om. æt . . . byrgene. U. byrigenne.

191. B. monige. U. B. gear.

192. B. þeo (*for* seo); walde.

U. efesigan; B. efsian. B. gear; sōnt.

193. U. næglas; B. nægles. B. ceorfan.

194. U. scrine; B. scrýne. B. healdon; -dōme. U. weofode; B. wēofode.

195. B. lond-; ileafæn; sōnt.

196. B. omits this line. U. þeodræd.

197. B. omits on . . . sancte. U. seolfre gegodode þæt mynster þam sancte to wurðmynte. B. -mente.

awaiting the resurrection and the eternal glory. ✓

(His body showeth us, which lieth undecayed,
that he lived without fornication here in this world,
and by a pure life passed to Christ.

188

A certain widow who was called Oswyn
dwelt near the saint's burial-place in prayers
and fastings for many years after.

She would every year cut the hair of the saint,
and cut his nails soberly and lovingly,
and keep them in a shrine as relics on the altar.

192

So the people of the land faithfully venerated the saint;
(and bishop Theodred exceedingly [enriched the church]
with gifts in gold and silver, in the saint's honour.)

196

Then once upon a time came some unblest thieves,
eight in one night, to the venerable saint,
desiring to steal the treasures which people had brought thither,
and tried how they might get in by craft.

201

One struck at the hasp violently with a hammer;
one of them filed about it with a file;

one dug under the door with a spade;

204

one of them by a ladder wished to unlock the window:
but they toiled in vain, and fared miserably,

because the holy man wondrously bound them,

each as he stood, toiling with his implement,

208

so that none of them could do that evil deed,
nor stir thence; but they stood there till morning.

Then men wondered to see how the wretches hung there,

198. B. comen. U. B. sǣl. U.
ungesǣlige: B. unsǣlig. B. þeōwas (!).

199. B. āne; -wurðæn.

200. B. and wolden stelon. U.
madmas; B. madmæs. B. ðider
bróhton.

201. B. cunnedon. U. B. hū. U.
hī; B. hēo. U. cuman; B. cumen.
B. mihte.

202. B. slæge swyðe. U. hǣpsan.

203. B. hēo (for heora). U. fēolan;
B. fyle. B. feoledon abūtan.

204. B. ēac; dure. U. B. spāde.

205. B. heo (for heora). U. hlædre;
B. læddræ. U. woldon; B. wolden.
B. unlucæn. U. eah-; B. æh-.

206. U. hī; B. heo. B. ydel;
fērdon.

207. U. swā. B. þe halgæ wǣr
heom wunderlice bont.

208. B. swā; stōd. U. tōle; B.
tōlæ.

210. U. hī; B. heom. B. þeonan
styriæn (U. astyrgan); ac heo stoden
swā; maregen.

211. B. wundredon; hū; hangedon.

sum on hlæddre . sum leat to gedelfe . 212
 and ælc on his weorce wæs fæste gebunden .
 Hi wurdon þa ge-brohte to þam bisceope ealle .
 and he het hī hōn on heagum gealgum ealle .
 Ac he næs na gemyndig hu se mild-heorta god 216
 clypode þurh his witegan þas word þe hēr standað .
 Eos qui ducuntur ad mortem eruere ne cesses .
 Þa þe man læt to deaðe alys hī ut symble .
 and eac þa halgan canones gehadodum forbeodað 220
 ge bisceopum ge preostum . to beonne embe þeofas .
 for-þan-þe hit ne gebyraþ þam þe beoð gecorene
 gode to þegnigenne þæt hi geþwærlæcan ðeolon .
 on æniges mannes deaðe . gif hi beoð drihtnes þenas . 224
 Eft þa ðeodred bisceop sceawode his bec syððan
 behreowsode mid geomerunge . þæt he swa reðne dóm sette
 þam ungesæligum þeofum . and hit besargode æfre
 oð his lifes ende . and þa leode bæd georne . 228
 þæt hi him mid fæstan fullice þry dagas .
 biddende þone ælmihtigan . þæt he him arian scolde .
 On þam lande wæs sum man . leofstan gehaten .
 rice for worulde . and unwittig for gode . 232
¹ se rād to þam halgan mid riccetera swiðe .
 and het him æt-eowian orhlice swiðe .
 þone halgan sanct hwæþer he gesund wære .
 ac swa hraðe swa he geseah þæs sanctes lichaman . 236
 þa awedde he sona . and wæl-hreowlice grymetede .
 and earmlice geendode yfelum deaðe .

212. U. uppan; B. uppon (*for on*).
 B. læddræ; dælfæ.

213. B. feste ibunden.

214. B. Heo; þā i-brohte; biscope
 alle.

215. U. hē; hī. B. hēom āhōn.
 B. alle; U. om.

216. U. hē. U. B. nā. B. i-mundig.
 U. B. hū. U. B. ðe (*for se*). B. mild-
 heorte.

217. U. witegan. B. þas; her
 stondæþ.

219. B. Ðā; mon. U. læt. B. alýs

út. U. B. symle.

220. U. B. éac. B. ihadedon for-
 beodaþ.

221. B. biscopum; ðeofæs.

222. B. buræð; icorene.

223. U. B. þenigenne. B. heo
 þwærlæcen scylon.

224. B. monnes; hēo; drihtines.
 U. þegnas; B. þægnæs.

225. U. þā; B. þa ða. U. þeodræd;
 B. þeodræd. B. biscóp. U. B. siððan
 he his bec (B. bec) sceawode.

¹ Leaf 204, back.

one on a ladder, one bent down to his digging,
and each was fast bound in his own work. 212

Then they were all brought to the bishop,
and he commanded men to hang them all on a high gallows;
but he was not mindful how the merciful God 216

spake through His prophet the words which here stand;

'Eos qui ducuntur ad mortem eruere ne cesses':

those who are led to death deliver thou alway.

And also the holy canons forbid clerics, 220

both bishops and priests, to be concerned about thieves,

because it becometh not them that are chosen

to serve God, that they should consent

to any man's death, if they be the Lord's servants. 224

Then Theodred the bishop, after he had searched his books,
rued with lamentation that he had awarded such a cruel
doom

to these unhappy thieves, and ever deplored it

to his life's end; and earnestly prayed the people 228

to fast with him fully three days,

praying the Almighty that He would have pity upon him.

In that land was a certain man called Leofstan,
rich in worldly things, and ignorant towards God, 232

who rode with great insolence to the saint's shrine,

and very arrogantly commanded them to show him

the holy saint, (to see) whether he were incorrupt;

but as soon as he saw the saint's body, 236

then he straightway raved and roared horribly,

and miserably ended by an evil death.

226. B. be-reowsode. U. hé swá.
B. ræþne.

227. B. un-sæligum; bi-saregedede.

228. B. bead.

229. U. hí; B. heo. U. mid him.
U. fæston; B. fæstæn. B. ðreo
dagæs.

230. U. om. þone. B. almihtigæn;
áriæn sceolde.

231. B. londe; mōn. U. gehāten;
B. i-hāten.

232. U. B. rice. U. worolde; un-
gewittig. B. om. and. B. gōde.

233. U. B. ðe (*for se*); ricetere.

234. U. æt-ēowigan; B. æt-ēowan.
U. orgellican (!).

235. B. halgæ sōnt; isund wære.

236. B. raðe; hē. U. gesēah; B.
isēah. B. sontes lichame.

237. B. hē sonæ; -reowlice. U.
grymytte.

238. B. endode; deape.

Þis is ðam gelic þe se geleaffulla papa
 gregorius sæde on his gesetnysse 240
 be ðam halgan laurentiē ðe lið on rome-byrig .
 þæt menn woldon sceawian symle hu he lage .
 ge gode ge yfele . ac god hi ge-stilde .
 swa þæt þær swulton on þære sceawunge ane 244
 seofon menn ætgædere . þa geswicon þa oþre
 to sceawigenne þone martyr mid menniscum gedwylde .
 Fela wundra we gehyrdon on folcliecre spræce .
 be þam halgan eadmunde þe we hér nellap 248
 on gewrite settan . ác hi wát gehwá .
 On þyssum halgan is swutel . and on swilcum oþrum .
 þæt god ælmihtig mæg þone man aræran
 eft on domes dæg andsundne of eorþan 252
 se þe hylt eadmunde halne his lichaman .
 oð þone micclan dæg þeah ðe he of moldan come .
 Wyrðe is seo stow for þam wurðfullan halgan
 þæt hi man wurpige and wel gelogige 256
 mid clænum godes þeowum . to cristes þeow-dome .
 for-þan-þe se halga is mærra þonne men magon asmeagan .
 Nis angel-cynn bedæled drihtnes halgena .
 þonne on engla-landa licgaþ swilce halgan 260
 swylce þæs halga cyning is and cūþberht se eadiga .
 and sancte æpeldryð on elig . and eac hire swustor
 ansunde on lichaman geleafan to trymninge .
 Synd eac fela oðre on angel-cynne halgan 264

239. B. ilic; om. se; halga (for geleaffulla).

240. B. om. sæde; i-setnesse.

241. B. halgum laurentium; -burig.

242. B. men wolden; om. symle.

U. B. hū. B. læge.

243. U. gōde. B. omits ge . . yfele. U. hī; B. hēom. B. gestylde.

244. B. ðaresceawunge. U. B. æne.

245. U. seofan. B. seofe mēn. U. geswicon; B. swike.

246. U. martir. B. sceawenne; mennisce dwylde.

247. B. Fela wundra; iherdon; folcliece spæce. U. gehyrdon.

248. B. bi; eadmundum; nyllap.

249. B. write setten. V. setton.

U. hī. B. hēom.

250. B. þissum halgum; ant on.

U. swutel; V. swytol.

251. B. al-. U. mann aræran; B. mōn aræran.

252. V. om. eft. B. æft; dæge.

U. B. ansundne.

253. B. þe þe healt. U. eadmunde (as A.); B. eadmundne. B. om. his.

U. B. lichame.

254. B. ðene. U. miclan; B. myclan. U. dæg. A. U. of; B. on.

B. moldæn cōme.

This is like that which the orthodox pope,
 Gregory by name, said in his writing 240
 concerning the holy Lawrence who lieth in the city of Rome,
 that men were always wishing to see how he lay,
 both good and evil, but God checked them,
 so that there died in the looking all at once 244
 seven men together; so the others desisted
 from looking at the martyr with human error/
 We have heard of many wonders in the popular talk 248
 about the holy Edmund which we will not here
 set down in writing; but every one knoweth them.,
 By this saint is it manifest and by others like him,
 that Almighty God can raise man
 again, in the day of judgement, incorruptible from the earth, 252
 He who preserveth Edmund whole in his body
 until the great day, though he was made of earth.
 Worthy is the place for the sake of the venerable saint
 that men should venerate it, and well provide it 256
 with God's pure servants, to Christ's service,
 because the saint is greater than men may imagine/
 The English nation is not deprived of the Lord's saints,
 since in English land lie such saints 260
 as this holy king, and the blessed Cuthbert,
 and saint Æthelthryth in Ely, and also her sister,
 incorrupt in body, for the confirmation of the faith.
 There are also many other saints among the English, 264

255. V. Wurða. A. is (*over wære
 erased*). U. Wurðe wære ðeo stōw;
 B. weorðe wære ðeo stōw. B. -fullæn
 halgum.

256. B. hire mōn wæl wurðode.
 V. U. (*also*) wurðode; A. wurpige
 (-ige *over erasure*). V. U. wel gelo-
 gode; B. wælegode (!); A. wel gelo-
 gige (-ige *over erasure*).

257. U. clenum; B. clæne. B.
 -dōme.

258. B. þe halgæ; mærræ þone
 mēn (U. menn); āsnēan.

259. U. ængol-cynn; B. ængol (*sic*).

B. bi-dæled; halgene.

260. B. forþam on englæ-londe
 licgæþ. V. U. lande. U. B. swylce.

261. U. þes; B. þés. B. halgæ
 king. U. B. om. is. U. Cuthbert;
 B. chutbertus þe eadigæ. V. eadige.

262. U. V. B. om. sancte. U.
 Æþeldruð. B. ēac. U. hyre. U. B.
 swuster.

263. V. ins. ealle *before* ansunde.
 B. ansund; lichame ge-leafæn; trum-
 unge.

264. B. Beoð (*for* Synd); oðræ;
 cýnne; om. halgau. V. feola.

þe fela wundra wyrcað . swa swa hit wide is cuð
 þam ælmihtigan to lofe . þe hī on gelyfdon .
 Crist ge'swutelap mannum þurh his mæran halgan
 þæt he is ælmihtig god þe macað swilce wundra 268
 þeah þe þa earman iudei hine eallunge wið-socen .
 for-þan-þe hī synd awyrgede swa swa hī wiscton him sylfum .
 Ne beoð nane wundra geworhte æt heora byrgenum .
 for-ðan-þe hī ne gelyfað on þone lifigendan crist . 272
 ac crist geswutelað mannum hwær se soða geleafa is .
 þonne he swylce wundra wyrcað þurh his halgan
wide geond þas eorðan . þæs him sy wuldor
 â mid his heofonlican fæder . and þam halgan gaste (a buton
 ende). AMEN. 276

XXXIII.

III. ID. FEBRUARII; NATALE SANCTE EUFRASIÆ VIRGINIS.

[Another very imperfect copy in O. = Otho B. x.]

SVM WER WÆS ON ALEXANDRIA MEGÐE PAFNVNTIVS genemned .
 Se wæs eallum mannum leof and wurð . and godes beboda
 geornlice healdende . and he þa genam him gemeccan esenbyrde his
 4 cynne . seo wæs mid eallum wurðfullum þeawum gefylled . ac heo
 wæs unwæstmære . þa wæs hire wer pearle gedrefed for-þam him
 nan bearn næs gemæne . þæt æfter his forðsiðe to his æhtum
 fenge . and heo þa dæghwamlice hire speda pearfendum dælde .
 8 and gelomlice heo cyrcan sohte . and mid halsungum god wæs
 biddende þæt he him sum bearn forgeafe . swiþost for-þam heo
 geseah hire weres sarignysse . and he sylf eac ferde geond manige

265. V. U. wundre; B. wundra.
 B. wurcæð U. swā swā; B. swā
 swa. U. cuð is; B. is cyþ.

266. B. al-. U. hī; B. heo. B.
 ilyfden.

267. B. Cristsylfswytelapmonnum;
 mæren.

268. B. hé. U. ælmihti. B. gōd;
 makæþ swylce wundra. V. wundre.

269. V. om. þe; eallunga. B. iude-
 iscæn; allungæ. U. V. B. wið-sócon.

270. U. áwyrgede. B. heo beoð
 awarigede. U. swā swā hī; B. swā
 swā heo. V. wyscton. B. héom.

who work many miracles, as is widely known,
 to the praise of the Almighty in whom they believed.)
 Christ showeth to men, through His illustrious saints,
 that He is Almighty God who causeth such wonders, 268
 though the miserable Jews altogether denied Him,
because they are accursed, as they desired for themselves.
 There are no wonders wrought at their sepulchres,
 because they believe not in the living Christ; 272
 but Christ manifesteth to men where the true faith is,
 since He worketh such miracles by His saints
 widely throughout the earth, wherefore to Him be Glory
 ever with His Heavenly Father, and with the Holy Ghost, for
 ever and ever. AMEN. 276

XXXIII.

FEBRUARY 11. ST. EUFRASIA (OR EUPHROSYNE), VIRGIN.

There was a certain man in the province of Alexandria named Paphnutius, who was beloved and honoured of all men, diligently keeping God's commandments; and he then took him a spouse of birth equal to his own rank; she was filled with all honourable virtues, but she was barren. Then was her husband exceedingly afflicted, because there was no child between them who should succeed to his possessions after his death; and she therefore daily distributed her wealth among the poor, and frequently sought churches, and with supplications besought God that He would give them a child, especially because she saw her husband's sorrow. And he himself likewise travelled through many places, (to see)

271. U. byð. B. wundræ i-wrohte;
 heoræ burigene.

272. V. for-ðon-ðe. B. forþam-;
 héo; gelyfæð. U. lyfigendan; B.
 lyfigenden.

273. V. geswutolað. B. swutelæp
 monnum. U. B. hwær. B. þe gode
 ileafæ.

274. B. þenne; wundræ wurcæð.

275. U. wíde. B. þam beo wuldor
 and lof; V. him si wuldor and lof.

276. U. heofonlice; B. heofenlice.
 U. V. omit a . . ende; *which is a
 later interpolation in A.* B. halige
 gaste a buten ende Amen (*nearly all
 erased*).

stowa . gif he wenunga hwilcne godes man findan mihte þæt his
 12 gewilnunga gefultumian mihte . þa æt nyhstan becom he to sumum
 mynstre . þæs mynstres fæder wæs swyðe mære beforan gode . and
 he þa micelne dæl feos þider in-gesealde . and miccle þeodrædene
 nam to þam abbode . and to þam gebroðran . and þa æfter micelre
 16 tide cyððe he þam abbode his gewilnunge . ¹ se abbod þa him efn-
 sargode . and bæd god geornlice þæt he þam þegne forgeafe bearnes
 wæstm . þa gehyrde god heora begra bene . and forgeaf him ane
 dohtor . Mid þy pafnuntius geseah þæs abbodes mæran drohtnunge .
 20 he seldan of þam mynstre gewât . eac swylce he gelædde his wif
 into þam mynstre . to þam þæt heo onfenge þæs abbodes bletsunge .
 and þæra gebroþra . þa þæt cild wæs seofon wintre . þa letan hi hi
 fullian . and nemdon hi eufrosina . þa wurdon hire yldran swiðlice
 24 geblissode þurh hī . forþam heo wæs gode andfenge . and wlytig on
 ansyne . and mid þy heo wæs twelf wintre . þa gewat hire modor .
 se fæder þa gelærde þæt mæden . mid halgum gewritum . and
 godcundum rædingum . and mid eallum woruldlicum wis-dome .
 28 and hio þa lare to þam deoplice under-nam . þæt hire fæder þæs
 micelum wundrode . þa asprang hire hlisa and wisdom and gelæ-
 rednys . geond ealle þa ceastre . for-þam heo wæs on þeawum
 gefrætwod . and manige wurdon atihthe þæt hi gyrndan hire to
 32 rihtan gesynscipe . and hit to hire fæder spræcon . ac he symle
 ongen cwæð . Gewurpe godes willa . þa æt nyxtan com him an
 þegen to . se wæs weligra and wurþra . þonne ealle þa opre . and
 hire to him gyrnde . þa onfeng se fæder his wedd . and hi him
 36 behét . þa æfter micelre tide þa heo eahta-tyne wyntre wæs . þa
 ge-nam se fæder hi mid him to þære stowe . þe he gewunlice to
 sohte . and mycelne dæl feo þider insealde . and cwæð to þam
 abbode . Ic hæbbe broht hider þone wæstm þinra gebeda mine
 40 dohtor . þæt þu hire sylle þine bletsunge . for-þam ic wille hī
 were syllan . Ða het se abbod hī lædan to spræc-huse . and lange
 hwile wið hi spræc ² and lærde hi clænnysse and gepyld . and
 godes ege hæbban . and heo þa wunode þær seofon dagas . and
 44 geornlice hlyste þæra broðra sanges . and heora drohtnunga
 beheold . and þæs ealles swipe wundrigende cwæð . Eadige synd

¹ Leaf 205, back.² Leaf 206.

if perchance he might find some man of God who might assist his desires. Then at last he came to a minster; the father of this minster was very powerful before God. So he paid in a great sum of money, and made much friendship with the abbot and with the brothers; and then after a good while he told his desire to the abbot. So the abbot compassionated him, and prayed God earnestly that He would give the nobleman the fruit of a child. Then God heard the prayer of them both, and gave them a daughter. When Paphnutius had seen the abbot's great service, he seldom left the minster; likewise he brought his wife into the minster, to the intent that she might receive the abbot's blessing, and that of the brethren. When the child was seven years old, then they had her baptized, and named her Euphrosyne; then her parents rejoiced exceedingly on her account, because she was acceptable to God, and fair in countenance; and when she was twelve years old, then her mother died. Then the father instructed the maiden in holy writings and godly readings, and in all worldly wisdom; and she so deeply received the lore that her father greatly wondered thereat. Then sprang her fame and wisdom and learning throughout all the town, because she was adorned with virtues, and many were attracted so that they desired her in honourable marriage, and spake of it to her father; but he always answered, 'God's will be done.' Then at last came to him a noble who was wealthier and worthier than all the others, and desired her for himself. Then the father received his pledge, and promised her to him. Then after a great while, when she was eighteen years old, her father took her with him to the place where he usually went, and paid in there a great sum of money, and said to the abbot; 'I have brought hither the fruit of thy prayers, my daughter, that thou mayest give her thy blessing, because I wish to give her to a husband.' Then the abbot bade take her to the parlour, and spake a long while with her, and taught her purity and patience, and to have the fear of God; and she abode there seven days, and devoutly listened to the brothers' canticles, and beheld their conversation; and greatly wondering at all this said,

þas weras þe on þiſſe worulde ſyndon englum gelice . and þurh
 þæt begitað þæt ece lif . and heo wearð bi-hydg be þiſſum . Þa
 48 þy ðriddan dæge cwæð paſnuntius to þam abbode . Gang fæder
 þæt þin þeowen ðe mæge gegretan . and þine bletsunge onfon .
 for-þam we willað ham faran . þa ſe abbod com . þa feoll heo to
 hiſ fotum and cwæð . Fæder gebide for me þæt god mine ſawle
 52 him ſylfum geſtreone . Þa aþenode ſe abbod hiſ hand . and hi
 gebletsode and cwæð . Drihten god þu þe oncneowe adam ær he
 geſceapen wære . gemedema ðe þæt þu gymenne hæbbe þiſſe þinre
 þeowenne . and þæt heo ſy dæl-nimende þæſ heofon-lican riceſ .
 56 Hi þa æfter þiſſum wordum ham ferdon . wæſ hiſ gewuna paſ-
 nuntius þæt ſwa oft ſwa him ænig munuc to com . þonne lædde
 he hine into hiſ huſe . and bæd þæt he hiſ dohtor gebletsode . Þa
 gelamp hit embe geareſ ryne . þæt hit wæſ þæſ abbodeſ hading-
 60 dæg . þa ſende anne broðor to paſnuntie . and laþode hine to
 þære ſymbelnysſe . þa ſe munuc to hiſ healle com . þa ne funde
 he hine æt ham . Mid-þy þa eufroſina þone munuc þær wiſte . þa
 gecigde heo hine to hire and cwæð . Sege me broþor for þære
 64 ſoðan lufan hu fela iſ eower on þam mynſtre . Þa cwæð he . þreo
 hund muneca . and twa and fiftig . heo þa git axode . and cwæð .
 gif hwilc þider in bugan wile . wile eower abbod hine under-fôn .
 Gea cwæð he . ac mid eallum [gefean he hine underfehð] . ſwiðor
 68 for þære drihtenlican ſtefne þe þuſ cwæð . þone þe me to-cymð .
 ne drife ic ¹ hine fram me . Singað ge ealle cwæð heo on anre
 cyrcan . and fæſtað ge ealle gelice . Se broþor cwæð . Ealle we
 ſingað gemæneliſe ætgædere . ac ure æghwile fæſt be þam þe him
 72 to an-hagað . þæt ure nan ne beo wiþer-ræde wiþ þa halgan droht-
 nunga . ac wilſumlice dō þæt he dō . Ða heo þa ealle heora
 drohtnunga aſmead hæfde . þa cwæð heo . Ic wolde gecyrran to
 þyllicre drohtnunga ac ic onſitte þæt ic beo minum fæder ungehyr-
 76 ſum . ſe for hiſ idlum welum me wile to were ge-þeodan . Se

64. eower] *Here begins the frag-
ment in O. (fol. 12).*

65. O. munuca. fiftig] O. *adls* þær
ſyndon. heo] O. þæt mæden. O. acsode.

66. O. abbud.

67. he] O. ſe broþor. gefean—
-fehð] *supplied from O.*

70. O. cyrcan. O. *om.* ge ealle.

71. O. *om.* gemæneliſe.

72. O. onhagað.

¹ Leaf 206, back.

‘Blessed are these men who in this world are like unto the angels, and by such means shall obtain everlasting life.’ And she became observant of this. Then on the third day said Paphnutius to the abbot, ‘Come, father, that thy handmaid may salute thee, and receive thy blessing; because we desire to go home.’ When the abbot came, she fell at his feet, and said, ‘father, pray for me, that God may beget my soul unto Himself.’ Then the abbot extended his hand and blessed her, and said; ‘Lord God, Thou who knewest Adam ere he was created, vouchsafe to have care of this Thine handmaid, and that she may be a partaker of the heavenly kingdom.’ So after these words they returned home. It was Paphnutius’ custom that, as often as any monk came to him, he brought him into his house, and prayed that he would bless his daughter. Then it befell, in about the course of a year, that it was the abbot’s ordination-day. Then he sent a brother to Paphnutius, and invited him to the solemnity. When the monk came to his hall, he did not find him at home; but when Euphrosyne knew the monk was there, she called him to her and said; ‘tell me, brother, for true charity, how many are there of you in the minster?’ Then said he; ‘three hundred monks and two and fifty.’ Then again she asked and said, ‘If any one desire to turn in thither, will your abbot receive him?’ ‘Yea,’ quoth he, ‘but with all (joy will he receive him), the rather for the Lord’s voice who thus said; “him that cometh to Me, I will not drive him from Me.”’ ‘Sing ye all,’ said she, ‘in one church, and fast ye all alike?’ The brother said, ‘we all sing in common together but each of us fasteth according as he hath leisure, so that none of us be contrary to holy living, but do willingly that which he doeth.’ When she had enquired about all their manner of living, then said she (to the brother), ‘I would turn to such a life, but I fear to be disobedient to my father, who for his vain (and transitory) riches desireth to join me to a husband.’ The brother said (to her), ‘O sister!

74. O. drohtnunge. *After* heo, O. dræde.
adds to þam broþer.

75. O. drohtnunge. onsitte] O. on-
 76. *After* idlum, O. *adds* and his
 gewitenlicum. ge-þeodan] O. ongifan.

broþor cwæð . Eala swustor ne gefafa ðu þæt ænig man þinne
 lichaman be-smite . ne ne syle þu þinne wlite to ænigum hospe . ac
 bewedde þe sylfe criste . se þe mæg for þisum gewitenlicum
 80 þingum . syllan þæt heofon-lice rice . ac fār nu to mynstre
 digellice . and alege þine woruldlican gegyrlan . and gegyre þe
 mid munuc-reafe . þonne miht þu swa ypest ætherstan . þa geli-
 code hire þeos spræc . and heo þa [to him] cwæð . Ac hwa mæg
 84 me be-efesian . [Soðlice] ic nolde þæt hit þa [dydon þe nænne]
 geleafan nabbað to gode . [Se broþor hyre to cwæþ.] Loca nu þin
 fæder sceal mid me to mynstre . and biþ þær þry dagas oððe
 feower . þonne send þu ða hwile æfter sumum ure ge-broþrum .
 88 ælc wile bliþelice cuman to ðe . ongemang þissum . com ham
 pafnuntius . and swa he þone munuc geseah . þa axode he hine
 to hwi he come . þa sæde he him þæt hit wære þæs abbodes
 hadung-dæg . and he to him cuman sceolde mid him to his blet-
 92unga . pafnuntius þa wearð geblissod swiðe . and [sona] mid
 him [þam broþor] ferde to mynstre . Ongemang þisum sende
 eufrosina anne cniht [þone þe heo getreowost wiste and him to
 cwæð . far to þeodosies mynstre and gang into þære cyrcan .
 96 and] swa hwilcne munuc swa [þu finde] ¹ innan cyrcan . bring hine
 to me . þa [lamp hit] þurh godes mild-heortnysse gemette he an
 þara muneca wiðutan þam mynstre . þa se cniht bæd hine þæt he
 come mid him to eufrosinan . þa he to hire com . þa grette heo hine
 100 and cwæð . Gebide for me . he þa for hi gebæd . and hi ge-bletsode .
 and wið hī gesæt . heo þa cwæð to him . Hlaford ic hæbbe cristenne
 fæder . and soðne godes þeow . and [he] hæfð myccle æhta . and
 his mæcca min modor is of þyssum life gewiten . nu wile min
 104 fæder for his idlum welum me were syllan . ac ic nolde [næfre]

77. cwæð] O. hire cwæð to. Eala]
 O. Eala þu.

78. ænigum] O. nanum.

79. O. sylfne (!); þyssum.

81. O. digollice; þinne; gegyrelan;
 gegira.

82. O -reafum; yþust.

83. to him] supplied from O.

84. O. beæfesian. Soðlice] from O.
 nolde] O. wolde (!). O. didon þe nænne;
 read dydon þe nænne; A. om.

85. Se—cwæþ] from O. Loca] O.
 Efne.

87. O. sumon.

91, 92. O. bletsunge.

92. sona] from O.

93. þam broþor] from O. (uncer-
 tain).

94-96. þone þe—and] all from O.;
 A has swiðe getrywne hire to þam
 minstre and bæd þæt.

96. þu finde] so in O.; A. he funde.

suffer thou not that any man defile thy body, neither give thou thy beauty to any shame; but wed thyself to Christ, who for these transitory things can give thee the heavenly kingdom. But go now to a minster secretly, and lay aside thy worldly garments and clothe thyself with the monastic habit; thus mayest thou most easily escape.' Then this speech pleased her, and she thereupon said (to him): 'but who may shear me? (Verily), I would not that any one should (do it who) hath not faith in God.' (The brother said to her): 'look now, thy father is going with me to the minster, and will be there three days or four; then send thou meanwhile after one of our brothers; any one will blithely come to thee.' In the midst of this came home Paphnutius, and as soon as he saw the monk, he asked him why he had come. Then he told him that it was the abbot's ordination-day, and that he was to come to him with him to receive his benediction. Then Paphnutius was greatly rejoiced, and (at once) went with him (the brother) to the minster.

Meanwhile Euphrosyne sent a servant (one whom she knew to be very faithful, and said to him, 'go to Theodosius' minster, and go into the church, and) whatsoever monk (thou shalt find) in the church, bring him to me.' Then (it happened), by God's mercy, (that) he met one of the monks outside the minster; and then the servant prayed him to come with him to Euphrosyne; and when he came to her, she saluted him, and said; 'pray for me.' Then he prayed for her and blessed her, and sat beside her. Then she said to him, 'Sir, I have a Christian father who is a true servant of God, and (he) hath great possessions; and his consort my mother is departed from this life; now desireth my father, for his vain riches, to give me

bring—me] O. bring hine me hider mid þe.

97. lamp hit] *from* O.; A. *om.*

97-99. gemette—heo hine] *so* A.; O. *has* þæt an þam muneca of . . . com to þære ceastre (?) to þon þæt he wolde . . . þa ping þe he mid him lædde . and þa soua þæs þes cniht him gemette . þa bæd he hine þæt he sceolde cuman to eufrosinam . Mid þi he þa hire to com . þa halsode heo hine.

100. O. Gebidde.

101. heo—him] O. Eufrosina him to cwæð. O. cristene.

102. O. he; A. *om.* mycclle] O. mænigfealde.

102-104. and his mæcca—syllan] *so in* A.; O. *has* and he hædde gemæccan seo me on þis woruld acænde . and heo his of þisum life gefaren . Nu wile min fæder for his gewitendlicum welum me to were forgifan.

104. O. næfre; A. *om.*

me sylfe þurh þæt ge-wemman . and ic ne dear beon minum
 fæder unge-hyrsum . and ic nat hwæt ic be þysum dón mæg .
 ealle þas niht witodlice ic ane wunode god biddende þæt he minre
 108 earman sawle his myltse ætywe . and þa þis mergendlican dæge
 gelicode me þæt ic eowerne sum me to begeate . þæt ic godes
 word æt him gehyrde . Nu bidde ic ðe for þam edleane þiure
 sawle þæt þu me wisige to þam þingum . þe to gode belumpon .
 112 Ða cwæð se broðor . Drihten cwæð on his godspelle . swa hwá
 swa ne wip-sæcð . fæder . and meder . and eallum his magum .
 and þær-to-eacan his agenre sawle . ne mæg he beon min leorning-
 man . nat ic hwæt ic þe mare secge . swa-þeh gif þu mæge þa
 116 costnunga þines flæscas aræfnan . þonne forlæt þu eall þæt ðu
 age . and gewit heonan . þines fæder æhta findað yrfeweardes
 genoge . þæt mæden him to cwæð . Ic getrywe on godes fultum .
 and on pinne . þæt ic becume to mire sawla hælo . Ða cwæð se
 120 broðor . Ne scealt þu na þyllice ge-wilnunga lætan aslacian .
 eornost-lice þu wast þæt hit is nu hreowsunga tíð . þa cwæð
¹ heo . for-py ic ge-laðode þe hyder . þæt ic wolde þæt ðu me
 bletsodest and me syððan feaxe becurfe . se broðor þa hi gegyrede
 124 mid munuc-reafe . and hi bletsode and þus cwæð . Drihten se þe
 alyscde his halgan . gehealde þe fram eallum yfle . He þa æfter
 þyssum . mid blisse ham ferde god wuldrigende . Eufrosina þa
 polhte þus cwæpende . Gic ic nu fare to fæmnena mynstre . þonne
 128 secð min fæder me þær . and me þær findað . þonne nimð he me
 neadunga þanon for mines bryd-guman þingan . ac ic wille faran
 to wera mynstre þær nan man min ne wene . Heo þa þone wiflican
 gegyrlan hire of-dyde . and hi ge-scrydde mid werlicum . and on
 132 æfen-tíð gewát of hire healle . and nam mid hire fiftig mancas .
 and þa niht hi ge-hyddde on digelre stowe . þa þæs on mergen com
 þafnuntius to þære ccaestre . and þa æfter godes willan eode he
 into cyrcan . Eufrosina betwux þysum becom to þam mynstre .
 136 þe hire fæder tó sohte . þa eode se geat-weard to þam abbode . and

105. O. silfne.

106. and ic—mæg] O. Nu nat ic
hwæt me is be þisum to domne.107. ealle — wunode] O. Soðlice
ealle þas niht ic buton slepe awunode.

to a husband ; but I would not (ever) defile myself thereby. And I dare not be disobedient to my father, and I know not what to do as to this ; verily all this night I continued alone, praying God that He would show His mercy to my miserable soul ; and so, this dawning day, it liked me to get one of you to come to me, that I might hear God's word from him. Now pray I thee, for the sake of the reward of thy soul, that thou instruct me in those things which pertain to God.' Then said the brother, 'the Lord said in His gospel, "Who-soever will not forsake father and mother and all his kindred, and moreover his own soul, he cannot be My disciple." I know not what I can say to thee more ; nevertheless, if thou canst withstand the temptations of thy flesh, then abandon thou all that thou ownest and depart hence ; thy father's riches will find heirs enough.' The maiden said to him : 'I trust in God's assistance and in thine, that I shall attain to my soul's salvation.' Then said the brother, 'thou must not let such desires grow slack, verily thou knowest that it is now the time of repentance.' Then said she, 'therefore I summoned thee hither for that I desired that thou shouldest bless me, and afterward cut off my hair.' Then the brother invested her with the monastic habit, and blessed her and thus said : 'the Lord, who hath delivered His saints, preserve thee from all evil.' He then after this joyfully went home, glorifying God. Then Euphrosyne thought thus, saying ; 'if I go now to a women's convent, then my father will seek me there, and will find me there ; and then he will take me thence by force for my bridegroom's sake ; but I will go to a man's minster where no man will suspect me.' Then she put off her womanly garb from her, and clothed herself with a man's ; and in the eventide departed from her hall, and took with her fifty mancuses, and that night she hid herself in a secret place. Then afterward in the morning came Paphnutius to the city, and then, according to God's will, he went into the church. Meanwhile Euphrosyne arrived at the minster which her father visited ; then the porter went to the abbot and said to him : 'father, here is

cwæð him to . Fæder her is cumen an eunuchus . of cinges
 hirede wilnað þinre spræce . Se abbod þa ut-eode . and heo sona
 feoll to hisfotum . and on-fangenre bletsunge hī togædere gesæton .
 140 þa cwæð se abbod . Bearn for hwilcūm þingum come þu hider . Ða
 cwæð heo . Ic wæs on cinges hirede . and ic eom eunuchus . and
 ic synle wilnode to munuc-licum life gecyrran . ac þyllic lif nis
 na gewunelic on ure ceastre . nu ge-axode ic eowre mæran droht-
 144 nunge . and min willa is þæt ic mid eow eardian mote . gif eower
 willa þæt bið . Ic hæbbe mænigfealde æhta . and gif me her god
 reste forgifen wile . Ic gedó þæt hi cumað hider . þa cwæð se
 abbod . Wel come þu ¹ min bearn efne þis is ure mynster . wuna
 148 her mid us gif þe licige . þa axode he hine hwæt his nama wære .
 þa cwæð he . Smaragdus ic eom geciged . Se abbod him to cwæð.
 þu eart geong . ne miht þu ane wunian . ac þu behofast þæt þu
 hæbbe þone þe ðe mæge læran mynsterlice droht-nunge . and þone
 152 halgan regol . Ða cwæð he . Ic do min fæder æfter þinum wordum .
 He þa forð-teah þa fiftig mancas . and þam abbode sealde and
 cwæð . Nim fæder þis feoh forðon . and gif ic her þurh-wunige .
 se ofer-eaca hider cymð . þa gecigde se abbod ane broþor to him .
 156 se wæs genemned agapitus . haliges lifes man . and wurð-ful on
 þeawum . and betæhte him þone fore-sædan smaragdum . and him
 to cwæð . Heonon-forð þes sceal beon þin sunu . and þin leorning-
 cniht . Agapitus þa under-feng hine on his cytan . þa forþam se
 160 sylfe smaragdus wæs wlitig on an-syne . swa oft swa ða broðra
 comon to cyrcan . þonne besende se awyrgeða gast mænig-fealde
 gepohtas on heora mōd . and wurdon þearle gecostnode þurh his
 fægernysse . and hi þa æt nyxtan ealle wurdon astyrode wið þone
 164 abbod forþam swa wlitigne man into heora mynstre gelædde . and
 he þa gecigde smaragdum to him and cwæð . Min bearn þiu ansyn
 is wlitig . and þisum broþrum cymð micel hryre for heora tyd-
 dernyssum . nu wille ic þæt þu sitte þe sylf on þire cytan . and
 168 singe þær þine tida . and þe þær-inne gereorde . nelle ic þeh þæt
 þu ahwider elles gā . and he þa behead agapito . þæt he ge-gear-
 wode æne emptige cytan . and smaragdum þider inne gelædde .
 Agapitus þa gefylde þæt his abbod him behead . and gelædde

¹ Leaf 208.

come a eunuch from the king's household who desireth speech with thee.' So the abbot went out; and she immediately fell at his feet, and when she had received his blessing, they sat together. Then quoth the abbot: 'child, for what cause camest thou hither?' Then said she, 'I was in the king's household and I am a eunuch; and I ever desired to turn to the monastic life, but such a life is not customary in our city; now I have heard of your illustrious conduct, and my will is that I may dwell with you, if that be your will. I have manifold possessions; and if God will grant me rest here, I will cause them to come hither.' Then quoth the abbot, 'Welcome be thou, my child; behold, this is our minster; abide here with us if it please thee.' Then asked he him what his name was. Then said he, 'I am called Smaragdus.' The abbot said to him: 'thou art young; thou canst not dwell alone, but thou needest to have one who can teach thee monastic life and the holy rule.' Then quoth he, 'I will do, my father, according to thy words.' Then he drew forth the fifty mancuses, and gave them to the abbot, and said, 'Take, father, this money on account, and if I continue here the remainder shall come here.' Then the abbot called a brother to him who was named Agapitus, a man of holy life and honourable in manners; and delivered to him the aforesaid Smaragdus, and said to him: 'henceforth this shall be thy son and thy disciple.' Then Agapitus took him into his cell. Then, because the same Smaragdus was beautiful in countenance, as often as the brothers came to church, the accursed spirit sent manifold thoughts into their minds, and they were exceedingly tempted by his fairness; and at last they were all stirred up against the abbot because he had brought so beautiful a man into their minster; and he thereupon called Smaragdus to him, and said: 'my child, thy countenance is beautiful, and to the brothers cometh great ruin on account of their frailty. Now I will that thou sit by thyself in thy cell, and sing there thy hours, and eat therein; but I desire not that thou go anywhere else.' And he then bade Agapitus to prepare an empty cell and bring Smaragdus in thither. So Agapitus fulfilled that which his abbot commanded him, and brought Smaragdus into the deserted cell,

172 *smaragdum* into þære ¹ westan cytan . þær he hine abysgode on
 fæstenum and wæccum dæges and nihtes gode þeowigende on
 heortan clænnysse . swa þæt his lareow swyðe ðæs wundrode and
 þam broprum rehte his drohtnunga . Pafnuntius þa witodlice hire
 176 fæder þa he ham com ofest-lice eode inn to þam bure þe his dohtor
 inne gewunode beon . þa þe he hī þær ne funde . þa wearð he
 swiðe unrot . and ongan axian æt eallum ge þeowum ge frigum
 [hwæt] be his dohtor eufrosinan gedōn wære . þa cwædon hī . to
 180 niht we hi gesawon . ac we nyston on mergen hwær heo becom .
 þa wendon we þæt hyre bryd-guma þe heo beweddod wæs hi þær
 gename . he þa sende to þam brydguman . and hi axode þær . ac heo
 þær næs . þa hira (*sic*) brydguma gehyrde þæt heo losad wæs .
 184 þa wearð he swiðe gedrefed . com þa to pafnuntio . and gemette
 hine for þære unrotnysse on eorþan licgan . þa sædon sume be
 weninga sum man hi beswác . and hi aweg alædde . He þa sende
 ridende men geond ealle alexandria land and egypta . and hi
 188 sohton betwux scip-lipende . and on fæmnena mynstre . and on
 westenum . ge on scræfum . and æt eallra heora cupra freonda .
 and neahgebura husum . and þa hī þa þær hī na-hwær ne fundon .
 hī weopon hī swylce hio dead wære . se sweor be-mænde his snore .
 192 and se brydguma his bryd . Se fæder his dohtor beweop . and
 cwæð . wa me mine sweteste bearn . wa me mira eagenas leolt .
 and mines lifes frofor . hwa be-reafode me minra speda . oððe to-
 stencte mine æhta . hwā forcearf minne wīn-geard . oððe hwā
 196 adwæscte min leolt-fæt . Hwa bescirede me mines hihtes . oppe
 hwa gewemde þone ² wlite mire dohtor . Hwilc wulf gelæhte min
 lamb . oppe hwylc stow on sǣ oððe on lande hæfð behyd swa
 cynelice ansyne . heo wæs geomrigendra frofor . and geswen-
 200 cendra rest . Eala þu corpe ne swelth þu næfre min blod . ær ic
 geseo hwæt sy gedōn be eufrosinan mire dehter . Gehyredum
 þysum wordum hī ongunnon ealle weopan . and mycel heof wæs
 geond ealle þa ceastre . þa ne mihte pafnuntius nan forebyrd
 204 habban . ne nane frofre onfōn . ferde þa to þam abbode . and
 feoll to his fotum and cwæð . Ic bidde þe þæt þu ne geswice
 gebiddan me þæt ic mote findan þæt geswinc þines gebedes . witod-

179. *I supply* hwæt.¹ Leaf 208, back.² Leaf 209.

where he occupied himself in fastings and vigils day and night, serving God in purity of heart; so that his master greatly wondered thereat, and related to his brethren his way of life. But Paphnutius her father, when he came home, went very quickly into the bower wherein his daughter was wont to be; and when that he found her not there he became very uneasy, and began to question of all, both slaves and free-men, (what) had been done with his daughter Euphrosyne? Then said they: 'at night we saw her, but we knew not in the morning where she had gone to; but we supposed that her bridegroom who was betrothed to her had taken her there.' Then he sent to the bridegroom and enquired for her there, but she was not there. When her bridegroom heard that she was lost, he became greatly troubled and came to Paphnutius, and found him, on account of his sadness, lying on the earth. Then said some, 'Perchance some one hath deceived her and taken her away.' Then he sent riding men through all the land of Alexandria and Egypt, and they sought amongst travellers in ships, and in women's convents, and in deserts and in caves, and at the houses of all their intimate friends and neighbours; and when they nowhere found her, they bewept her as if she were dead. The father-in-law bemoaned his daughter-in-law, and the bridegroom his bride. The father bewept his daughter, and said: 'woe is me! my sweetest bairn, woe is me! the light of mine eyes and the comfort of my life! Who hath bereaved me of my treasures or scattered my goods? Who hath cut away my vineyard, or who hath quenched my lamp? Who hath deprived me of my hope, or who hath polluted the beauty of my daughter? What wolf hath seized my lamb, or what place on sea or on land hath hid so royal a countenance? She was the consoler of the mourning and the rest of the wearied. Oh thou earth! swallow thou never my blood ere I see what hath been done with Euphrosyne my daughter!' Hearing these words, they all began to weep, and great lamenting was throughout all the city. When Paphnutius could have no patience, nor receive any comfort, then went he to the abbot and fell at his feet, and said, 'I pray thee that thou wilt not cease to entreat for me that I may find the toil of thy prayer; verily I know not whither my

lice ic nāt hwær min dohtor is becumen . þa se abbod þis gehyrde .
 208 þa wearð he swyðe unbliðe . het þa gesomnian ealle þa gebroðra
 to him and cwæð . Ætywað nu þa soþan lufan urum frynd . and
 gemanelice biddan we god þæt he hine gemedemige to ætywenne
 hwæt sy gedón be his dehter . Hi þa ealle wucan fæstan . and on
 212 heora gebedum þurh-wunodon . ac him nan swutelung ne com swa
 him gewunelic wæs þon[n]e hī hwæs bædon . Witodlice þære
 eadigan femnan eufrosinan bēn wæs to gode dæges and nihtes .
 þæt heo næfre on hire life gecyðed wære . Ða þam abbode and
 216 þam gebroðrum nan swutelung ne com . þa frefrode he hine and
 cwæð . Bearn ne ateora þu for drihtnes þreale . for-þam he
 swincð ælc bearn þe he lufað . and wite þu butan godes willan
 an spearwa on eorþan ne gefylð . hu miccle ma mæg þire dehter
 220 gelimpan ænig þing butan godes dihte . Ic wat þæt heo sumne
 godne ræd hire geceas . for-þy us be ¹hire nan þingc ateowod
 wæs . and gif hit þæt wære . swa hit feor þam sy . þæt þin
 dohtor on ænig lað asliden wære nolde god forseon þissa broþra
 224 geswinc . ac ic getrywe on god þæt he gyt on þissum life hi
 geswutelie . þa wearð he gehyrt þurh þas word . and god heri-
 gende ham ferde . and hine abysgode on godum weorcum and
 ælmessum . þa sume dæge com he eft to þam abbode and cwæð .
 → 228 Gebide for me . for-þam min sār be mire dehter ma and ma wyxst
 (sic) on me mid anxum-nyse . Se abbod þa efen-sargiende him
 cwæð . woldest þu spræcan wið anne broðor se com of þæs cynges
 hirede theodosies . for-þam he nyste þæt heo wæs his dohtor .
 232 þa cwæð he þæt he georne wolde . Se abbod þa het agapitum
 þæt he hine lædde into smaragdo . þam breþer . þa heo þa on hire
 fæder beseah . þa wearð heo eall mid tearum geond-goten . and he
 wende þæt hit wære of onbryrdnyse . and ne oncneow hī nā .
 236 forþam heo wæs swiðe gepynnod . for þære micclan and stiðan
 drohtnunge . and heo hire heafod behylede mid hire culan . þæt
 he hī gecnawen ne sceolde . and þa geendodum ge-bedum hi
 togædere ge-sæton . þa ongan heo him to spræcan be heofona rices
 240 eadignysse . and hu se ingang begiten bið mid ælmes-dædum .

213. A. þone; read þonne.

224. get, altered to gyt.

¹ Leaf 209, back.

daughter is gone.' When the abbot heard this, he became very sorrowful, and bade then all the brothers assemble before him, and said: 'show now true charity to our friend, and pray we God in common that He would vouchsafe to show him what has been done with his daughter.' Then all the week they fasted and continued in their prayers, but no revelation came to them such as was customary to them when they prayed for anything. Truly, the holy woman Euphrosyne's prayer to God was, both day and night, that she might never during her life be discovered. So when no revelation came to the abbot or the brethren, then he consoled him and said: 'son, weary thou not of the Lord's discipline, because He correcteth every son whom He loveth; and know thou that, without God's will, not one sparrow falleth on the earth. How much more can anything happen to thy daughter without God's ordinance? I know that she hath chosen for herself some good counsel, and therefore was nothing revealed to us concerning her; and if it were the case—and far be it from it—that thy daughter had slidden into any harm, God would not despise the labour of these brethren; but I trust in God that He will yet in this life reveal her.' Then was he heartened by these words, and went home praising God, and busied himself in good works and alms. Then one day came he again to the abbot, and said: 'pray for me, because my sorrow about my daughter waxeth more and more in me with anguish.' Then the abbot, compassionating him, said: 'wouldest thou speak with a brother who came from king Theodosius' household?' For he knew not that she was his daughter. Then said he, that he gladly would do so. Then the abbot bade Agapitus to take him to brother Smaragdus. Then, when she looked on her father, she became all suffused with tears; and he thought that it had been from devotion, and recognised her not, because she was much thinned by reason of the severe and austere life; and she covered her head with her cowl, that he should not know her; and when they had ended their prayers, they sat together. Then began she to speak to him of the heavenly kingdom's blessedness, and how the entrance to it is to be won by

and oþrum unrim godum . and þæt man ne sceolde fæder and
modor . and oþre woruldlice þing lufian to-foran gode . and him
þone apostolican . cwyde sæde . þæt seo gedrefednys wyrcað geþyld .
244 and he bið swa afandod . and heo cwæð þa git . Ge-lyf me ne
forsihð þe na god . and gif þin dohtor on ænigum lyre feallen
wære . þonne gecyðde þe þæt god þæt heo ne losode . ¹ ac getryw
on god þæt heo sumne gode ræd hire geceas . Læt nu þine micclan
248 cwymlinge . Agapitus min lareow me rehte be þe hu swyðe þu
gedrefed eart æfter þire dehter . and hu þu þæs abbodes fultumes
bæde . and his broþra . nu wylle ic sylfe eac . þeah ic wác sy
and synful god biddan þæt he þe forgife forebyrd . and geþyld .
252 and þe getiðige þæs ðe selost sy . and hire behefast . Gelomlice
ic wilnode þe geseonne þæt þu sume frofre þurh me eaðmodre
findan mihtest . and heo ða cwæð to him . Gang nu min hlaford .
Pafnuntius þa wearð micclan gestrangod þurh hire trymenesse .
256 and fram hire gewat . and to þam abbode eode . and him to
cwæð . min mod is gestrangod þurh þisne broþor . and ic eom
swa bliðe swilce ic mine dohtor funden hæbbe . and hine þam
abbode . and þam broþrum befæste to gebedrædene . and ham
260 ferde god herigende . þa gefylde smaragdus on þære netennysse .
eahta and þryttig wintra . and befeoll on untrumnyse . and on
þære eac forðferde . Þa com pafnuntius eft to mynstre . and
æfter þæs abbodes spræce and þara broþra he bæd þæt he moste
264 into smaragdo gán . þa het se abbod hine þider lædan . Pafnuntius
þa gesæt wið him swa seocan . and wepende him to cwæð . Wa
me hwær synd nu þine behát þe þu me be-hete . þæt ic git mine
dohtor geseon moste . efne nu we hæfdon sume frofre þurh þe .
268 and þu wylt us forlætan . wa me hwa sceal mine yldo afrefrian .
to hwam sceal ic gán þæt me fultumige . min sár is getwyfyld .
Nu hit is for eahta and þryttiðan gearan þæt min dohtor me
losode . and me nan swutelung ne com . þeh ic ² his geornlice
272 gyrnde . me hylt unaræfnedlic sár . to hwam mæg ic heonon-forð
gehyltan (*sic*) . oððe hwilce frofre mæg ic onfón . eallunga þus

273. gehyltan; *read* gehyhtan.

¹ Leaf 210.

² Leaf 210, back.

almsdeeds and other unnumbered good works; and that a man should not love father and mother and other worldly things before God; and told him the apostolic saying that 'tribulation worketh patience,' and he shall thus be tried. And she said yet again, 'believe me, God will not despise thee; and if thy daughter were fallen into any loss, then would God show it thee, that she should not be lost. But trust in God that she hath chosen for herself some good counsel. Lay aside thy great torment; Agapitus my master hath related to me concerning thee, how sorely thou art afflicted about thy daughter, and how thou hast besought the aid of the abbot and his brothers. Now will I myself also, though I be weak and sinful, pray God that He will give thee endurance and patience, and grant thee that which is best for thee and fittest for her. Frequently have I desired to see thee that thou mightest find some comfort by means of me, humble as I am'; and she then said to him: 'go now, my lord.' Then Paphnutius was much strengthened by her exhortation, and departed from her, and went to the abbot, and said to him; 'my mind is strengthened by help of this brother; I am as blithe as if I had found my daughter.' And he commended himself to the abbot and to the brothers for their prayers, and went home praising God. Then Smaragdus fulfilled, in that unknown state, eight and thirty years, and fell into a sickness, and therein likewise died. Then came Paphnutius again to the minster, and after speech with the abbot and the brothers, he prayed that he might go to Smaragdus; then the abbot bade them conduct him thither. So Paphnutius sat beside him being thus sick; and, weeping, said to him: 'Woe is me! where are now thy promises which thou didst promise me, that I might yet see my daughter? Lo now! we had some comfort by thy means, and thou wilt leave us! Woe is me! who shall now comfort my old age; to whom shall I go that will succour me? My sorrow is doubled. Now is it for eight and thirty years that my daughter hath been lost to me; and no revelation hath come to me, though I have earnestly yearned for it; unendurable sorrow holdeth me; in what may I henceforth hope, or what comfort can I receive? Mourning thus on every account, I shall go down to

heofende ic to helle niðerstige . Smaragdus þa geseonde . and (*sic*)
 he nanre frofre onfón nolde . cwæð to him . To hwi eart ðu þus
 276 swyðe gedrefed and þe sylfne acwellan wilt . cwyst þu þæt
 drihtnes hand sy unstrang . oþþe him sy ænig þing earfoðlic .
 gesete nu ende þinre gedrefednysse . and gemun hu god geswutelode
 iacobe þam heah-fæder iosep his sunu . þone he eac beweop swylce
 280 he dead wære . ac ic bidde þe þæt þu þrym dagum me ne forlæte .
 Pafnuntius þa [an-bidode] þara preora daga fæc þus cweðende .
 weninga god him hæfð be me sum þing onwrigen . and þa on
 þam þryddan dæge cwæð he to him . Ic an-bidode broþor þas þry
 284 dagas . Ða onget smaragdus . se ær wæs eufrosina gehaten . þæt
 se dæg wæs to becumen hire geleorednysse . þa cwæð heo to him .
 God ælmihtig hæfð wel gedihtod min earme lif and gefylled minne
 willan þæt ic moste þone ryne mines lifes werlice ge-endian . næs
 288 þurh mine mihta ac þurh þæs fultum þe me geheold fram þæs
 feondes searwum . and nu geendodum ryne me is gchealden
 rihtwisnysse weg wuldor-beah . Nelle þu leng beon hoh-ful be
 þinre dehter eufrosinan . soðlice ic earme eom sio sylfe . and þu
 292 eart pafnuntius min fæder . Efne nu þu me hæfst gesewen . and
 þin ge-wilnung is gefylled . ac ne læt þu þis ænigne witan . ne ne
 gepafa ðu þæt ænig man minne lichaman þwea and gyrwa butan
 þe sylf . eac swilce ic cyððe þam abbode ¹þæt ic hæfde miccle
 296 æhta . and ic him behét þæt ic hī hider ingesyllan [wolde] . gif
 ic her þurhwunode . nu gelæst ðu þæt ic behét . forþam þeos stow
 is arwyrðe . and gebide for me . Ðissum gecwedenum heo onsende
 hire gast . þa pafnuntius þas word gehyrde . and geseah þæt heo
 300 gewiten wæs . þa abifodon ealle his lima . þæt he on eorðan feoll .
 swylce he dead wære . Ða ge-arn agapitus þyder . and he smar-
 agdum forð-ferendne geseah . and pafnuntium sam-cwicne on eorðan
 licgan . þa wearp he him wæter on . and hine up ahóf and cwæð .
 304 hwæt is þe min hlaford . Ða cwæð he . forlæt me hēr sweltan
 soðlice ic geseah godes wundor to-dæg . and he þa arās and on-
 ufan hi gefeol wepende and þus cweþende . Wa me min sweteste
 bearn . for hwam noldest þu ðe sylfe me gecyðan þæt ic mihte mid
 274. and ; read þæt. 290. weg should be struck out. 296. I insert wolde.

¹ Leaf 211.

hell.' Then Smaragdus, seeing that he would receive no comfort, said to him: 'Wherefore art thou thus grievously troubled and wilt kill thyself? Sayest thou that the Lord's hand is weak, or that anything is hard for Him? Put an end to thy affliction, and remember how God revealed to Jacob the patriarch his son Joseph, whom he likewise bewept as if he were dead. But I pray thee that thou leave me not for three days.' So Paphnutius [remained] for the space of three days, thus saying: 'perchance God hath revealed to him something concerning me.' And then, on the third day, said he to him, 'I have waited, brother, these three days.' When Smaragdus, who before was hight Euphrosyne, perceived that the day of her departure had come, then said she to him; 'God Almighty hath well ordered my poor life and fulfilled my desire, that I might manfully end the course of my life. It was not by my own might, but through the assistance of Him who preserved me from the snares of the fiend; and now, my course being ended, the glorious crown of righteousness is kept for me. Be no longer careful about thy daughter Euphrosyne. Verily I, miserable one, am she herself; and thou art Paphnutius my father. Lo! now thou hast seen me, and thy desire is fulfilled; but let not anyone know this, neither suffer thou that any man wash and prepare my body, save thyself. Moreover, I told the abbot that I had great possessions, and I promised him that I [would] bring them in hither if I continued here; now perform thou that which I promised; for this place is worthy; and pray for me.' This said, she gave up her spirit. When Paphnutius heard these words, and saw that she was departed, then all his limbs trembled, so that he fell on the earth as if he were dead. Then ran Agapitus thither, and saw Smaragdus dying, and Paphnutius half alive lying on the earth. Then he threw water on him, and lifted him up and said: 'What is come to thee, my lord?' Then said he, 'Let me here die; verily I have seen God's miracle to-day.' And he therewith arose, and fell upon her, weeping and thus saying; 'Woe is me, my sweetest child! wherefore wouldest thou not make thyself known

308 þe sylf-willes drohtian . Wa me þæt þu swa lange þe sylfe dyrn-
 dest . Hu aræfnodest þu þæs ealdan feondes searwa . and nu
 in-eodest on þæt ece lif . Agapitus þa ðis gehyrende . ongan
 micclum wafian and ofestlice to þam abbode eode . and him eall
 312 cyððe . and he þa pyder com and ufan þone halgan lichoman
 feoll and cwæð . Eufrosina cristes bryd . and haligra manna
 tuddor . ne beo þu forgitende þinra efenþeowa . and þyses myn-
 stres . ac gebide to drihtne for us . þæt hé gedó ús werlice
 316 becuman to hælo hyðe . and us do dæl-nimende mid him and his
 halgum . He ða bebead þæt þa gebroðra hī gegaderodan and
 þone halgan lichaman mid wurp-mynte byrgenne befæston . þa hī
 ða onfundon þæt heo wæs wif-hades man . þa wuldrodan hī on god
 320 se þe on þam wiflican . and tydran hæde swilce wundra wyrcað .
 þa com þider sum broþor se wæs ánegede ¹ and he þa mid wope
 gecyste þæt halige líc . and hire on-hrán and him wearð agifen his
 eage . and hi ealle god wuldrodon . Ðæs syndon ealle þa þing þe
 324 gode synd . and hi þa bebyrgdon hī on þæra fædera byrgenum .
 Hire fæder þa gesealde into mynstrum . and into godes cyrcum
 micelne dæl his æhte . and gebeah into þam mynstre mid þam
 mæstan dæle his speda . and wunode tyn gér on þære cytan þe his
 328 dohtor ær on drohtnode . and hine beeode [on] godre lif-lade . and
 þa to drihtne gewát . Se abbod þa and his gesamnung hine beby-
 rigdon wið his dohtor . and se dæg heora forðfore is mærsod on
 þam mynstre oð þisne and-weardan dæg . god fæder to wuldre .
 332 and his ancennedan suna . urum drihtne hælendum criste . samod
 mid þam halgan gaste . þam sy wuldor and wurðmynt on eallra
 worulda woruld . AMEN.

¹ Leaf 211, back.328. A. and; *reall* on.

to me, that I might of my own will have lived here with thee? Woe is me! that thou hast so long concealed thyself! How hast thou passed through the old enemy's snares; and now hast entered into the eternal life!' Then Agapitus, hearing this, began to be much amazed, and went hastily to the abbot, and showed him all; and he thereupon came thither, and fell upon the holy corpse, and said: 'Euphrosyne, bride of Christ, and offspring of holy parents! be not thou forgetful of thy fellow-servants and of this minster; but pray to the Lord for us, that He may make us come manfully to the harbour of safety, and make us partakers with Him and His saints.' Then he bade that the brethren should assemble, and reverently commit the holy corpse to the grave. Then when they found that she was a woman, they gloried in God, Who in the womanly and tender nature worketh such wonders. There came thither a certain brother who was one-eyed, and he then, with weeping, kissed the holy corpse, and touched her; and his eye was given to him again, and they all glorified God, of Whom are all such things as are good; and they then buried her in the sepulchre of her fathers. Then her father paid into the minster and into God's Church a great part of his possessions, and entered the minster with the most part of his riches, and dwelt ten years in the cell wherein his daughter had before lived, and exercised himself in leading a good life; and then departed to the Lord. Then the abbot and his company buried him beside his daughter; and the day of their departure is honoured in the minster unto this present day; to the glory of God the Father and His only begotten Son, our Lord Jesus Christ, together with the Holy Ghost; to Whom be glory and worship for ever and ever. AMEN.

XXXIV.

X KAL. DECEMBR: PASSIO SANCTAE CECILIE
VIRGINIS.

[A very imperfect copy in V. (=Cotton MS., Vitel. D. 17.)]

IV ON EALDVM DAGVM WÆS SVM ÆDELE MÆDEN

cecilia gehaten fram cild-hade cristen

on romana rice þa þa seo reðe elhtnys stôd

on þæra casera dagum þe cristes ne gymdon .

4

þeos halige fæmne hæfde on hire breoste

swa micele lufe to þam ecan life .

þæt heo dægges and nihtes embe drilitnes godspel .

and embe godes lare mid geleafan smeade .

8

and on singalum gebedum hi sylfe gebysgode .

Heo wearð swa-þeah beweddad swa swa hit woldon hire frynd .

anum æpelan cnihte . se næs cristen þa git

ualerianus gehaten . sé is nú halig sanct .

12

Hwæt ða cecilia hi sylfe gescrydde

mid hæran to líce . and gelome fæste

biddende mid wope . þæt heo wurde gescyld

wið ælce gewem¹mednysse oððe weres gemanan .

16

Heo clypode to halgum and to heah-englum

biddende heora fultumes to þam heofon-lican gode .

þæt heo on clænnysse criste moste þeowian .

Hit gewearð swa-þeah þæt se wurðfulla cniht

20

þa brydlác geforþode . and gefette þæt mæden

mid woruldlicum wurðmynte swa swa heora gebyrde wæron .

þa betwux þam sangum . and þam singalum dreamum

sang cecilia symle þus gode .

24

Fiat cor meum et corpus meum immaculatum ut Non confundar .

Beo min heorte and min lichama þurh god ungewemmed

þæt ic ne beo gescynd . and sang symle swa .

Hi wurdon þa gebrohte on bedde ætgædere .

28

and Cecilia sona þæt snotere mæden

¹ Leaf 212.

XXXIV.

NOVEMBER 22. PASSIO OF SAINT CECILIA,
VIRGIN.

Once, in old days, there was a noble maiden
 called Caecilia, a Christian from childhood,
 when the cruel persecution existed in the Roman Empire,
 in the days of the emperors who cared not for Christ. 4
 This holy woman had in her breast
 so great love of the eternal life
 that she, day and night, meditated concerning the Lord's gospel
 and concerning God's lore, with true faith, 8
 and busied herself in continual prayers.
 She was nevertheless wedded, as her friends willed it,
 to a noble youth, who was not yet a Christian,
 called Valerian, who is now a holy saint. 12
 So then Caecilia clothed herself
 with hair-cloth on her body and frequently fasted,
 praying with weeping that she might be shielded
 from any stain or the company of man. 16
 She cried to the saints and to the high angels,
 praying their assistance with the Heavenly God,
 that she might serve Christ in chastity.
 It befell nevertheless that the honourable youth 20
 provided the marriage-gift and fetched the maiden
 with worldly dignity even as became their rank.
 Then betwixt the songs and the continual rejoicings
 sang Caecilia even thus to God, 24
 '*Fiat cor meum et corpus meum immaculatum ut non con-*
fundar.'
 'Let my heart and my body be through God unstained
 that I be not confounded.' And sang ever so.
 They were then brought into bed together, 28
 and Caecilia straitway, that prudent maiden,

gespræc hire brydguman . and þus to gode tihte .
 Eala þu min leofa man ic þe mid lufe secge .
 Ic hæbbe godes engel þe gehylt me on [lufe] . 32
 and gif þu wylt me gewemman . he went sona to ðe .
 and mid gramum þe slihð þæt þu sona ne leofast .
 Gif þu þonne me lufast . and butan laðe gehylst
 on clænum mægð-hade . crist þonne lufað þe . 36
 and his gife geswutelað þe sylfum swa swa me .
 Se cniht wearð þa afyrht . and cwæð to þam mædene .
 Dó þæt ic geseo sylf þone engel .
 gif þu wylt þæt ic gelyfe þinum wordum be þam . 40
 and gif þe oper cniht cupre is þonne ic .
 hine ic ofslea . and þe samod mid him .
 Cecilia þa cwæð . gif þu on crist gelyfst .
 and þu gefullod bist . fram fyrnlicum synnum . 44
 þu miht sona geseon þone scinendan engel .
 Ualerianus andwyrde þa eft þam mædene .
 Hwa mihte me fullian þus færllice nu .
 þæt ic mihte geseon þone scinendan engel . 48
 Seo fæmne þa lærde swa lange þone cniht .
 oð þæt he ge-lyfde on þone lifi'gendan god .
 and ferde to þam papan þe ðær ful gehende wæs
 urbanus gehaten . and him fulluhtes bæd . 52
 Se papa þa blissode . þæt he ge-beah to gode .
 and bæd þone ælmihtigan god . þæt he for his arfæstnysse
 þam cnihte gewissode . þæt he wurde geleafful .
 Efne þa færllice ætforan heora gesihþum 56
 com godes engel mid anum gyldenum gewrite .
 and ualerianus feoll afyrht to eorðan .
 þa arærde hine se engel and het hine rædan
 þa gyldenau stafas þe him god tosende . 60
 On þam gewrite wæron þas word gelogode .
Unus deus . una fides . unum baptisma .
 An ælmihtig god is . and an geleafa .

32. A. life; *read* lufe (Lat. *amatorem*).¹ Leaf 212, back.

spake to her bridegroom and thus allured him to God.

‘Oh thou, my dear husband, I say to thee with love,
I have God’s angel who holdeth me in love, 32

and if thou pollute me he will quickly turn to thee
and will slay thee in anger, that thou wilt soon cease to live.

If then thou lovest me, and without evil continuest
in pure virginity, then Christ will love thee, 36
and will manifest His grace to thyself even as to me.’

Then the youth was afraid, and said to the maiden,
‘Cause that I myself see the angel,
if thou wilt that I should believe thy words concerning this; 40
and if another man is more familiar with thee than I,
him will I slay, and thee together with him,’

Then said Caecilia, ‘If thou believest in Christ
and wilt be baptized from former sins, 44
thou mayest soon see the shining angel.’

Then again Valerian answered the maiden,
‘Who might now baptize me thus suddenly,
that I might see the shining angel?’ 48

The woman then instructed the youth so long a while
that at last he believed on the living God,
and went to the pope who was full nigh at hand,
called Urban, and besought baptism of him. 52

Then the pope rejoiced that he had bowed to God,
and prayed Almighty God, of His clemency,
to direct the youth that he might become a believer.

Lo then! suddenly before their sight 56
came God’s angel with a golden writing,
and Valerian fell affrighted to the earth.

Then the angel raised him, and bade him read
the golden letters which God had sent to him. 60

In the writing were set these words,
Unus deus, una fides, unum baptisma:

‘There is one Almighty God, and one Faith,

and an fulluht . and he feng to rædene . 64
 Ða cwæð se engel . gelyfst þu þises . oððe licað þe elles hwæt .
 Ualerianus andwyrde . hwæt bið æfre soðlicre
 oððe to gelyfenne ænigum lifigendum menn .
 and se engel þa gewende mid þam worde him fram . 68
 Se papa ða siððan hine sona ge-fullode .
 and his geleafan him tæhte . and let hine eft faran
 ham to cecilian þam halgan mædene .
 Ða funde se cniht þa fæmnan standende 72
 on hire gebedum on hire bure ane
 and godes engel standande mid gyldenum fyper-haman .
 mid twam cyne-helmum gehende þam mædene .
 Ða cyne-helmas wæron wundorlice scinende 76
 on rosan readnysse . and on lilian hwitnysse .
 and he forgeaf þa ænne þam æpelan mædene .
 and oþerne þam cnihte . and cwæð him þus to .
 Healdað þas cynehelmas mid clænre heortan 80
 for-þam-þe ic hī genam on neorxne-wange .
 ne hī næfre ne for-seariað ne heora swetnysse ne forleosað .
 ne heora wlita ne awent to wyrsan hiwe .
 ne hī nan man ne gesihð butan se þe ¹ clænnysse lufað . 84
 and þu ualeriane for-ðan-þe ðu lufast clænnysse .
 se hælend þe het biddan swa hwilce bene swa þu wille .
 Ða cneowode se cniht and cwæð to þam engle .
 Næs me nan þing swa leof on þysum life wunigende 88
 swa me wæs min broþor . and bið me un-eaþe
 þæt ic beo alysed . and he losige on witum .
 Ðas bene ic bidde þæt min broþor tiburtius
 beo alysed þurh god and to geleafan gebiged . 92
 and he do unc begen him to biggengum .
 Ða cwæð se engel eft mid blisse him to . Forþan-þe þu þæs
 bæde
 þe bet gode licað þin broðor tiburtius
 bið gestryned þurh þe to þam ecan life . 96
 swa swa þu gelyfdest on god þurh cecilian lare .

¹ Leaf 213.

and one Baptism.' And he took and read. 64

Then said the angel: 'Believest thou this, or doth something
else please thee?'

Valerian answered; 'What can ever be truer
or more to be believed in by any living man?'
And with that word the angel departed from him. 68

Then straitway afterward the pope baptized him,
and taught him his faith, and let him go home again
to Caecilia, the holy maiden.

Then the youth found the woman standing 72
at her prayers in her bower alone,
and God's angel standing with golden wings
with two crowns nigh to the maiden.

The crowns were shining in a wondrous way, 76
with the rose's redness and the lily's whiteness.

And thereupon he gave one to the noble maiden,
and the other to the youth, and said to them thus;
'Keep these crowns with a pure heart, 80

because I received them in the plains of paradise;
they shall never grow sere nor lose their sweetness,
nor shall their beauty turn to a worse hue,
nor shall any man see them save he who loveth chastity; 84
and thou, Valerian, because thou lovest chastity,
the Saviour biddeth thee ask whatsoever boon thou wilt.'

Then the youth kneeled and said to the angel:
'There is nothing so dear to me living in this life 88
as was my brother; and it is a grief to me
that I should be saved and he perish in torments.

This boon I ask, that my brother Tiburtius
be saved through God and turned to the faith, 92
and that He make us both His worshippers.'

Then said the angel to him again with gladness: 'because thou
hast prayed for this,

God is the better pleased that thy brother Tiburtius
shall be begotten through thee to eternal life, 96
even as thou didst believe in God through Caecilia's lore,

and git sceolan begen (þu and þin broðor) beon gemartyrode samod .
and se engel þa ge-wende up to heofonum .

Hi smeadon þa mid glædnysse . and embe godes willan
spræcon . 100

op-þæt his broþor com bliðe ou mergen him to .
and cyste hī butu . and cwæð mid blisse .

Ic wundrige þearle hu nu on wintres dæge
her lilian blostm oppe rosan bræð . 104

swa wynsumlice and swa werodlice stincað .

Deah þe ic hæfde me on handa þa blostman .
ne mihton hi swa wynsumne wýrt-bræð macian .

and ic secge to soþan þæt ic swa eom afylled 108
mid þam swetan bræða . swylce ic sy geedniwod .

þa cwæð se broðor . þurh mine bene þe com
þæs wynsuma bræð to þæt þu wite heonan-forð
hwæs blod readaþ on rosan gelicnysse . 112

and hwæs lichama hwitað on lilian fægernysse .

We habbað cyne-helmas halige mid us
scinende swa swa rose . and snaw-hwhite swa swa lilie .

þa þu ne miht geseon þeah þe hī scinende beon . 116

þa cwæð tiburtius . Sege me ¹ broðor min . gehyre ic þis on
slæpe .

oððe þu hit sægst on eornost . Se oðer him cwæð to .

Oð þis we leofodon swilce we on slæpe wæron .

ac we synd nu gewende to soðfæstnysse . 120

þa godas þe we wurpodon syndon gramlice deofla .

þa cwæð se oper . Hu wearð þe þæt cup?

Ualerianus andwyrde . Godes engel me tæhte .

and þone þu miht geseon gif ðu soðlice bist 124

on fulluhte aþwogen fram þam fulum deofol-gilde .

Hi spræcon þa swa lange . oð-þæt hé to ge-leafan beah .

and se broðor wolde þæt he wurde gefullod .

þa befrán tiburtius hwa hine fullian sceolde . 128

Se oðer him cwæð to . Urbanus se papa .

Eft þa tiburtius him andwyrde and cwæð .

¹ Leaf 213, back.

and ye two shall both (thou and thy brother) be martyred together.'

And the angel therewith returned up to heaven.

Then they pondered with gladness and spake concerning God's will, 100

until his brother came blithely in the morning to them,
and kissed them both, and said with joy:

'I wonder exceedingly how now, on a winter's day,
here lily-blossom or rose's breath 104
smells so winsomely and so sweetly.

Though I had the blossoms in my hand
they could not make such a winsome perfume;
and I say in sooth that I am so filled- 108
with the sweet breath as if I were made anew.'

Then said the brother: 'through my prayer
this winsome breath came to thee, that thou mayest know
henceforth

whose blood is red in likeness to a rose, 112
and whose body is white with a lily's fairness.

We (both) have holy crowns with us
shining like a rose and snow-white like a lily,
which thou mayest not see, though they be shining.' 116

Then said Tiburtius, 'tell me, brother mine, hear I this in sleep,
or sayest thou it in earnest?' The other said to him,

'Until this we have lived as if we were asleep,
but now we are turned unto righteousness; 120
the gods which we worshipped are cruel devils.'

Then said the other; 'how became that known to thee?'

Valerian answered; 'God's angel taught me,
and him thou mayest see if indeed thou wilt be 124
washed in baptism from foul idolatry.'

So they spake long time until he turned to the faith,
and the brother desired to be baptized.

Then enquired Tiburtius who should baptize him. 128

The other said to him: 'Urban the pope.'

Then again Tiburtius answered him and said;

Se is geutlagod and lið him on digelan
 for his cristen-dome . and gif we cumað him to . 132
 we beoð gewitnode . gif hit wyrð ameldod .
 and þa hwile þe we secað swa swa hit gesæd is
 god-cundnysse on heofonum . we graman gemetað .
 and lif-leaste on eorðan gif we his lare folgiað . 136
 þa cwæð cecilia sona mid ge-bylde .
 gif þis lif wære ana . and oper nære selre .
 þonne mihte we ondrædan us deaðes rihtlice .
 þa axode tiburtius . is ænig oper lif? 140
 Cecilia him cwæð to . Cuð is gehwilcum menn
 þæt þis lif is geswinc-ful . and on swate wunað .
 Þis lif bið alefed on lang-sumum sarum .
 and on hætum ofþefod . and on hungre gewæht . 144
 mid mettum ge-fylled . and modig on welum .
 mid hafen-leaste aworpen and ahafen þurh iugoðe .
 mid ylde gebiged . and to-bryt mid seocnysse .
 mid unrotnysse fornumen . and geangsumod þurh cara . 148
 þonne cymð him deað to . and deð of ge-mynde
 ealle þa blysse þe he breac on his life .
 and on þam ecan life þe æfter þysum cymð
 bið þam rihtwisum for¹gifen rest . and gefea . 152
 and þam unrihtwisum þa ecan wita .
 þa cwæð tiburtius . hwa com þanon hider
 þe mihte us secgan gif hit swa wære?
 Cecilia þa arás . and mid anrædnysse cwæð . 156
 Ealle ge-sceafta scyppend ænne sunu gestrynde .
 and forð-teah þurh hine sylfne þone frofer gast .
 þurh þone sunu he gesceop ealle gesceafta þe syndon .
 and hī ealle gelyffæste þurh þone lifigendan gast . 160
 þa andwyrde tiburtius . Ænne god gebodiað .
 and hu-meta namast þu nam-cuðlice þry godas .
 Cecilia him andwyrde . An god is ælmihtig
 on his mægen-prymnysse wunigende . Ðone arwurðiað we cristenan
 æfre on þrynnysse . and on soðre annysse . 165

¹ Leaf 214.

'he is outlawed, and lieth in concealment
 for his Christianity, and if we come to him, 132
 we shall be tortured if it be betrayed.
 And whilst we are seeking, as it is said,
 divinity in heaven, we shall find trouble
 and loss of life on earth, if we follow his lore.' 136
 Then said Caecilia straightway with boldness;
 if this life were alone, and there were no other better,
 then might we rightly have dread of death.'
 Then asked Tiburtius: 'is there any other life?' 140
 Caecilia said to him: 'known is it to every man
 that this life is full of toil, and continueth in sweat;
 this life is weakened by long sorrows,
 and dried up by heat, and wearied by hunger, 144
 filled with meats and proud in prosperity,
 cast down in poverty and lifted up in youth,
 bowed down by age, and broken by sickness,
 consumed by sadness, and vexed by cares. 148
 Then cometh death to him and putteth out of remem-
 brance
 all the bliss which he enjoyed in his life;
 and in the eternal life which cometh after this
 shall be given to the righteous rest and gladness, 152
 and to the unrighteous eternal torments.'
 Then said Tiburtius: 'who hath come thence hither,
 who could tell us if it were so?'
 Then Caecilia arose, and with steadfastness said: 156
 'The Creator of all creatures begat a Son,
 and sent forth of Himself the Comforting Spirit;
 through the Son He created all creatures that exist,
 and quickened them all through the living Spirit.' 160
 Then answered Tiburtius: 'One God they preach,
 and how namest thou three Gods as if known by name?'
 Caecilia answered him: 'there is one God Almighty,
 dwelling in His Majesty; Him we Christians worship 164
 for ever in Trinity, and in very Unity,

for-pan-þe fæder . and sunu . and se frofer gast
 an gecynd habbað . and ænne cyne-dom .
 swa swa on anum men synd soðlice þreo þing . 163
 andgit . and wylla . and gewittig gemynd .
 þe anum men gehyrsumiaþ æfre togædere .
 þa feoll tiburtius forht to hire cneowum .
 and clypode hlude . and cwæð mid geleafan . 172
 Ne þincð me þæt þu spræce mid menniscra spræce .
 ac swilce godes engel sylf spræce þurh þe .
 ac ic axie git be þam oprum life
 hwa þæt gesawe . and siððan come hider . 176
 Hwæt þa cecilia him snoterlice andwyrde .
 and sæde hu se hælend of heofonum com to us .
 and hwylce wundra he worhte on þisre worulde fela .
 and hu he þa deadan arærde of deaðe to life . 180
 and hu he sylf of deaðe on þam þridan dæge arás .
 and fela þincg him sæde swutellice be criste .
 þa weop tiburtius and gewilnode georne
 þæt he gefullod wurde æt þam fore-sædan papan . 184
 and se broþer siþode sona forð mid him .
 and cydde þam papan hwæt hī gecweden hæfdon .
 Se papa ða urbanus blis'sode on gode .
 and gefullode sona þone gesæligan eniht . 188
 and sæde him geleafan geond seofon dagas on án .
 oþ þæt he fulfremod ferde eft ongean .
 He beget þa æt gode þa gastlican gesælpa .
 swa þæt he dæg-hwamlice drihtnes englas geseh . 192
 and swa hwæs he ge-wilnode . him ne forwyrnde god .
 and worhte gelome wundra þurh hine .
 and þurh his broðor swa swa béc secgað .
 þa wæs on rome byrig sum reðe cwellere 196
 almachius gehaten . se wæs heah-gerefa .
 and he mid manegum witum gemartyrode þa cristenan .
 þa ða he of-axian mihte . and man ne moste hī bebyrgan .
 Ualerianus þa and his fore-sæda broþor 200

¹ Leaf 214, back.

because Father and Son and the Comforting Spirit
 have one nature and one kingdom;
 even as in one man are verily three things; 168
 understanding, and will, and conscious memory,
 which together ever belong to one man.'
 Then fell Tiburtius, affrighted, at her knees,
 and cried aloud and said with faith: 172
 'it seemeth not to me that thou speakest with man's speech,
 but as if God's angel himself spake through thee.
 Nevertheless I ask concerning the other life,
 who hath seen it and afterwards came hither?' 176
 So then Caecilia wisely answered him,
 and told how the Saviour came from heaven to us,
 and what kind of many wonders He wrought in this world,
 and how He raised the dead from death to life, 180
 and how He Himself arose from death on the third day,
 and said to him many things clearly concerning Christ.
 Then wept Tiburtius, desiring earnestly
 that he might be baptized by the aforesaid pope, 184
 and his brother immediately went forth with him,
 and told the pope what they had said.
 Then Urban the pope rejoiced in God,
 and straightway baptized the blessed youth, 188
 and instructed him in the faith for seven days together,
 until he, being perfected, went back again.
 Then he obtained of God spiritual blessings,
 so that he daily saw the Lord's angels, 192
 and whatsoever he desired, God denied him not,
 and frequently wrought miracles through him,
 and through his brother, even as books tell.
 There was in the city of Rome a certain cruel murderer 196
 called Almachius, who was the prefect;
 and he by many tortures martyred the Christians
 when he could discover them; and no man might bury
 them.
 Then Valerian and his aforesaid brother 200

bebyrigdon þa martyras þe se man-fulla acwealde .
 and ælmyssan dælde dæghwamlice þearfum .
 oð þæt se arleasa ehtere of-axode heora dæda .
 Hwæt þa almachius het þa men gelangian . 204
 and axode hi sona mid swiðlicre þreatunge
 hwi hī þa be-byrigdon þe his beboda for-sawon .
 and for heora scyldum ofslagene lagon .
 opþe hwi hī dældon dearnunga heora æhta 208
 waclicum mannum unwislicum ræde .
 Þa andwyrde tiburtius þam arleasan and cwæð .
 Eala gif þa halgan þe þu hete ofslean
 and we bebyrigdon . woldon us habban 212
 huru him to þeowum to heora þenungum .
 Hi þa swa lange motodon . op þæt se manfulla hét
 mid saglum beatan þone operne broþor .
 and sum ræd-bora þa to þam reðan þus cwæð . 216
 Hát hī leof acwellan . nu hī cristene synd .
 gif þu þonne elcast . heora æhta hī dælað
 þearfum . and wædlum . and þu witnast hī siððan .
 and næfst þa æhta for þinre ælcunge . 220
 Almachius þa hét his manfullan ¹ cwelleras
 lædan þa gebroðra on bendum togædere
 to þam hæþengilde . and het hī geoffrian
 opþe hī man ofsloge . mid swurde þær-rihte . 224
 Hi lædde þa maximus swa se manfulla hét
 mid oprum cwellerum to þære cwealm-stowe .
 Þe weop maximus for-þan-þe hī woldon sweltan
 and axode þa gebroðra hwi hī swa blipelice eodon 228
 to heora agenum slege . swylce to gebeorscipe .
 Þa cwæð se yldra broþor . Noldon we efstan to deape
 mid swa mycelre blisse . gif we to beteran life
 soðlice ne becomon siððan we ofslagene beoð 232
 to þam ecan life . swa swa we leornodon to soþan .
 Betwux þære tihtinge þa þa hī tengdon forð .

230. V. (fol. 11) *begins*—Noldon we.

¹ Leaf 215.

buried the martyrs whom the wicked man slew,
 and daily distributed alms to the needy,
 until the impious persecutor heard of their deeds.
 Thereupon Almachius bade summon the men, 204
 and asked them instantly with fierce threatening
 why they buried those who despised his commands
 and lay slain because of their guilt,
 or why they secretly distributed their possessions 208
 to mean men by unwise counsel?

Then Tiburtius answered the wicked man and said :
 ‘ Oh ! that the saints, whom thou hast bidden men to slay
 and whom we have buried, would at least 212
 have us as slaves in their service !’

Thus they discoursed a long time until the wicked man
 commanded men to beat the second brother with clubs ;
 and a certain counsellor spake thus to the cruel one : 216
 ‘ bid them, master, be put to death, since they are Christians ;
 for if thou delayest, they will deal their goods
 to the poor and needy ; and thou wilt punish them after-
 wards,

and yet wilt not have the goods because of thy delay.’ 220
 Then Almachius bade his wicked torturers
 bring the brothers in bonds together
 to the heathen temple, and bade them sacrifice ;
 or they should be straightway slain by the sword. 224
 So Maximus with other torturers led them,
 as the wicked man had commanded, to the place of execu-
 tion.

Then wept Maximus because they were going to die,
 and asked the brothers why they went so blithely 228
 to their own execution as if to a banquet.

Then said the elder brother ; ‘ we should not hasten to death
 with such great bliss, if we were not verily going
 to a better life, after we are slain ; 232
 even to the eternal life, as we have learned of a truth.’

Amongst these exhortations, whilst they were hurried forward,

þa cwæð se maximus to þam martyrum þus .
 Ic wolde eac forseon þisre worulde swæsnysses . 236
 gif ic wiste to gewissan þæt eowre word wæron soþe .
 þa cwæð se gingra broðor of þam bendum him to .
 Ure drihten crist deð þæt þu ge-sihst
 þonne we ofslagene beoð hu ure sawla farað 240
 mid wuldre to him . gif þu wylt nu behatan
 þæt þu mid eallum mode . þin mán behreowsige .
 Maximus þa cwæð to þam martyrum þus .
 Fyr me forbærne gif ic ne buge to criste . 244
 siþþan ic geseo hu eowre sawla farað
 to þam oþrum life þe ge embe sprecað .
 þa cwædon þa halgan gebropra þe he on bendum lædde .
 Bebeod þysum cwellerum þæt hī us cuce healdan 248
 on þinum agenum huse . nu þas ane niht .
 oðþæt þu sy gefullod fram fyrnlicum synnum .
 þæt þu mote geseon þa ge-sihðe þurh god .
 Hi wurdon þa gebrohte on bendum to his huse . 252
 and cecilia seo eadige mid arwurðum sacerdum
 þider com sona . and hī sæton þa niht
 embe crist sprecende . oþþæt þa cwelleras gelyfdon
 and wurdon ge-fullode æt þam fore-sædum ¹preostum . 256
 Hwæt þa on dægræd þæt deorwurðe mæden
 cecilia clypode . and cwæð to him eallum .
 Nu ge la godes cempa . awurpað caſſice eow fram
 þæra þeostra weorc . and wurðað ymbſcrydde 260
 mid leoltes wæpnum . to þysum gewinne nu .
 Ge habbað gecampod swiðe godne campdom
 eowerne ryne ge gefyldon and geleafan geheoldon .
 gaþ to þam wuldor-beage þæs wynsuman lifes . 264
 þonne (*sic*) se riht-wisa dema deð eow to edleane .
 Hi wurdon þa gelædde for heora geleafan to slege .
 and mid swurde beheafdlode . þa beheold maximus

244. V. forbearne.

245. V. eowra.

253. V. eadiga.

257. V. dægregd.

¹ Leaf 215, back.

this Maximus spake to the martyrs thus:

‘I would also despise this world’s sweetness,
if I knew of a surety that your words were true.’ 236

Then said the younger brother to him, out of his bonds,
‘Our Lord Christ will cause that thou shalt see,
when we are slain, how our souls depart 240
with glory to Him, if thou wilt now promise
that thou with all thy mind wilt repent of thy wickedness.’

Then Maximus said to the martyrs thus:
‘may fire consume me if I bow not to Christ 244
after I see how your souls depart
to the other life whereof ye speak.’

Then said the holy brothers whom he was leading in bonds;
‘command these executioners to keep us alive 248
in thine own house now for this one night,
until thou be baptized from former sins,
that thou mayest, by God’s help, see that vision.’

Then they were brought in bonds to his house, 252
and the blessed Caecilia with venerable priests
soon came thither, and they sat that night,
speaking concerning Christ until the executioners believed,
and were baptized by the aforesaid priests. 256

Lo then! in the early dawn the precious maiden,
Caecilia, cried, and said to them all:

‘Now, oh ye soldiers of God, cast away from you boldly
the works of darkness, and be ye now clothed 260
with the armour of light for this conflict.

Ye have fought a very goodly fight;
ye have fulfilled your course, and have kept the faith;
go to the crown of glory of the winsome life 264
which the righteous judge will give you as reward.’

Then they were led for their faith to death,
and beheaded with the sword. Then Maximus beheld,

and sæde mid aþe to þam ymbstandendum . 268
 Ic ge-seah soðlice mid þam þe hi ofslagene wurden .
 godes englas scinende on sunnan gelicnysse
 fleogende him to . and under-fengon heora sawla .
 and þa sawla ic ge-seah swiðe wlitig faran 272
 forð mid þam englum on heora fiðerum to heofonum .
 Ða þa *maximus* sæde swa soðlice ðas word
 weopendum eagum . þe gewendon þa hæþenan
 manega to geleafan fram heora leasum godum . 276
Almachius þa ofaxode þæt se arwurða *maximus*
 mid eallum his hiwum on þone hælend gelyfde .
 and wæron gefullode . wearð þa him gram
 and het hine swingan mid leadenum swipum 280
 oþ þæt he gewát of worulde to criste .
Cecilia þa sona þone sanct bebyrigde
 on stænenre þryh on þam stede þe lagon
 þa twegen gebroþra bebyrigde on ær . 284
 Heo dælde þa siððan digellice þearfum
 hire brydguman æhta . and his broþor þing .
 and *almachius* wolde witan ymbe þa æhtan (*sic*).
 swylce heo wydewe wære . and heo wearð þa geneadod 288
 þæt heo offrian sceolde þam arleasum godum .
 Ða weopon þa hæðenan þæt swa wlitig fæmne .
 and swa æpel-boren wimman mid wisdom eafyllod .
 wolde ¹ deað þrowian on witum swa lung . 292
 Ða cwæð *cecilia* and sæde him eallum .
 Ne bið se forloren þe lið for gode ofslagen
 he bið swa awend to wuldre of deaðe .
 swilce man lam sylle . and sylf nime gold . 296
 swilce he sylle wác hús . and wuldor-ful under-fó .
 sylle gewitendlic . and ungewitendlic under-fó .
 sylle wacne stán . and wurðfulne gym under-fó .
 Heo tihte þa swa lange þa ungeleaffullan hæðenan 300
 oð þæt hí ealle cwædon mid anre stemne þus .

291. V. æpelboran.

301. V. ends.

¹ Leaf 216.

and said with an oath to the bystanders : 268

‘I saw verily, as they were slain,
God’s angels, shining in the likeness of the sun,
flying to them, and they received their souls;
and I saw the souls, very beautiful, go 272

forth with the angels on their wings to heaven.’
While Maximus spake so surely these words
with weeping eyes, many of the heathen turned
to the true faith from their false gods. 276

When Almachius learnt that the venerable Maximus
with all his house believed in the Saviour,
and were baptized, then he became angry,
and bade men scourge him with leaden whips 280
until he departed from the world to Christ.

Then anon Caecilia buried the saint
in a stone coffin in the place where lay
the two brothers who were buried before. 284

Then afterward she secretly dealt to the poor
her bridegroom’s possessions and his brother’s things ;
and Almachius desired to know about the goods
as she was a widow, and she was then brought by compul-
sion 288

that she might sacrifice to the wicked gods.
Then wept the heathen that a maiden so beautiful
and a woman so nobly born, filled with wisdom,
should suffer death in torments, so young. 292

Then spake Caecilia and said to them all :
‘he is not forlorn who lieth slain for God ;
he shall be thus changed from death to glory,
as if a man should give away loam and himself get gold, 296
as if he should give a mean house and receive a glorious
one ;

give the perishable and receive the imperishable ;
give a mean stone and receive a precious gem.’
She long thus exhorted the unbelieving heathen 300
until they all spake thus with one voice ;

We gelyfað þæt crist godes sunu soðlice god is
 þe þe þyllice under-feng him to þinenne on worulde .
 Þa wurdon gefullode . feower hund manna 304
 on cecilian huse þam hælende to lofe .
 and se papa mæssode þam mannum gelome .
 on þam ylcan huse . and se hæðenscipe wanode .
 Almachius se arleasa hét þa ardlice gefeccan 308
 þa eadigan cecilian . and hī axode sona
 [of] hwylcere mægðe heo wære . and hī motodon lange .
 oþþæt þam deman ofpuhte hyre drystig-nyss .
 and cwæð orhlice eft to þam mædene . 312
 Nast þu mine mihte . and þæt mæden him cwæð to .
 Ic secge gif þu hætst hwilce mihte þu hæfst .
 Ælces mannes miht þe on modignysse færð .
 is soðlice þam gelic swilce man siwige 316
 ane bytte . and blawe hī fulle windes .
 and wyrce siððan an þyrl þonne heo to-þunden bið
 on hire greatnysse þonne togæð seo miht .
 Almachius hire cwæð to þa þa hi campodon mid wordum 320
 Hwæt þu ungesælige . nast þu þæt me is geseald
 anweald to ofsleanne and to edcucigenne .
 and þu spræcst swa modelice mine mihta tælende .
 þæt mæden him cwæð to . Oþer is modignysse . 324
 oþer is anrædnysse . and ic anrædlice spræc .
 na modelice . forþan-þe wē modignysse
 eallunga onscuniað . and eft heo cwæð him to .
¹ þu cwæde þæt þu hæfdest to acwellene anweald . 328
 and to edcucigenne . ac ic cwæðe þæt þu miht
 þa cucan adydan . and þam deadan þu ne miht
 eft lif forgifan . ac þu lyhst openlice .
 Almachius hire andwyrde . Awurp þine dyrstignysse 332
 and geoffra þam godum arwurðlice onsægednysse .
 Cecilia him cwæð to . cunna mid grapunge
 hwæðer hī stanas synd . and stænene anlicnysse

'We believe that Christ, God's Son, is truly God
who hath in this way received thee as His handmaid in the
world.'

Then were baptized four hundred men 304
in Caecilia's house to the praise of the Saviour,
and the pope said mass for the men frequently
in the same house, and heathenism waned.

Then the wicked Almachius bade quickly fetch 308
the blessed Caecilia, and at once asked her
of what family she was, and they disputed long
until her boldness vexed the judge,
and he said arrogantly again to the maiden; 312
'knowest thou not my might?' And the maiden said to him:
'I will say, if thou biddest me, what sort of might thou
hast.

Every man's might who walketh in pride
is verily like as if a man should sew up 316
a bladder, and blow it full of wind,
and afterward make a hole, when it is puffed out,
then, in its greatness, the might departeth.'

Almachius said to her as they strove with words: 320
'Oh thou, unhappy one! knowest thou not that power
is given to me to slay and to make alive again.

And thou speakest so proudly, scorning my might.'

The maiden said to him: 'pride is one thing; 324
steadfastness is another, and I spake steadfastly,
not at all proudly, because we altogether
abhor pride.' And again she said to him:

'thou saidest that thou hadst power to kill 328
and to make alive again; but I say that thou canst
destroy the living, but thou canst not give life
again to the dead; but thou liest openly.'

Almachius answered her: 'cast away thy presumption, 332
and offer to the gods reverent sacrifice.'

Caecilia said to him: 'test by grasping
whether they are stones, and stony images,

þa þe þu godas gecigst begotene mid leade . 336
 and þu miht swa witan gewislice mid grapunge
 gif ðu geseon ne miht þæt hi synd stanas .
 Hi mihton wel to lime . gif man hī lede on ād .
 nu hī ne fremiað him sylfum . ne soðlice mannum . 340
 and hī mihton to lime gif hī man lede on fyr .
 þa wearð se arleasa dema deoflice (*sic*) gram .
 and hét hī lædan sona . and seoðan on wætere
 on hire agenum huse for þæs hælendes naman . 344
 þa dydon þa hæpenan swa swa hī hét almachius .
 and heo læg on þam bæðe bufan byrnendum fyre .
 ofer dæg . and niht . ungederodum lichaman .
 swa swa on cealdum wætere . þæt heo ne swætte furðon . 348
 Hi cyddon þa almachie hu þæt mæden þurh-wunode
 on þam hatum bæðe mid halum lichaman .
 and furpon butan swate . þa sende he ænne cwellere to .
 and hét hī beheafðian on þam hatan wætere . 352
 Se cwellere hī sloh þa mid his swurde
 æne eft . and þryddan siðe . ac hire swura næs forod .
 and he forlét hī sona swa samcuce licgan .
 forþam-þe witan cwædon þæt nan cwellere ne sceolde 356
 feower siðan slean to . þonne man sloge scyldigne .
 Heo leofode þa þry dagas . and þa geleaffullan tihte .
 and hire mædena betæhte þam maran papan .
 and hire hus wearð gehalgod to haligre cyrcan . 360
 þær wurdon þurh god wundra ge'lome
 and urbanus se papa bebyrigde hī arwurðlice .
 to wuldre þam ælmihtigan þe on ecnysse rixað . AMEN.

those which thou callest gods, being firmly fixed in lead, 336
and so thou mayest certainly ascertain by feeling (them),
if thou canst not see that they are stones.

They would quickly become lime if one put them on a burning pile ;
now can they not profit themselves, nor, verily, men ; 340
and they would become lime if one laid them on fire.'

Then the wicked judge became fiendishly angry,
and bade men take her straightway, and seethe her in water
in her own house for the Saviour's name. 344

So the heathen did as Almachius commanded them ;
and she lay in the bath over a burning fire
the whole day and night with uninjured body
as if in cold water, and she did not even sweat. 348

Then they told Almachius how the maiden continued
in the hot bath with sound body,
and even without sweat. Then sent he an executioner to her,
and commanded him to behead her in the hot water. 352

So the executioner struck her with his sword
once and again and a third time, but her neck was not pierced ;
and anon he left her lying half alive,
because the senate had decreed that no executioner should 356
strike four times, when he slew a criminal.

Then she lived three days and instructed the faithful,
and committed her handmaidens to the illustrious pope,
and her house was consecrated as a holy church, 360
where, by the help of God, miracles were often wrought.
And Urban the pope buried her honourably
to the glory of the Almighty who reigneth in eternity. AMEN.

XXXV.

III. KAL. DECEMBR: PASSIO CHRISANTI ET DARİÆ
SPONSE EIVS.

[Unique Copy.]

ON ÐAM TIMAN ÐE NVMERIANVS CASERE
 RIXODE þa ferde sum æðelboren man
 fram alexandrian byrig to rome byrig .
 polemius gehaten . se wæs hæþengilda . 4
 and he hæfde ænne sunu gehaten crisantus .
 Se kasere hine underfeng ða mid fullum wurðmynte .
 and þa romaniscan witan hine wurðodon swyðe .
 þa befæste he his sunu sona to lare 8
 to woruld-wisdome þæt he uð-wita wurde .
 for-ðam-þe on þam dagum ne mihte nan man beon gepogen
 buton he hæþene béc hæfde geleornod .
 and þa cræftas cupe þe kaseres þa lufodon . 12
 Crisantus þa leornode mid leohtum andgite .
 and mid gleawum mode grammatican cræft .
 and þa hæðenan béc . oþ-þæt þa halgan godspel
 him becómon to hande . þa cwæð he to him sylfum . 16
 Swa lange ic leornode þa ungeleaffullan béc
 mid þeostrum afyllede . oþ-þæt ic færlice becom
 to soðfæstnysse leohte . and ic snotor ne beo
 gif ic cyrre to þeostrum fram þam soðan leohte . 20
 Uton healdan fæste þone fægeran gold-hord
 nelle ic hine for-leosan . nu ic swa lange swanc .
 un-nyt ic leofode gif ic hine nu forlæte.
 He began þa to secenne swyðe ða cristenan . 24
 oðþæt he ofaxode ænne arwurðne mæsse-preost .
 on fyrlenum wunigende . and he fægnode þæs .
 He wearð þa gefullod æt þam fore-sædan preoste .
 and leornode his geleafan mid þam halgan lareowe . 28
 swa þæt he þone cristen-dom cuðe he fullan .
 and began to bodigenne bealdlice þone hælend .

XXXV.

NOV. 29. PASSION OF CHRYSANTHUS AND HIS
WIFE DARIA.

At the time when the Emperor Numerianus
 was reigning, there went a certain nobleman
 from the city of Alexandria to the city of Rome,
 called Polemius, who was an idolater; 4
 and he had a son called Chrysanthus.
 Then the emperor received him with great worship,
 and the Roman senators honoured him exceedingly.
 Then he straightway set his son to the learning 8
 of worldly wisdom, that he might become a philosopher;
 because in those days no one could be distinguished
 unless he had learned heathen books,
 and knew the arts which emperors then loved. 12
 So Chrysanthus learned with quick intelligence
 and with skilful mind the grammatical art,
 and the heathen books, until the holy gospels
 came into his hand. Then said he to himself; 16
 ‘thus long have I learned faithless books
 filled with darkness, until I suddenly came
 to the light of truth, and I shall not be wise
 if I turn to darkness from the true light. 20
 Let us hold fast that fair treasure;
 I will not lose it now that I have laboured so long;
 in vain have I lived if I now let it go.’
 Then began he earnestly to seek out the Christians 24
 until he found out a venerable mass-priest
 living far off, and he rejoiced thereat.
 He was thereupon baptized by the aforesaid priest,
 and learned his faith with that holy teacher, 28
 so that he knew the Christian religion in its fullness,
 and began boldly to preach the Saviour.

Ða ge-stodon ¹ his frynd his fæder and cwædon .
 To plihthe þinre æhta and þines agenes heafdes 32
 bodað þes þin cnapa swa bealdlice be criste .
 wurðe hit þam casere cup ne canst þu þe nænne ræd .
 Ða gebealh hine se fæder . and gebrohte þone sunu
 on leohtleasum cwearterne . and beleac hine þær . 36
 and on æfen symle sende him bigleofan
 lytelne and wacne . and he wunode þær swa .
 Ða sædon þa magas eft sona þam fæder .
 Gif þu wille þinne sunu geweman fram criste . 40
 þonne most þu him olæcan . and eft-mettas beodan .
 and dō þæt he wifige þonne wile he forgitan
 siððan he wer bið þæt he wæs cristen .
 Ðas geswencednyssa . and þas sweartan þeostra 44
 þe þu him dest to wite . awendaþ þa cristenan
 him sylfum to wuldra . na to witnunge .
 Se fæder þa het feccan of þam fulum cwearterne
 þone geswenctan cniht . and hine sona scrydde . 48
 mid deorwurðum reafum . and het dæftan his búr .
 mid pallum . and mid wah-ryftum . wurðlice þam cnihte .
 He funde eac sona fif mædena him to .
 wlitige and rance . to wunigenne mid him . 52
 and hét þæt hi awendon mid heora wodlican plegan
 his geþanc fram criste . and cwæð þæt hi sceoldon
 sylfe hit gebicgan . gif hi ne bigdon his mōd .
 He sende him eac gelome sanda . and estas . 56
 ac se cniht forseah þa sanda . and drenças .
 and þa mædena onscunode . swa swa man deþ næddran .
 He læg on gebedum . and forbeah heora cossas .
 and bæd þone hælend þæt he ge-heolde his clænnýse . 60
 swa swa he heold Iosepes on ægipta lande .
 He andette eac gode mid eallum mode and cwæð .
 Ic bidde þe drihten þæt þu dō þæs næddran
 þæt hī ealle slapon on minre gesihðe nu . 64
 þæt hī awræccan ne magon mid heora wodlican ple²gan

¹ Leaf 217, back.² Leaf 218.

Then his friends stood beside his father and said :
 'to the peril of thy possessions and of thine own head 32
 preacheth this thy boy so boldly concerning Christ ;
 if it become known to the emperor, thou canst not save thy-
 self.'

Then the father swelled with anger, and brought his son
 into a lightless prison and locked him therein ; 36
 and in the evening always sent him food,
 little and meagre, and he thus continued there.

Then said the kinsmen to the father again :
 'if thou desire to entice thy son from Christ, 40
 then must thou flatter him, and offer him dainties,
 and make him to wive ; then will he forget
 after he is a husband, that he was a Christian.

These oppressions and these swart darknesses 44
 which thou givest him for punishment, these Christians turn
 to their own glory, and not to punishment.'

Thereupon the father bade fetch out of the foul prison
 the oppressed youth, and quickly clothed him 48
 with costly raiment, and bade them fit up his bower
 worthily with cloths and with curtains for the youth.

Also he soon found five maidens for him,
 fair and blooming, to dwell with him ; 52
 and bade that they should turn by their foolish sport
 his thoughts from Christ, and said that they themselves
 should pay for it, if they did not bend his mind.

He sent him also frequently meats and delicacies, 56
 but the youth despised the meats and drinks,
 and abhorred the maidens even as one doth adders.

He lay in prayers and refused their kisses,
 and besought the Saviour that He would preserve his chastity, 60
 even as He preserved Joseph's in the land of Egypt.

He also confessed God with all his heart, and said ;
 'I pray Thee, Lord, that thou will cause these adders
 all to fall asleep now in my sight, 64
 that they may not arouse with their foolish sport

ænige galnysse on me for-ðan-þe ic truwiges on þe .
 Mid-þam-þe crisantus clypode þas word to gode .
 þa slepon þa mædene swa swarum slape . 68
 þæt man hi awreccan ne mihte butan man hi awurpe
 ut of þæs cnihtes bure þe ða clænnysse lufode .
 Wið-utan þam bure hī æton and wacodon .
 and swa hraðe swa hī in-eodon hī wurdon on slæpe . 72
 þis wearð þa gesæd sona þam fæder .
 and he beweop þone sunu swilce he dead wære .
 þa cwæð sum rædbora þæt chrisantus leornode
 dry-cræft æt þam cristenum and ofer-com mid þam 76
 þa bilewitan mædene on þam bure swa eapelice .
 and tihte þone fæder þæt he funde sum mæden
 on cræftum getogen . þe cupe him *andwyrde* .
 þa wæs sum mæden wundorlice cræftig 80
 on þære ylcan byrig æpelborenre mægðe
 daria gehaten on hæðenscipe wunigende .
 wlitig on wæstmes . and on uðwitegunge snoter .
 Polemius þa sona sende his frynd 84
 to þam mædene darian and micclum wæs biddende .
 þæt heo chrisantum gewemde fram criste mid spræce .
 and þæt heo hæfde hine hire to were syððan .
 Him gewearð þa æt nextan þæt heo wolde swā don . 88
 and com þa geglenged mid golde to þam cnihte .
 and scinendum gymstanum swilce sun-beam færlice .
 and hine frefrode mid hire fægerum wordum .
 þa cwæð crisantus hire to mid clænum mode þus . 92
 swyðe þu geglengdest mid golde þe sylfe
 þæt þu mid þinre wlite mine willan aidlige .
 ac þu mihtest habban þone hælend to brydguman
 gif þu hine lufodest . and heolde þe clænlice . 96
 on ungewemmedum mægðhade . and þu wurde swa wlitig
 wip-innan on mode . swa swa þu wið-utan eart .
 Daria him *andwyrde* . ne ¹ dyde ic for galnysse
 þæt ic þus gefretewod ferde in to þe . 100

¹ Leaf 218, back.

any lust in me, because I trust in Thee.'

While Chrysanthus was speaking these words to God,
the maidens slept so heavy a sleep 68

that one could not arouse them except by casting them
out of the bower of the youth who loved chastity.

Outside the bower they ate and kept awake,
and as quickly as they went in they fell asleep. 72

Then this was soon told to the father,
and he bewept his son as if he were dead.

Then said a certain counsellor, that Chrysanthus had learnt
magic from the Christians, and had overcome therewith 76
the innocent maidens in the bower thus easily;
and urged the father to find some maiden
educated in arts, who could answer him.

There was a certain maiden, wonderfully skilled, 80
in the same city, of noble parentage,
called Daria, living in heathenism,
fair in stature and wise in philosophy.

Then straightway Polemius sent his friends 84
to the maiden Daria, and greatly besought her
that she would entice Chrysanthus from Christ by speech,
and that she should have him for a husband afterward.

Then at last it befell him that she consented to do so, 88
and thus came to the youth, adorned with gold
and shining gem-stones, suddenly, like a sunbeam,
and comforted him with her fair words.

Then spoke Chrysanthus thus to her with pure mind: 92
'much hast thou adorned thyself with gold
that thou, with thy beauty, mightest frustrate my will;

but thou mightest have the Saviour for bridegroom
if thou wouldst love Him, and keep thyself chaste 96
in unspotted virginity, and if thou wouldst be as fair
within, in your mind, as thou art without.'

Daria answered him 'I did it not for wantonness,
that I, thus adorned, came in unto thee; 100

ac þines fæder wóp ic wolde ge-stillan
 þæt þu him ne losige ne huru þam godum .
 Crisantus þa axode betwux oprum spræcum .
 Hwilce godnysse hæfde eower god saturnus 104
 þe abát his suna þonne hí ge-borene wæron .
 swa swa his biggengan on heora bocum awriton .
 Oppe hwilce godnysse hæfde se gramlica Iouis
 se þe on fulum forligre leofode on worulde . 108
 and his agen swustor him geceas to wife .
 and manega manslihtas and morð-dæda gefremode .
 and dry-cræft arærde to bedydrigenne þa unwaran?
 Oððe hwylc halignys wæs on þam hetelan ercule 112
 þam ormætan ente . þe ealle acwealde
 his nehgeburas . and forbærnde hine sylfne
 swa cucenne on fyre . siððan he acweald hæfde
 men . and þa leon . and þa micclan næddran? 116
 Hwilc beoð þa lytlan godas on to gelyfenne
 nu þa fyrmestan godas swa fúllice leofodon?
 Crisantus þa swa lange to geleafan tihte
 darian mid wordum . op-þæt heo ge-wende to gode 120
 forlætenum gedwylde deofficra biggenga .
 Hi wurdon þa anræde . and wunodon ætgædere
 gehiwodum synscipe . and gehealdenre clænnysse .
 oppæt daria under-feng fulluht on gode . 124
 and godes béc leornode æt þam gelæredum cnihte .
 and hire mod gestrangode on mægðhade wunigende .
 Wurdon þa on fyrste fela men gebigde
 þurh heora drohtnunge fram deofles biggengum 128
 to cristes geleafan and tó clænum life .
 Cnihtas gecyrdon þurh crisantes lare .
 and mædenu þurh darian manega to drihtne
 forlætenum synscipe . and geswæsum lustum . 132
 oppæt sume men astyrodon sace be þysum .
 and hí wurdon gewrehte to þam wæl-hreowan deman .
 þe ¹ on þone timan geweold þære widgillan rome byrig .

¹ Leaf 219.

but I wished to still thy father's weeping
that thou mayst not be lost to him, or, at any rate, to the
gods.'

Then Chrysanthus asked, amongst other speeches:

'What goodness had your god Saturn 104

who devoured his sons when they were born,
even as his worshippers have written in their books;
or what goodness had the horrible Jove,

who lived in the world in foul fornication, 108

and chose him his own sister to wife,
and committed many manslaughters and deeds of murder,
and raised up sorcery to deceive the unwary?

Or what holiness was in the hateful Hercules, 112

the immense giant, who killed all

his neighbours, and wholly burnt himself

alive in the fire, after he had killed

men and the lion and the great serpent? 116

What can the lesser gods be to believe in,

since the foremost gods lived so foully?'

Thus Chrysanthus for a long while urged Daria

to the true faith with words, until she turned to God 120

by forsaking the error of the worship of devils.

Then they were steadfast, and lived together

in the appearance of marriage, their chastity being preserved,

until Daria received baptism in God, 124

and learnt God's books from the well-taught youth,

and strengthened her mind, continuing in virginity.

Then after a time many men were converted

by their manner of life from the devil's worship 128

to belief in Christ and to pure living.

The youths were converted through Chrysanthus' teaching,

and maidens through Daria's, many to the Lord;

renouncing marriage and pleasant desires, 132

until some men stirred up an accusation about this,

and they were accused before the cruel prefect

who at that time governed the wide-spread city of Rome.

Hwæt þa se hæðena dema het ge-hæftan *crisantum* 136
 and darian samod for drihtnes geleafan .
 and mid mislicum witum hēt hī gewitnian oð deað .
 gif hī noldon ge-offrian þam arwurðum godum .
Crisantus wearð betæht hundseofontigum cempum . 140
 and hi hine bundon hetelice swiðe .
 ac þa bendas toburston sona swa he gebunden wæs .
 Hi gebundon hine eft . oft and gelome
 ac þa bendas toslupon swa swyðlice him fram . 144
 þæt man ne mihte to-enawan hwæðer hī gecnytte wæron .
 Þa yrsodon þa cempa ongan þone cristenen eniht .
 and gesettan hine þa on ænne heardne stocc .
 and his sceancan gefæstnodon on þam fot-copsum 148
 bysmrigende mid wordum þone halgan wer .
 ac se fot-cops awende wundorlice to þrexe .
 and eall to duste þurh drihtnes mihte .
 Þa wendon þa cempa þæt he cuðe dry-cræft . 152
 and beguton hine ealne mid ealdum miggan .
 wendon þæt se migga mihte aidlian
 ealne his scincræft . ac hī swuncon on idel
 forðan-þe se migga þurh godes mihte 156
 wearð to swetum stence sona awend .
 Hi behyldon þa ardlice ænne oxan mid graman .
 and besywodon *crisantum* swa mid þære hyde
 to his nacodum lice . and ledon hine ongan þa sunnan . 160
 He læg swa ealne dæg on þære ormætan hætan .
 ac seo hyd ne mihte aheardian . him abutan .
 ne þam halgan derian on þære hatan sunnan .
 Hi tigdon þa his swuran swiðe mid racen-teagum . 164
 and his handa samod mid heardum isene .
 and þa fēt togædere mid gramlicum anginne .
 and wurpon hine swa gebundene into anum blindum cwearterne .
 Þa toslupon þa bendas on his swuran and handum 168
 and þær scean mi'cel leoht swa swa of manigum leohtfatum .
 Þa cempa þa cyddon þæt claudio heora caldre .

¹ Leaf 219, back.

Then the heathen prefect bade men seize Chrysanthus 136
 and Daria together for their faith in the Lord,
 and commanded men to punish them with divers torments unto
 death,

if they would not sacrifice to the venerable gods.

Chrysanthus was delivered to seventy soldiers, 140
 and they bound him very harshly indeed;
 but the bonds burst asunder as soon as he was bound.

They bound him again, oft and repeatedly,
 but the bonds slipped off so quickly from him 144
 that one could not perceive whether they had been knit.

Then the soldiers became irate against the Christian youth,
 and set him then in a hard stock,
 and fastened his legs in the fetters, 148
 insulting with words the holy man;

but the fetters turned wonderfully to rottenness (?),
 and all to dust through the Lord's might.

Then the soldiers supposed that he knew sorcery, 152
 and drenched him all over with old urine,
 thinking that the urine might frustrate
 all his magic; but they toiled in vain;
 because the urine through God's might 156
 became straightway turned to a sweet smell.

Then they quickly skinned an ox in their fury,
 and sewed up Chrysanthus with the hide
 next to his naked body, and placed him facing the sun. 160
 He lay thus all day in the overpowering heat,
 but the hide could not harden about him,
 nor hurt the saint in the hot sun.

Then they tied his neck strongly with chains, 164
 and his hands together with hard iron,
 and his feet together with cruel intention,
 and cast him so bound into a blind prison.

Then the bonds on his neck and hands slipped asunder, 168
 and there shone a great light, as if of many lamps.

Then the soldiers made that known to Claudius their officer,

and he sylf com þær-to . and geseah þæt leoht .
 and het hine utgán . and began hine to axienne . 172
 Hwæt is seo micle miht þinre morð-cræfte
 þæt þu þyllic gefremast þurh feondlicne dry-cræft .
 Ic ge-wylde for-oft þa anrædan dry-men
 and ælene wicce-cræft ic eaðelice ofer-swiðde . 176
 and þa chaldeiscan wigleras . and þa wurm-galeras
 ic mihte gewyldan to minum willan æfre .
 and ic næfre ne afunde swa fæstne dry-cræft .
 Ic wille nu swa-þeah þæt þu awende þe sylfne 180
 fram þinum cristendome and gecweme urum godum .
 mid arwurðum offrungum . Him andwyrde þa crisantus .
 þu mihtest to-enawan gif þu cupest ænig god
 þæt ic mid dry-cræfte ne dyde þas þing . 184
 ac me fylste god sylf mid god-cundre mihte .
 þine godas ne geseop ne soðlice ne ge-hyrað
 ac syndon andgitlease mid leade gefæstnode .
 Claudius þa hét hine hetelice swingan 188
 mid greatum gyrðum for his goda teonan .
 þa wurdon þa gyrða wundorlice gehnexeðe
 færlice on heora handum swilce hit fæðera wæron .
 þa þa hī man heold hi wæron hearde . and hostige . 192
 þonne man sloh . sona hi hnexodon .
 Claudius þa hét þone halgan forlæton .
 and hine siððan scrydan and he sylf clypode .
 Nis þecs miht of mannum . ac is godes mærd 196
 þe ealle þas wita gewylde swa eaðelice .
 hwæt wille we leng dón buton licgan calle
 æt his arwurðum cneowum . and eadmod-lice biddan
 þæt he us gepingie to þyllicum gode 200
 þe his biggengan macaþ swa mihtige on gewinne .
 Hi feollon þa ealle mid fyrhte to his cneowum .
 and claudius him cwæð to . Ic on-cneow to soþan
 þæt þin god is soð god . and ic ¹ sylf nu bidde 204
 þæt þu me ge-þingie hu ic wurðe his biggenga .

¹ Leaf 220.

and he himself came thereto, and saw the light,
 and bade him come out, and began to question him : 172
 ‘What is the great power of thy criminal arts
 that thou performest such things through fiendly magic?
 Very often have I conquered the resolute sorcerers,
 and every witchcraft I easily overcame ; 176
 and the Chaldean magicians and the serpent-charmers
 I could ever subdue unto my will ;
 and I never found such stubborn sorcery ;
 I desire now nevertheless that thou turn thyself 180
 from thy Christianity and please our gods
 by worthy offerings.’ Then Chrysanthus answered him ;
 ‘thou mightest understand, if thou knewest any god,
 that I did not these things by sorcery, 184
 but God Himself aided me with divine power ;
 thy gods see not nor truly hear,
 but are senseless, fastened with lead.’
 Then Claudius bade men scourge him fiercely 188
 with great rods for his insults to the gods.
 Then the rods became wondrously softened
 suddenly in their hands, as it were feathers.
 When men held them, they were hard and rough (?) ; 192
 when men struck, immediately they softened.
 Then Claudius commanded them to let go the saint,
 and to clothe him again, and he himself cried :
 ‘this might is not of men, but is God’s greatness 196
 Who hath overcome all these tortures so easily.
 What will we longer do, except all lie down
 at his venerable knees and humbly pray
 that he intercede for us to such a God, 200
 Who maketh His worshippers so mighty in fight?’
 Then fell they all with fear at his knees,
 and Claudius said to him, ‘I acknowledge of a truth
 that thy God is true God, and I myself now pray 204
 that thou wilt entreat for me how I may become His wor-
 shipper.’

Crisantus him *andwyrde* . Ne þearft þu yrnan on fotum
 ac mid geleafan gán þæt þu god on-cnawe .
 Swa micclum he bið andwerd anum gehwílum men . 208
 swa micclum swa he hine secð mid soþum geleafan .
 Crisantus hī lærde þa oþ-þæt hī gelyfdon on god .
 claud[i]us and his wíf hilaria gehaten .
 and heora twegen suna . nasón and maurus . 212
 and heora maga fela to fulluhte hī gebugon .
 and þa hund-seofontig cempan þe claudius bewiste .
 wurdon gefullode mid heora freondum þæs dæges .
 Hi ealle þa wunodon wuldrigende heora drihten 216
 and geornlice leornodon heora geleafan æt crisanthe .
 and wiseton þæt hī moston wite þrowian for criste .
 Hit bið lang-sum to awritene þa wundra þe hī gefremodon
 ealle be ende-byrdnysse for-þan-þe we efstað swyðe 220
 eow mannum to secgenne hu hī gemartyrode wæron .
 Numerianus se casere þære cristenra ehtere
 þa þa him wearð cuð þæt claudius gelyfde .
 and ealle þa cempan cristene wæron . 224
 þa hét he niman claudium and lædan to sæ .
 and wurpan hine ut mid anum weorc-stane .
 He het beheafðian siððan þa hund-seofontig cempan
 butan heora hwile wolde awegan his geleafan . 228
 ac hī ealle efston anrædlice to slæge .
 and claudies twegen suna cwædon þæt hī wæron
 on criste gefullode . and under-fón woldon deað .
 mid þam cempum . for cristes geleafan . 232
 Hi wurdon þa ofslagene samod for criste .
 and hilaria se eadiga eac wearð gelæht
 to þam martyr-dome . fram þam manfullan .
 þa bæd heo þa cwelleras . þe hi to cwale læddon 236
 þæt heo moste ærest hī ardllice gebiddan .
 and heo swa dyde . and drihtnes ¹lichaman underfeng .
 and on þam gecbedum gewát of worulde to criste .
 Efter þysum wearð se halga wer crisantus 240

¹ Leaf 220, back.

Chrysanthus answered him; 'Thou needst not run on thy feet
but walk by faith, in order to know God;

He is so much the more present to each man 208
as he the more seeketh Him with true faith.'

Then Chrysanthus instructed them until they believed in God,
namely, Claudius and his wife, called Hilaria,
and their two sons, Nason and Maurus; 212

and many of their kinsmen consented to baptism,
and the seventy soldiers, whom Claudius had charge of,
were baptized with their friends that day.

Then they all continued glorifying their Lord, 216
and diligently learned their faith from Chrysanthus,
and wished that they might suffer torment for Christ.

It will be too long to write the wonders which they performed,
all in order, because we will hasten quickly 220
to tell you men how they were martyred.

Numerianus, the emperor, the persecutor of the Christians,
when it became known to him that Claudius believed,
and all the soldiers had become Christians; 224

then he commanded to take Claudius and lead him to the sea,
and throw him out bound to a hewn stone;

he bade them afterwards behead the seventy soldiers
unless any of them would relinquish his faith; 228

but they all hastened with constancy to death,
and Claudius' two sons said that they had been
baptized unto Christ, and would undergo death
together with the soldiers, for faith in Christ. 232

So they were slain together for Christ's sake;

and the blessed Hilaria was also conducted
to her martyrdom from the wicked prefect.

Then she begged the executioners who were leading her to
death 236

that she might first of all pray in haste;

and she did so, and received the Lord's body,

and in her prayers departed from the world to Christ.

After this the holy man Chrysanthus 240

on cwearterne gebroht . swa swa se casere hét .
 þæt he mid darian for drihtnes ge-leafan
 on mislicum witum gemartyrod wurde .
 þæt cweatern wearð afylled mid fulum adelan . 244
 and butan ælcum leohte atelice stincende .
 Daria seo eadiga fram þam arwurþan
 wæs on-sundran gehæft . and hī man sende þa
 to myltestrena huse þam manfullan to gamene . 248
 ac god hī gescylde wið þa sceandlican hæðenan .
 þæt an-þræce cweatern þe crisantus on wæs .
 wearð onliht sona wundorlice þurh god .
 and þær wynsum bræð werodlice stemde . 252
 and an leo utbærst ut of þære leona pearruce .
 and arn to darian þurh drihtnes sande .
 þær heo læg on gebédum . and alæt to eorðan
 astræhtum limum wið þæt geleaffulle mæden . 256
 þa woldon ða hæðenan habban hi to bysmore .
 and nyston þæt se[o] leo læg inne mid hire .
 code þa heora an into þam mædene .
 ac seo leo hine gelæhte . and aledde hine adune 260
 and beseah to darian swylce heo axian wolde .
 hu he[o] wolde be him þa he ge-wyld læg .
 Daria þa cwæð . to þam deore þus .
 Ic þe halsige þurh crist þæt þu þam cnihte ne derige . 264
 ác læt hine butan ege hlystan minre spræce .
 þa forlét seo leo þone ungeleaffullan cniht .
 and forstód him þa duru þæt he darian gespræce .
 and þæt nan oþer man ne mihte in to him . 268
 Daria þa cwæð to þam ofdræddan men .
 Efne þeos reþe leo arwurðað nu god .
 and þu gesceadwisa man þe sylfne for-dest .
 and þu fægnast earmincg on þinre fulan galnysse . 272
 þurh þa ðu scealt weopan and wite þrowian .
 þa gesohte hé hī ¹ and sæde mid fyrhte .
 Læt me gan gesund út and ic syððan bodige

¹ Leaf 221.

was taken to prison, as the emperor commanded,
 that he, with Daria, for their faith in God,
 might be martyred by divers tortures.
 The prison was filled with foul filth, 244
 and without any light, stinking horribly;
 the blessed Daria was confined apart
 from the venerable man; and they then sent her
 to a house of harlots, for the sport of the wicked; 248
 but God shielded her against the shameful heathen.
 The fearful prison wherein Chrysanthus was
 immediately became wondrously lighted up by God;
 and there a winsome breath sweetly steamed. 252
 And a lioness escaped out of the lion's enclosure,
 and ran to Daria, by the Lord's sending,
 where she lay in prayers, and bowed down to the earth
 with outstretched limbs before the faithful maiden. 256
 Then the heathen desired to have her to disgrace her,
 and knew not that the lioness lay within beside her.
 So one of them went in unto the maiden,
 but the lioness seized him and laid him down, 260
 and looked at Daria as if it would ask her
 what she would wish to be done with him, as he lay overpowered.
 Then Daria spake to the beast thus:
 'I adjure thee by Christ that thou hurt not the youth, 264
 but let him, without fear, listen to my speech.'
 Then the lioness let go the unbelieving youth,
 and stood against the door, that he might speak with Daria,
 and that no other man might come in unto them. 268
 Then Daria said to the terrified man:
 'behold this cruel lioness honoureth now God,
 and thou, a rational man, destroyest thyself,
 and thou rejoicest, miserable one, in thy foul lust 272
 through which thou shalt weep and suffer torment.'
 Then he advanced towards her, and said with fear:
 'let me go out safe, and afterwards I will preach

mannum þone hælend þe þu mærsast and wurðast . 276
 Ða het daria þæt deor him ryman út .
 and he arn út arwurðigende god .
 and þæt halige mæden hire mihte cyðende .
 Ða woldon þa hæþenan hetan þære leo 280
 ac heo gelæhte æfre . ænne . and ænne .
 and brohte hī to darian þurh drihtnes mihte .
 þæt mæden þa cwæð to þam mannum þus .
 Gif ge wyllað gelyfan on þone lifigendan crist . 284
 þonne mage gé gán un-amyrrede heonan .
 gif ge þonne nellað þone gelcāfan habban .
 nāt ic gif eowre godas eow gehelpan magon .
 Hi ealle þa clypodon swilce mid anre stemne . 288
 se ðe on crist ne gelyfe . ne cume he cucu heonan .
 and hī eodon þa ut ealle clypigende .
 Eala ge romaniscan leoda gelyfað to soþan
 þæt nan oþer god nys butan criste anum . 292
 Ða wearð se heah-ge-refa hearde gegremod .
 and hét ontendan fyr ætforan þære dura
 þær daria inne wæs mid þam deore samod
 wolde hi for-bærnan butu ætgædere . 296
 Ða forhtode seo leo for þam fyre þearle
 ac daria cwæð to þam deore þus .
 Ne beo þu afyrht þis fyr þe ne derað
 ne þu ne bist ofslagen ær-þan-þe þu sylf acwele . 300
 gang þe nu orsorh aweg . and god abret .
 þone þe ðu wurðodest mid þinum weorcum to-dæg .
 Ða eode seo leo alotenum heafde
 to-middes þæs folces freolice aweg . 304
 and þa þe heo ær gefeng wurdon gefullode
 siððan hī on-cneowan crist þurh ða leon .
 Ðis wearð þa gecyð þam casere sōna .
 and he het mid graman his heah-ge-refan geniman 308
 crisantum and darian . and acwellan hī mid witum .
 gif hi noldon offrian þam arleasum godum .
 Se heah-gerefa þa het on hengene astreccan

to men the Saviour, whom thou magnifiest and worshippingest.' 276
 Then Daria bade the beast make way for him out,
 and he ran out, extolling God
 and the holy maiden, making known her power.
 Then the heathen would have attacked the lioness, 280
 but it always caught them, one by one,
 and brought them to Daria, through the Lord's might.
 Then spake the maiden to the men thus:
 'If ye will believe on the living Christ, 284
 then may ye go hence all unmarred;
 but if ye will not accept the true faith,
 I know not whether your gods can help you.'
 Then they all cried as if with one voice: 288
 'He who will not believe on Christ, let him not come hence alive.'
 And thereupon they all went out, crying;
 'Oh! ye Roman people, believe ye of a truth
 that there is none other god but Christ alone.' 292
 Then the prefect was bitterly enraged,
 and bade kindle a fire before the door
 where Daria was within, together with the beast,
 desiring to burn them both together. 296
 Then the lioness feared exceedingly because of the fire,
 but Daria spake to the beast thus:
 'be not thou afraid, this fire shall not hurt thee,
 neither shalt thou be slain until thou die of thyself; 300
 go thou now securely away, and God will save thee,
 Whom thou hast glorified by thy works to-day.'
 Then went the lioness freely away,
 with bowed head, through the midst of the people; 304
 and those whom it had previously seized were baptized
 after they had acknowledged Christ through the lioness.
 Then was this soon made known to the emperor,
 and he angrily commanded his prefect to take 308
 Chrysanthus and Daria, and kill them by tortures,
 if they would not sacrifice to the evil gods.
 Then the prefect bade men stretch the holy Chrysanthus

þone halgan *crisantum* . and mid *candelum* bærnan 312
 buta ¹his sidan . þa to-bærst seo hengen
 mid *eallum* ðam cræfte . and þa *candela* acwuncon .
 Ealswa þa oþre men þe yfelian woldon
 þa halgan *darian* . drihten hī gelette 316
 swa *þæt* heora *sina* *sona* forseruncon .
 swa hwā swa hī hrepode . *þæt* hī hrymdon for ece .
 Hwæt ða *celerinus* se forscyldegoda gerefā
 mid fyrhte wearð for-numen . and ferde to þam *casere* . 320
 and sæde him be endebyrdnysse þa syllican tacne .
Numerianus þa se manfulla *casere*
 tealde *þæt* to dry-cræfte . na to drihtnes tacnum .
 and het lædan buta þa halgan togædere 324
 to *anum* sand-pytte . and setton hī *þær-ôn*
 and be-wurpan mid eorþan . and mid weorc-stanum .
 Hī wurdon þa buta bebyrigde swa cuce .
 swa swa se *casere* hēt . and hī mid clænnysse ferdon 328
 of worulde to wuldre to wunigenne mid criste .
 Þær wurdon gefremode fela wundra þurh god .
 and *þæt* folc gewurðode þa wuldorfullan halgan .
 and gelome sohton mid geleafan þider . 332
 Hit gelamp þa on fyrste þa þa *þæt* folc þider sohte
 to þam micclan screfe . þær þa martyras lagon .
þæt se *casere* hēt ahebban ænne wah
 to þæs scræfes ingange . *þæt* hī út ne mihton . 336
 and hēt afyllan *þæt* clyf færlice him on-uppan .
þæt hī ealle to-gædere heora gastas ageafon .
 mid eorðan of-hrorene . and hī rixiað mid gode
 on þam ecan life for heora geleafan acwealde . 340
 We wurpiað godes halgan . ac wite ge swa-þeah
þæt þam halgum nis nan neod ure herunge on þam life .
 ac us sylfum fremað *þæt* *þæt* we secgað be him .
 ærest to gebysnunge . *þæt* we þe beteran beon . 344
 and eft to þing-rædene þonne us þearf bið .
 Mycel ehtnys wæs þa ða hī wæron gemartyrode .

¹ Leaf 221, back.

upon a rack, and with candles burn 312
 both his sides. Then the rack burst asunder
 with all its machinery, and the candles were extinguished.
 So also the other men who sought to injure
 the holy Daria, the Lord prevented them, 316
 so that their sinews shrunk immediately,
 whosoever touched her, that they cried out for pain.
 Whereupon Celerinus, the vicious prefect,
 was seized with terror, and went to the emperor, 320
 and related to him in order the wonderful signs.
 Then Numerianus, the wicked emperor,
 attributed it to sorcery, not to the Lord's tokens,
 and commanded men to bring both the saints together 324
 to a sandpit, and set them therein,
 and cast upon them earth and wrought stones.
 So they were both buried alive,
 as the emperor had commanded, and they with chastity
 departed 328
 from the world to glory, to dwell with Christ.
 There were performed many miracles through God,
 and the people revered the wonderful saints,
 and frequently went thither with faith. 332
 Then it befell after a time, when the people went thither
 to the great cave where the martyrs lay,
 that the emperor commanded men to build a wall
 at the cave's entrance, that they might not come out, 336
 and bade men cast down the rock suddenly upon them,
 so that they all together gave up the ghost,
 crushed by the earth; and they reign with God
 in everlasting life, slain for their faith. 340
 We venerate God's saints; but know ye, nevertheless,
 that the saints have no need of our praise in this life,
 but that which we say concerning them profiteth ourselves;
 first, for an example, that we may be the better; 344
 and again, for intercession, when we are in need.
 There was a great persecution when they were martyred,

ac git cymð earfōpre ehtnys on anticristes tocyme .
 forþan-þe þa martyras ¹ worhton manega wundra þurh god . 348
 and on anticristes timan ateoriað þa wundra .
 and se deofol wyrcð þonne wundra þurh his scin-cræft .
 mid leasum gedwimorum to dveligenne þa geleaffullan .
 Mycel angsumnys bið þam arwurðum halgum . 352
 þæt se feondlica ehtere fela tacna wyrce .
 and hi sylfe ne moton swa þa martyras dydon .
 wundra æteowigende on þam wyrstan timan .
 Hi beoð swa-þeah ge-healdenne þurh þæs hælendes mihte 356
 gif hī heora geleafan gehealdað oð ende
 on þam earfoðum ehtnyssum þæs arleasan deofles .
 Swa swa se hælend cwæð on his halgan godspelle .
 se þe þone antecrist eaðelice fordeð . 360
 þam sy wuldor and lof á to worulde . AMEN .

XXXVI.

XII. KALENDAS IANUARIAS: PASSIO SANCTI
THOME APOSTOLI.

[Collated with U. (= Univ. Library, Cambridge, MS. Ii. 1. 33 ;) and K.
 (= MS. Cotton, Calig. A. xiv, fol. 111, back).]

DVBITABAM DIV TRANSFERRE ANGLICE PASSIONEM *sancti thome*
apostoli ex quibusdam causis et maxime eo quod
 augustinus magnus abnegat de illo pincerno (*sic*) cuius manum
 4 niger canis in conuiuium portare deberet . cui narrationi ipse augus-
 tinus his uerbis contra-dicens scripsit . cui scripture licet nobis
 non credere non enim est in cathólico canone . Illi tamen eam et
 legunt et tanquam incorruptissimam uerissimamque honorant qui
 8 aduersus corporales uindictas quę sunt in ueteri testamento nescio
 qua cecitate acerrime seuiunt . Quo animo et qua distributione

1-12. *Not in U.* 8. K. corporales.

¹ Leaf 222.

but there will come yet a harder persecution at Antichrist's
 coming,
 because the martyrs have wrought many wonders through God,
 and in Antichrist's time these wonders will fail; 349
 and the devil will then work wonders by his enchantment,
 with false illusions, to deceive the faithful.
 Great anguish it will be to the venerable saints 352
 that the fiendly persecutor will work many signs,
 and they themselves may not do as the martyrs did,
 showing wonders in the worst times.
 Nevertheless, they shall be preserved through the Saviour's might
 if they keep their faith unto the end, 357
 in the troublous persecutions of the wicked devil;
 even as the Saviour said in His holy gospel,
 He Who shall easily destroy that Antichrist; 360
 to Whom be glory and praise for ever and ever. AMEN.

XXXVI.

DECEMBER 21: PASSION OF ST. THOMAS THE
APOSTLE.

I was for a long while in doubt as to translating into English the Passion of St. Thomas the apostle, for various reasons; and chiefly because the great Augustine denies the story concerning a cup-bearer whose hand a black dog is said to have carried to a feast. In contradicting this story, Augustine himself wrote in these words—'which narrative it is permitted us to disbelieve; for it is not in the catholic canon.' Nevertheless those who, owing to I know not what sort of blindness, are very bitterly opposed to the bodily punishments described in the Old Testament, because they are altogether ignorant of the spirit in which they were inflicted and of the dispensations of different times, both read it

temporum facte sint omnino nescientes . Et ideo uolo hoc pretermittere et cetera interpretari quę in eius passione habentur sicut æpelwerdus uenerabilis dux obnixe nos præcatus est . 12

¹Æfter þæs hælendes þrowunge . and æriste of deaðe
and up-stige to heofonum þa þa his apostolas
to-ferdon geond þisne middan-eard . þa becom thomas
to cesarian byrig . and se hælend sylf 16
of heofonum com him to þus cweðende .

Þæra indisera kyning þe is gehaten gundoforus
asende his gerefan to sirian lande
to secenne sumne wyrhtan þe wel cunne on cræfte . 20
cum nu ic þe asende sona forð mid him.

Þa andwyrde thomas . Eala þu min drihten .
send me þyder þe þu wille buton to þam indiscum .
Se hælend him cwæð to . Far nu and ic beo mid þe . and þe
ne forlæte . 24

and æfter þan þe þu me gestrynst þa indiscan .
þu cymst to me mid wuldor-beage martyr-domes .
Thomas him andwyrde . þu eart min drihten .
and ic eom þin þeowa gewurðe þin willa . 28

Efne þa se ge-refa reow him to lande
abbanes gehaten fram þam indiscan kyninge .
and eode geond þa [scira] his ærende secende .
Crist him þa eode to . and cwæð openlice . 32

Hwæt bigst þu Iunglineg? He andwyrde and cwæð .
Min hlaford þæra indisera cyning
asende me to þysum earde to axienne wyrhtan .
þæt ic hī gehyrige . ham to his weorce . 36
oþpe ic hī bigge . gif hi beoð þeowe .
þa þe on stane cunnon . and gecwemlice on treowe

11. K. -pretare.

12. K. æpelwardus uoræbilis (!).

16. U. cesaream. K. self.

18. U. indisca; Gundaforus.

19. U. syrigean.

22, 27. U. andwerde.

23. U. om. þe; U. indiscan.

24. U. om. first and.

26. U. wulder-; martir-.

29, 30. U. abbanes gehaten reow
him to lande.

¹ Leaf 222, back.

and respect it as being most uncorrupted and true. And therefore I desire to pass over that circumstance, and to translate the other matters which are contained in his Passion, even as the venerable lord Æthelwerd persistently requested me to do. 12

After the Saviour's passion and resurrection from death and ascension into heaven, when His apostles travelled throught this earth, then came Thomas to the city of Caesarea, and the Saviour Himself came to him from heaven, thus saying:— 16
 'The king of the Indians, who is called Gondophorus, hath sent his steward to the Syrian land to seek a workman who is well skilled in his craft; 20
 come now, I will straightway send thee forth with him.' Then answered Thomas: 'Oh! thou my Lord, send me whither Thou wilt, save to the Indians.' The Saviour said to him:—'Go now, and I will be with thee, and will not forsake thee; 24
 and after that thou hast gained for Me the Indians, thou shalt come to Me with the glorious crown of martyrdom.' Thomas answered Him: 'Thou art my Lord, and I am Thy servant; Thy will be done.' 28
 Lo then! the steward, who was named Abbanes, (come) from the Indian king, rowed to land, and went through the province seeking his errand. Then Christ went to him, and said openly, 32
 'What buyest thou, youth?' He answered and said: 'My lord, the king of the Indies, hath sent me to this country to inquire for workmen, that I may hire them home for his work; 36
 or I will buy them, if they are slaves; such as are cunning in stone, and are approved of in wood,

31. U. scira (*rightly*); A. K.

scipa (!). See l. 59.

33. U. bigsta; iungling; *and-*
werde.

34. U. kyning.

37. U. ge-biege.

38. U. þa ða on.

þæt hi on romanisce wisan ærære (*sic*) his cynebotl .
 Ða cwæð se hælend to þam cnihte sona . 40
 Ic hæbbe ænne wyrhtan wurðfulne and getreowne .
 þone ic oft asende to ænlipigum burgum .
 and swa hwæt swa he begit his swinces to medes .
 he hit bringð to me butan swicdome . 44
 Ðisne ic wille sendan gif þu swa wylt mid þe
 þæt þu mid wurðmynte æfter þam weorce
 eft hine asende gesundne to me .
 þa blissode abbanes . and beah to his cneowum . 48
¹ and se hælend betæhte þone halgan thoman
 him ham to hæbbenne . and hi swa to-codon .
 Ða axode abbanes þone arwurðan apostol .
 Sege me to soþan gif þu sy his þeowa . 52
 Thomas him *andwyrde* . Gif ic his æht nære
 ic wolde forseon sona his hæsa .
 ac ic eom his þeowa . and þa þing ne do
 þe ic sylf geceose . ac þæt me sægð min hlaford . 56
 Ic eom ân his þeowena of þam ungerimum .
 and we ealle cunnon cræftas on weorcum .
 and farað geond scira and butan swic-dome
 bringað eft urum hlaforde þæt þæt we ge-earniað . 60
 Hi eodon þa to scipe and heora segel arærdon .
 and mid winde ferdon swa swa him gewissode god .
 Abbanes þa cwæð eft to þam apostole .
 Gif þu canst on cræftum swa swa þu cwæde nu ær . 64
 hwi wolde þin hlaford þe alætan to me .
 Thomas him cwæð to be cristes getimbrunge .
 Ic lecge þa grund-weallas þe gelæstað æfre .
 and ic sette þone wāh þe ne asihð næfre . 68
 and þa egðyrle macige þe ælteowe beoð
 þæt þam huse ne bið wana þæs healican leohtes .

39. U. he (*for* hi); kyne-.

41. K. getreowe.

43. U. begitt; ge-swinces.

44. U. ge-brincð; buton.

53. U. *andwerde*.

54. U. hæse.

¹ Leaf 223.

that they may erect his palace in the Roman fashion.'
 Then said the Saviour straightway to the youth : 40
 'I have a workman, worthy and faithful,
 whom I have often sent to various cities;
 and whatsoever he getteth as meed of his labour
 he bringeth to me without fraud. 44
 This one I will send with thee, if thou so desirest,
 provided that thou, honourably, after the work is done,
 wilt send him back again safe to me.'
 Then rejoiced Abbanes, and bowed at his knees, 48
 and the Saviour committed the holy Thomas
 to him, to take home; and so they departed.
 Then Abbanes asked the venerable apostle:
 'Tell me, in truth, if thou be His slave?' 52
 Thomas answered him, 'If I were not His property,
 I should very soon neglect His hests;
 but I am His slave, and do not the things
 which I myself choose, but that which my Lord tells me;
 I am one of the countless number of His slaves, 57
 and we all know (various) crafts in works,
 and go throughout provinces, and without fraud
 bring back to our Lord that which we earn.' 60
 Then went they to ship, and hoisted their sail,
 and went with the wind even as God guided them.
 Then again said Abbanes unto the apostle,
 'If thou art cunning in crafts, as thou saidst but now, 64
 why would Thy Lord let thee come to me?'
 Thomas said to him, concerning Christ's building:
 'I lay the foundations which shall last for ever,
 and I set the wall which shall never sink, 68
 and make the windows which shall be very perfect,
 that there shall be no lack to the house of the heavenly
 light.

60. U. earniað.

61. U. segl.

62. A. ferdan, *alt. to* ferdon; U. K.
ferdon. U. ge-wisode.

63. U. om. þa.

68. U. ge-sette.

69. U. ehþyrlla macie; æltywe.

Ic arære þa ge-timbrunge . þæt hire hróf ofer-stihð
 ealle gebytlu . and bið utan fæger . 72
 and swa-þeah wlitigre þæt weorc wiðinnan .
 Swa hwæt swa bið on marmstane . oþþe on mærlíce getimbrunge .
 ic soþlice wyrce . and gif þu wilt me befæstan
 cnapan to lærenne ic him cuðlice tæce . 76
 Abbanes þa cwæð . Ænlic is se wer
 þe swilce wyrhtan hæfð he is selra þonne sum kynineg .
 Thomas him *and*wyrde . Ænlice þu spræce
 kyninges sunu he is ancenned his fæder . 80
 and hylt his fæder rice on healicum muntum .
 þær nan feond ne cymð þe his frið awyrde .
 ne þær wædla ne bið . ne wanhal gemet .
 Hi seglodon þa forð seofon niht on ân . 84
 and on land eodon . ac hit bið lang-sum to secganne
 ealle þa wundra þe he ¹ worhte on þam lande .
 forðan þe we onettað to his arwurðan þrowunge .
 Hi comon þa æt nextan to þæm cyninge on india . 88
 and abbanes gebrohte ardlice thoman
 to þæs cyninges spræce . and hé cwæð him to .
 Miht þu me aræran on romanisce wisan
 cynelice gebytlu ? He cwæð þæt he mihte . 92
 þa sceawodon hi þone stede þær hit standan sceolde .
 and thomas eode metende mid anre mete-gyrde þone stede .
 and cwæð þæt he wolde wyrcean þa healle
 ærest on east-dæle and þa oþre gebytlu 96
 bæftan þære healle . bæðhus . and kycenan .
 and winter-hus and sumor-hus . and wynsume buras .
 twelf hus togædere mid godum bigelsum .
 ac swyle weorc nis gewunelic to wyrccenne on englalande . 100
 and for-þy we ne secgað swutellice heora naman .
 þa beheold se cyning and cwæþ to þam apostole .

71. U. heore.

74. *All* mærlíce.77. U. Abbanes him cwæð to ;
wær.

78. U. hé ; cyning.

79. U. *and*werde ; ænlice.

80. K. acenned.

84. U. seofan.

¹ Leaf 223, back.

I rear the building, so that the roof shall surmount
 all edifices, and it shall be fair without, 72
 and the work shall nevertheless be more beautiful within.
 Whatsoever there be in marble or in glorious building,
 I verily make, and if thou wilt commit to me
 boys to teach, I will instruct them truly.' 76
 Then said Abbanes: 'Excellent is the man
 who hath such workmen; he is better than any king.'
 Thomas answered him: 'Excellently thou hast spoken.
 He is a King's Son, only-begotten of His Father, 80
 and holdeth His Father's kingdom on high mountains
 where no enemy cometh to molest His peace;
 neither shall be found there poor man nor sick.'
 Then they sailed forth seven nights together, 84
 and went to land; but it would be tedious to say
 all the wonders which he wrought in that land,
 because we must hasten to his noble passion.
 Then at last they came to the king in India; 88
 and Abbanes brought Thomas honourably
 to speak with the king, and he said to him:
 'Canst thou erect for me in the Roman fashion
 a royal dwelling?' He said that he could. 92
 Then they surveyed the place where it should stand,
 and Thomas went measuring the place with a meteyard,
 and said that he proposed to make the hall
 first, in the east part; and the other buildings 96
 behind the hall, both bath-house and kitchen;
 and winter-house, and summer-house, and winsome bowers,
 twelve houses together, with good arches;
 but it is not customary to make such work in England, 100
 and therefore we shall not tell their names clearly.
 Then beheld the king, and said to the apostle:

85. U. *seegenne*.
 88. U. *eodon* (*for comon*). U. K.
 kyninge.
 90. U. *kyninges*; *om. hē*.
 92. U. *kynelice*.

95. U. *þe* (*for þa*).
 97. K. *þone* (*for þære*). U. *kicenan*.
 98. U. *om. 1st and*.
 101. U. *swutollice*.
 102. U. *kinig*; *ðam godes apostole*.

þu eart æpela (*sic*) cræfta and kynegum þu sceoldest wyrcan .
 Se cyning þa betæhte þam cristes wyrhtan 104
 unge-rim feos to forðigenne þæt weorc .
 and rād geond his hamas swa swa his rice læg .
 Thomas þa ferde freolice bodigende
 godes geleafan . geond þæt land gehwær . 108
 and fullode þa ge-leaffullan . and þæt feoh dælde
 rumlice þearfum and arærde cyrcan .
 Hit gelamp þa swa þæt he to geleafan gebigde
 ungerim folces and fyrðrode cyrcan . 112
 and preostas gehadode to þæs hælendes biggengum
 binnan twam gearum . ær se brema kyning
 gundo-forus gecyrde to ðære scire ongean .
 Hit wearð þa gecydd þam cyninge þus . 116
 and he het gebindan begen mid racenteagum .
 abbanes . and thoman . and on þeostrum cwearterne
 gramlice scufan . oþ þæt hī man ofsloge .
 þa læg þæs cyninges broðor his lifes orwene 120
 se wæs gad gehaten gundofore swiðe leof .
 and he elcode forðy hu he ¹embe hī dyde .
 Mid þam þe he wolde hī to wæfersyne tuc[i]an
 þa gewāt se gād of worulde to helle . 124
 Man heold þa þæt lic on þa hæðenan wisan .
 and se broðor wolde wurðlice hine bestandan .
 and kynelice macian mid mærdum his byrgene .
 þa on þone feorðan dæg færlice on mergen 128
 aras se ylce gād aræred þurh god .
 and þa lic-men wurden wundorlice afyrhte
 for þam niwan wundre þæt he wearð geedeucod .
 þa clypode se ge-edecode and cwæð to his breðer . 132
 Gehyr nu min broðor be þam halgan men
 þone ðe þu woldost to wæfer-syne tucian .

103. A. K. æpela; U. æpele. U. cræftica.

104. U. kyning.

105. U. forþienne.

106. U. *om.* 2nd swa.

108. U. godas.

112. U. cyrcan.

113. U. bigengum.

¹ Leaf 224.

'Thou art a noble artificer, and shouldest work for kings.'
 Then the king entrusted to Christ's workman 104
 an unnumbered sum to further the work,
 and rode throughout his towns as far as his kingdom extended.
 Then went Thomas about, freely preaching
 God's faith everywhere throughout the land, 108
 and baptized the believing; and dealt the money
 munificently to the poor, and reared Churches.
 Then it so befell that he inclined unnumbered
 folk to the faith, and established Churches, 112
 and ordained priests for the Saviour's service
 within two years, before the renowned king
 Gondophorus returned to the province again.
 Then it was thus made known to the king, 116
 and he bade bind both the men with fetters,
 Abbanes and Thomas, and thrust them roughly
 into a dark prison, until they should be slain.
 Then the king's brother was lying, despairing of his life, 120
 who was called Gad, very dear to Gondophorus,
 and he therefore delayed what he should do with them.
 While he desired to torture them for a spectacle,
 then Gad departed from the world to hell. 124
 Then they kept the body in the heathen manner,
 and the brother desired to 'wake' him worthily,
 and to conduct his funeral with royal honours.
 Then on the fourth day, suddenly in the morning, 128
 arose that same Gad, raised up by God;
 and the corpse-bearers were wondrously affrighted
 by reason of the new wonder, that he was brought to life.
 Then cried the requickened one, and said to his brother: 132
 'Hearken now, my brother, concerning the holy man,
 him whom thou desiredst to torture for a spectacle;

115. U. gundaforus.

(rightly; see l. 134).

116. U. K. kyninge.

124. U. worolde.

120. K. læg, *alt.* to lag. U. K.
kyninges.

127. U. byrgenne.

132. U. ge-edecoda.

121. U. gād; gundafore; léof.

134. U. woldest.

123. A. K. tucan; U. tucian

se is godes freond . and godes englas him þeniað .
 Min sawl wæs gelæd soplece to heofonum 136
 þurh godes englas . and ic þær geseah
 þa mæran gebytlu þe thomas þe worhte
 on þære gelicnysse þe he hit gelogode hēr .
 mid gymstanum gefrætewod . fægere geond call . 140
 Mid þam þe ic sceawode þa scinendan gebytlu .
 þa sædon me þa englas . þis synd þa gebytla
 þe thomas getimbrode þinum breðer on eorðan .
 Ic wiscte þa þæt ic moste on þam mæran huse 144
 huru dure-werd beon . Drihtnes englas þa cwædon .
 Þin broðor nis wyrðe þises weorces fægernysse .
 gif þu hit habban wylt we biddað þone hælend
 þæt he þe arære of þam reðan deaðe . 148
 and þu bigst hit siððan þæt þin broþor underfō
 his feoh þe he wenð þæt him for-worpen sy .
 Æfter þysum wordum he efste to þam cwearterne .
 and ge-sohte þone apostol secgende mid wope . 152
 Min broþor nyste leof þæt þu þæs lifigendan godes
 apostol wære . and he hæfð healice agylt .
 He un-band hine sona . and bæd þæt he under-fenge
 deorwurðe gyrlan . þa cwæð drihtnes þegen . 156
 Git þu nast þæt ne weriað wuldorfulle gyrlan
 ne flæsclice frætewunga þa þe folgiað criste .
¹ and gewilniað to hæbbenne þa heofonlican mihta .
 Þes pallium þe ic werige wyle me gelæstan . 160
 and min syric ne tosihð . ne mine sceos ne to-bærstað .
 ær þan þe min sawl siðað of þam lichaman .
 Efne þa þa hī ut-codon of þam ealdan cwearterne .
 þa gesohte gundoforus þone godes apostol 164
 biddende miltsunge his mis-dæda georne .
 þa cwæð thomas him to . Crist min drihten

136. U. *om.* soplece.

139. U. ge-licnesse.

142. U. ge-bytlu.

144. U. wyscte.

145. U. *om.* huru ; U. duruward.150. A. K. forworpen ; U. for-
worden.

153. U. lēof ; godes halig.

¹ Leaf 224, back.

he is God's friend, and God's angels serve him ;
 my soul was verily led to heaven 136
 by God's angels, and I there saw
 the glorious palace which Thomas hath made thee,
 in the very likeness in which he planned it here,
 adorned with precious stones, fair beyond all. 140
 While I was regarding the shining palace,
 the angels said to me: "These are the buildings
 which Thomas hath built for thy brother on earth."
 Then I wished that I might be at least a doorkeeper 144
 in that glorious house. Then said the Lord's angels:
 "Thy brother is not worthy of this work's fairness;
 if thou desire to have it, we will pray the Saviour
 to raise thee up from cruel death, 148
 and thou shalt buy it afterward, that thy brother may re-
 ceive
 his money which he thinketh to be wholly lost to him."
 After these words he hastened to the prison,
 and sought the apostle, saying with weeping: 152
 'My brother knew not, Lord, that thou wert the apostle
 of the living God, and he hath highly sinned.'
 Then he quickly unbound him, and besought him to receive
 costly raiment. Then said the Lord's servant: 156
 'Yet knowest thou not that those who follow Christ
 and desire to possess heavenly virtues,
 wear not splendid garments nor fleshly adornings.
 This pallium which I wear will last me out, 160
 and my sark will not fail, nor my shoes burst out
 before my soul departs from the body.'
 Lo! then, as they went out of the old dungeon,
 Gondophorus came towards the apostle of God, 164
 earnestly beseeching pardon for his misdeeds.
 Then said Thomas to him: 'Christ my Lord

156. U. þegn.

157. U. Gyt; werigað. K. wyld-
orfyllle.

158. K. flæscile.

159. U. heofenlican.

161. U. K. to-berstað.

162. U. sawul.

164. U. Gundaforus.

hæfð micel getipod þurh his mildheortnysse eow .
 þæt he wolde geswutelian swa his digelhyssse eow . 168
 Nu syndon eowre scira . and eowre ceastra .
 afyllede mid halgum cyrcum . and þæs hælendes geleafan .
 beoð eow sylfe nu gearwe to ge-wendenne to criste .
 þæt ge beon gefullode fram fyrnlicum synnum . 172
 and beon gehalgode on þam halwendum fante .
 Ða cwæð sona gād to þam godes apostole .
 Ða gebytlu ic sceawode þe þu minum breper getimbrodest .
 and englas me gærndodon to þam ælmihtigan hælende . 176
 þæt ic hī gebicgan moste . Ða cwæð bliþelice thomas .
 hit stent on þinum breper gif þu hit (*sic*) gebicgan most .
 Se cyning þa gundoforus cwæð to his breper .
 Nu hit me ge-worht is . ic wene þæt hit min beo . 180
 wyrce se apostol þe oþer weorc þyllic .
 gif he þonne ne mage macian þe oþer .
 unc bam mæg helpan to hæbbenne ðis án .
 Ða cwæð se halga apostol . Se hælend hæfð getimbrod 184
 ungerime wununge . and widgylla gebytlu
 fram middan-eardes frymðe mærllice on heofonum .
 and þa beoð geceapode mid soþum geleafan .
 Gif ge willað nu beon embe þa gebytlu swiðor . 188
 and embe þa heofonlican speda spreccan on eornost .
 þonne magon eowre æhta yrnan eow ætforan .
 and hī ne magon folgian on forðsiðe eow .
 Lætað nu eowre æhta wydewum fremian . 192
¹ wædlum . and wan-halum and witað to soþan
 þæt hi be hundfealdum eow gehealdene beoð
 þær þær nan geendung eow on ecnysse ne beecymð .
 Ða asprang his hlisa geond þæt land wīde 196
 þæt to indian come cristes apostol
 se þe mihte gehælan mid his handa hrepunge
 deafe . and blinde . and þa deadan aræran .

168. U. digelnessa.

176. U. ge-ærndodon.

177. K. most.

178. A. K. hit ; U. hi.

179. K. kyning. U. om. þa ; Gundo-
daforus.¹ Leaf 225.

hath of His mercy granted much to you,
 in that He hath thus willed to reveal to you His secrets. 168
 Now are your provinces and your towns
 filled with holy churches and with the Saviour's faith;
 be ye now yourselves ready to turn to Christ
 that ye may be baptized from former sins, 172
 and may be sanctified in the saving font.
 Then said Gad straightway to God's apostle:
 I beheld the buildings which thou buildedst for my brother,
 and angels interceded for me to the Almighty Saviour 176
 that I might buy them.' Then said Thomas blithely:
 'It standeth with thy brother whether thou mayest buy them.'
 Then the king Gondophorus said to his brother:
 'Since it is made for me, I think that it is mine; 180
 let the apostle make for thee another work like it;
 if, however, he cannot make another,
 it may serve us both to possess this one.'
 Then said the holy apostle: 'The Saviour hath builded 184
 unnumbered dwellings and spacious palaces
 from the beginning of the world magnificently in heaven;
 and they can be purchased with true faith.
 If then ye will now rather be busy about those buildings, 188
 and wish to speak in earnest concerning the heavenly riches,
 then may your possessions run before you;
 and they cannot follow you at your death.
 Let now your goods profit the widows, 192
 the poor, and the sick; and know, of a truth,
 that they shall be kept for you, a hundred-fold,
 where no ending shall come to you for ever.'
 Then sprang his fame widely throughout the land, 196
 that to India had come Christ's apostle,
 one who could heal by the touch of his hands
 the deaf and the blind, and raise the dead.

182. U. ðanne.

185. U. wununga; widgille.

192. U. om. nu; wudewum fremi-
gean.

193. U. wædlium; wam-halum.

194. K. gehealdenne.

195. U. cenesse.

Ða wende þæt land-folc þæt he wære god sylf . 200
 and brohton him kynehelmas . and budon him gyrlan
 kynelice geworhte . and woldon him offrian .
 hrypera . and rammās . swa swa ricum gode .
 Thomas þa gecwæð þæt hī comon ealle 204
 to anum gemote þæt he mihte him secgan
 hwæt him to donne wære . and hī dydon þa swá .
 Hi comon þa feorran to anum felde eft .
 and manega þider feredon mislice untrume . 208
 þæt se halga thomas hī gehælan sceolde .
 Ða hét se halga apostol ahebban þa seocan
 on aune stowe ealle . and stod him to-middes .
 up-astrehtum handum to heofonum and cwæð . 212
 Eala þu halga god ungesewenlice wealdend
 and un-awendend-lic þurh-wunigende æfre .
 þu þe asendest us þinne sunu ælmihtigne .
 se forgeaf us þa mihte þæt we mihton gehælan . 216
 adlige and un-trume ealle on his naman .
 and behét us to-eacan . þæt swa hwæs swa we bædon
 on his halgan naman æt his heofonlican fæder
 þæt he us getipode swa swa ælmihtig god . 220
 Nu bidde we on his naman þæt þu gehæle þas untruman
 þæt þis folc tocnawe mid fullum geleafan
 þæt þu eart ana god mid þinum ancennedan suna .
 and mid þam halgan gaste heofona wealdend . 224
 Æfter þysre clypunge þa hi cwædon . amen .
 Ða com þær swilc leoht . swilce þær liget brude
 þæt hī ealle wendon þæt hī forwurðan sceoldon .
 and lagon astræhte lange mid þam apostole . 228
 Ða arās thomas up and hét hī arisan and cwæð .
 Min drihten ¹ sylf com hider swa swa scinende liget .
 and hæfð eow gehæled ahebbað eowre heafda .

202. U. cynelice.

203. U. rice *vel* [ri]cum.

207. U. felda.

208. K. þidor. U. feredon ðider.

210. U. ahebban.

212. U. upp.

¹ Leaf 225, back.

Then weened the country-folk that he was God Himself, 200
and brought him diadems, and offered him robes
royally fashioned, and desired to offer him
bullocks and rams, as to a mighty god.

Then Thomas announced that they should all come 204
to an assembly, that he might tell them
what there was for them to do; and they did so.

Then they came again from afar to a field,
and carried many thither diversely afflicted, 208
that the holy Thomas might heal them.

Then the holy Apostle ordered them to take up all the sick
unto one place, and stood in the midst
with hands upstretched to the heavens, and said: 212

‘O Thou Holy God, invisible ruler,
and continuing unchangeable for ever,
Thou who didst send us Thine Almighty Son,
Who gave us the power that we might heal 216
all sick and infirm in His name,

and promised us, moreover, that whatsoever we asked
in His holy name of His Heavenly Father,
that same He would grant us as being Almighty God: 220
now pray we in His name that Thou wouldest heal these infirm
ones,

that this people may know with full faith
that Thou art God alone, with Thine only-begotten Son,
and with the Holy Ghost, O ruler of heaven.’ 224

After this invocation, then they said, ‘Amen.’
Then came there such a light, as if lightning flashed there,
so that they all thought that they should be destroyed,
and lay long prostrate beside the apostle. 228

Then Thomas arose up, and bade them arise, and said:
‘My Lord Himself hath come hither like shining lightning,
and hath healed you; lift up your heads.’

215. U. sune.

216. U. for (*for* forgeaf; *by mis-*
take); ge-hælen.

221. U. þis untruman folc.

224. U. heofena.

227. U. sceoldan.

228. U. astrehte.

229. U. upp.

þa arison þa wanhalan wundorlice gehælede 232
 [wuldrigende] þone ælmihtigan . and his arwurþan apostol .
 Hwæt þa thomas astah to anum stane and stóð
 þæt hī ealle mihton hine ænne geseon .
 and clypode hlude . and cwæð to þam folce . 236
 Gehyrað nu ealle . Se hælend me asende
 to þysum earde hider and ic his þeowa eom
 [mann] swa swa ge syndon . and he asende me to þy
 þæt ic eow tæcan sceolde . hū ge þa sceandlican godas 240
 mid ealle forlætan . and mid geleafan bugan
 to eowrum scyppende . se þe soð god is ana .
 and wile gehealdan þa þe on hine gelyfað .
 He tæhte þa langlice geleafan þam folce . 244
 and hu hī leahtras for-bugon . and bysmorlice dæda .
 and hū hī on godum weorcum þurh-wunian sceoldon .
 He cwæð eft to þære meniu þe on þam gemote wæron .
 Ne eom ic na god . ac eom godes þeowa 248
 nimað eowre sceattas þe ge me syllan woldon .
 and dælað hī þearfum for drihtnes lufan .
 and bið gearwe to fulluhte mid fullum geleafan .
 Hi dydon sona swa . and on þone sunnan-dæg 252
 wurdon feowertyne þusenda gefullode on criste .
 butan wifum and cildum . þe ne wurdon ge-tealde .
 þa wearð se halga thomas gewissod eft þurh god
 þæt he sceolde faran to þære fyrrian indian . 256
 and gewende þyder . and wundra ge-fremode .
 He gehælde þær þurh god . healte and blinde
 and ealle untrumnyssa . and þa egeslican hreoflian (*sic*)
 and deofla adræfdon (*sic*) and þa deadan arærde . 260
 þæt land-folc þa ne mihte his lare wiðcweþan .
 þonne he swilce wundra geworhte him ætforan .
 Sum wif hatte sintice . seo wæs six gear blind .
 and wearð þa gehæled æt þam halgan apostole . 264

- | | |
|--|---------------------------|
| 232. U. arisan. | U. ði (<i>for</i> þy). |
| 233. U. wuldrigende; A. K. wun- drigende (!). | 241. U. for-læton; bugon. |
| 234. K. þa stah (<i>for</i> astah). | 245. U. K. leahtras. |
| 239. U. mann; <i>which</i> A. K. omit. | 247. U. menigu. |
| | 250. U. om. lufan. |

Then arose the sick wondrously healed, 232
 glorifying the Almighty and His venerable apostle.
 Lo, then Thomas mounted on a stone, and stood
 that they might all of them see him at once,
 and cried aloud, and said to the people: 236
 ‘Hearken now, all; the Saviour sent me
 hither to this country, and I am His servant,
 a man even as ye are, and He sent me to the end
 that I might teach you how ye should altogether 240
 forsake the shameful gods, and turn with faith
 to your Creator who alone is true God,
 and will keep those who believe on Him.’
 So for a long time he taught the people the faith, 244
 and how they should eschew sins and disgraceful deeds,
 and how they should continue in good works.
 He said again to the multitude who were in the assembly:
 ‘I am no God, but am God’s servant; 248
 Take your money which ye desired to give me,
 and deal it to the poor for the Lord’s love,
 and be ready for baptism with full faith.’
 Then they quickly did so, and on the Sunday 252
 were baptized into Christ fourteen thousand,
 besides women and children who were not counted.
 Then was the holy Thomas again directed by God
 that he should go to the farther India, 256
 and went thither, and performed miracles.
 He healed there with God’s help halt and blind,
 and all infirmities and the horrible lepers,
 and drove out devils, and raised the dead. 260
 The country folk could not gainsay his teaching
 when he wrought such wonders in their very presence.

There was a certain women called Syntyche, who had been
 six years blind,
 and was then healed by the holy apostle, 264

251. U. beoð.

257. U. and he gewende.

259. A. K. hreoflian; U. hreofla.

260. A. K. adræfdon; U. adræfde (*correctly*).

and com to hire magan migdonia gelaten
 beorhte locigende . þe blind hire ¹fram eode .
 þa cwæð migdonia . þes man is god sylf
 oððe godes engel þe þine eagan onlihte 268
 swa butan læcecræfte . and hī swa lange spræcon
 oð-þæt hī eodon butu þær se apostol bodode .
 Migdonia þa gelyfde on þone lifigendan god .
 þurh þæs apostoles lare . and leng nolde cuman 272
 to hire weres bedde . æfter þære bodunge .
 Seo migdonia wæs þæs kyninges wifes swuster .
 and hire wer þa gemacode wið migdeum þone kyning
 þæt man sette on cweartern sona þone apostol . 276
 Migdonia þa com to þam cwearterne dreorig .
 and feoll to his fotum mid fyrhte cweðende .
 Ic bidde þe leof þæs lifigendan godes apostol
 þæt þu for me ne under-fō . swa fullicne teonan . 280
 and godes yrre becume for þam intingan ofer me .
 Se godes man hire cwæð to . Gang þe ham ongean .
 and ic cume ham to þe þæt þu oncnawe þurh þæt .
 þæt ic sylf-willes þrowige . for mines scippendes naman . 284
 and hu micel se geleafa mæg þurh god gedōn .
 Heo dyde þa swa . and hire dura beleac
 licgende on gebedum on hire bure astreht .
 Efne þa se apostol on þære ylcan nihte com 288
 to migdonian and cwæð . Swa swa þu becymst þurh me
 to þam ecan life swa ic eac becume
 þurh þe to criste . mid kynehelme martyrdome[s]
 beo nu swiþe anræde . Heo andwyrde mid fyrhte . 292
 La leof ic þe bidde þæt þu onlihte mine sawla .
 þæt ic geseon mage þone soðfæstan weg
 þæt ic ne befealle on þone fulan sæð .
 Thomas hire cwæð to . cēp þæt þu fæste 296

266. U. lociende.

267. U. mann.

270. U. buta; bodade.

271, 279. U. lyfiendan.

286. U. heore.

288. U. niht.

¹ Leaf 226.

and came, seeing clearly, unto her kinswoman
 named Migdonia, who had left her blind.
 Then said Migdonia: 'This man is God Himself,
 or God's angel, who hath enlightened thine eyes 268
 thus without leechcraft.' And they spake thus a long while
 until they both went to where the apostle was preaching.
 Then Migdonia believed on the living God
 through the apostle's lore, and would no longer come 272
 to her husband's bed, after that preaching.
 This Migdonia was the king's wife's sister;
 and her husband then prevailed with Mazdai the king,
 so that the apostle straightway was put in prison. 276
 Then Migdonia came sorrowfully to the prison,
 and fell at his feet with fear, saying:
 'I beseech thee, master, apostle of the living God,
 that thou wilt not for me undergo so foul a reproach, 280
 lest God's anger come upon me on that account.'
 The man of God said to her: 'Go thou home again,
 and I will come home to thee, that thou mayest thereby under-
 stand
 that I, of my own will, suffer for my Creator's name, 284
 and how much faith may accomplish through God.'
 Then she did so, and locked her door,
 lying prostrate in prayers within her bower.
 Behold then, in the same night came the apostle 288
 to Migdonia, and said: 'Even as thou shalt come through me
 to the eternal life, so likewise I shall come
 through thee to Christ with the crown of martyrdom.
 Be now very steadfast.' She answered with fear, 292
 'Oh master! I pray thee to enlighten my soul
 that I may behold the right way,
 so that I fall not into the foul pit.'
 Thomas said to her: 'Take heed that thou fast 296

290, 291. U. þurh þe be-cume.

291. A. K. martyrdome; U. mar-
tirdomes.292. U. anræde; *andwerde*.

293. U. sawle.

295. U. seað.

296. U. heore; *kep*.

seofon dagas georne . and ic syððan cume eft to þe .
 and þe gefullige fram fyrnlicum synnum .
 and ælcne þe gelyfð on þone lifigendan god .
 Æfter þysum com hire wer to þam kyninge migdeum 300
 and bæd georne þone kyning þæt seo cwēn moste
 gespræcan hire swuster cunnian ¹ gif heo mihte
 hire mod gebigan þæt heo his gebedda wære .
 Ne mæg ic hī geolæcan . ne mid ege gedōn 304
 þæt heo ete mid me oþþe on me beseo .
 þa gepafode se cyning þæt seo cwēn þider eode .
 and heo cwæð sona to hire swuster ðus .
 Eala þu migdonia min leofe swustor . 308
 hwi forsihst þu þinne wer . and geunwurðast þe sylfe .
 Se kyning sylf hit bemænð . and his men ealle
 þæt þu swa færllice forlure þin gewitt .
 Migdonia hire andwyrde . Eala þu min swuster . 312
 wistest þu þæt ic wāt . þas word þu ne cwæde .
 Se apostol wyrcð fela wundra on mannum .
 and sægð us to soþan þæt sy oþer lif
 undeadlic and ece . ælces yfeles bedæled . 316
 Nu to niht eode se ealdorman him to .
 forþan-þe his suna wæs færllice dead .
 and lædde þone apostol to þam lifleasan cnapan .
 and he sona arærde his suna of deaðe . 320
 nu he sitt . and lærð þær geleafan on þam huse .
 and gehæld þa untruman calle þe him to cumað .
 Triptia seo cwēn cwæð hire to andsware .
 Gif hit swa is . swa þu sægst . ic wille geseon þone man . 324
 dyslic bið to forseonne soðlice þæt ece lif .
 and heard-mod bið se man þe ne mage þysum gelyfan .
 Hi eodon þa butu his bodunge to gehyrenne .

297. U. om. to þe.

298. U. fullige. K. fyrnlicum.

299. U. lyfiendan.

301. U. cyning; cwein.

302. U. ge-sprecan.

304. U. geolæcan.

305. U. æte.

306. U. cyning; K. cyninge.

308. U. K. leofa. U. swuster.

309. U. ðine.

¹ Leaf 226, back.

for seven days earnestly, and afterward I will come again
to thee,

and I will baptize thee from former sins,
and each one who believeth on the living God.'

After this came her husband to the king Mazdai, 300

and earnestly prayed the king that the queen might
speak to her sister, and try if she could

incline her mind that she might be his consort :

'I cannot entice her nor by fear compel her 304

to eat with me, or even to look upon me.'

Then the king permitted the queen to go thither,

and she spake straightway to her sister thus :

'Oh, thou Migdonia ! my beloved sister, 308

why despisest thou thy husband and dishonourest thyself ?

The king himself bemoaneth it, and all his men,

that thou so suddenly hast lost thy wits.'

Migdonia answered her : 'Oh ! thou my sister, 312

knewest thou what I know, thou wouldest not have said these
words ;

the apostle worketh many wonders among men,

and saith to us for a truth, that there is another life,

immortal and eternal, freed from every evil. 316

Even to-night the prince went to visit him

because his son had suddenly died,

and led the apostle to the lifeless boy,

and he immediately raised his son from death : 320

now he sitteth and teacheth the faith in that house,

and healeth the sick, all who come to him.'

Triptia the queen said to her in answer :

'If it is so as thou sayest, I will see the man : 324

it would be foolish to despise that eternal life,

and stubborn is the man who cannot believe this.'

Then they both went to hear his preaching,

310. U. cyning ; menn.

312. U. *andwerde*.

315. U. *seigð*.

317. U. -mann.

318, 320. U. *sunu*.

324. U. *segst* ; mann.

325. U. *om*. soðlice ; *éce*.

326. U. mann ; mæg.

hi gemetton þa þone apostol micclum gebysgod 328
 ofer þa untruman men þe he ealne dæg gehælde .
 þurh his handa hrepunge on þæs hælendes naman .
 þa ða seo cwén geseah swilce wundra æt him .
 þa cwæð heo ofwundrod . Awyrgede synd þa men 332
 þe nellað gelyfan þyllicum weorcum .
 þa stóð þær an hreofla tohrorenum lichaman
 atelic on hiwe . and hine gehælde thomas .
 and hine gefullode ætforan þære cwene . 336
 Heo feol þa to his fotum fulluhtes biddende .
 and þæs ecan lifes mid geleafan gewilnode .
 and cwæð þæt heo gelyfde ¹ on þone lifigendan god .
 Thomas þa bletsode blipelice þa cwéne . 340
 and lærde hī georne to geleafan and cwæð .
 Min drihten me clypode þæt ic cume to him .
 and min tima is nu þæt ic of middan-earde fare .
 underfoh nu forðy fulluht æt me hraðe . 344
 He gefullode hī þa . and fela opre mid hire
 wera and wisa . and þa unwittigan cild .
 and lærde hī georne þæt hī lufodon heora cyrcan .
 and sacerdas arwurðodon . and hī sipodon þa ham . 348
 þa com seo cwén on æfnunge to þam cyninge ham .
 and he cwæð hire sona to . Swyðe lange þu wære .
 Heo cwæð eft him to . Ge cwædon þæt min swuster .
 and ic sylf eac wende þæt heo gewitleas wære . 352
 ac heo soþlice becom to soþum wisdomes
 on þam heo me dyde dæl-nimend þæs ecan lifes .
 Soðlice ic ge-seah þone sylfan apostol
 se þe halwende ræd æghwylcum men forgifð . 356
 Nu þu kyning miht macian þe undeadlicne
 gif þu wilt gebyran þone halgan apostol .
 ne swyltst þu on ecnesse . gif þu soðlice gelyfst .
 þa forhtode se cyning . and hét feccan him to 360

328. U. miclum.

329, 332. U. menn.

337. U. feoll.

338. U. wilnode.

339. U. lyfiendan.

342. U. cume him to.

¹ Leaf 227.

and they found the apostle greatly busied 328
 over the sick men whom he all day healed
 through the touch of his hands in the Saviour's name.
 When the queen saw such wonders done by him,
 then said she, being astonished:—'Cursed are the men 332
 who will not believe such works as these.'
 There stood there a leper with decayed body,
 horrible in appearance, and Thomas healed him,
 and baptized him in the queen's presence. 336
 Then fell she at his feet praying for baptism,
 and with faith desired the eternal life,
 and said that she believed on the living God.
 Then Thomas blithely blessed the queen, 340
 and diligently taught her the faith, and said:
 'My Lord hath called me to come to Him,
 and my time is now come to depart out of the world;
 receive now therefore baptism of me quickly.' 344
 Then he baptized her and many others with her,
 men and women, and innocent children,
 and taught them earnestly that they should love their church,
 and reverence priests; and so they went home. 348
 Then came the queen at evening home to the king,
 and he forthwith said to her: 'Thou hast been very long.'
 She said to him again: 'Ye said that my sister—
 and I myself likewise thought so—was witless; 352
 but she hath verily come to true wisdom
 in that she hath made me partaker of the eternal life.
 Verily I saw the apostle himself,
 who giveth saving counsel unto every man. 356
 Now thou, king, mayest make thyself immortal
 if thou wilt hear the holy apostle;
 thou wilt not die eternally if thou truly believest.'
 Then feared the king, and bade men fetch to him 360

346. U. *om.* þa; U. unge-wittige.348. U. *om.* þa.

349. K. se.

350. U. heora.

354. U. cydde (*for* dyde).356. K. U. halwendue. U. *om.* men.

359. U. eennesse.

360. K. kyning.

þone foresædan þegen þe hire swuster hæfde .
 and clypode mid gehlyde . and cwæð him sona to .
 Mid þam þe ic hogode helpan þinum wife .
 mid þam ic forleas min . and heo is mycele wyrse me . 364
 þonne migdonia þe . and hī motodon lange .
 Ða hēt se kyning gebringan on bendum him thoman .
 and axode mid graman . Hwæt is se cower god
 þe awent þurh þe swa ure wīf us fram? 368
 THOMAS him cwæð to . Ðu kyning wilt habban
 clænlice þenunga and gecwema þenas .
 wenst þu þæt god nelle se ðe gewylt ealle þing .
 habban clæna þenas and clænlice þenunga . 372
 Ða cwæð migdeus se kyning . Gemaca mid wordum eft .
 þæt þa wīf gecyrran sylf-willes to us .
 THOMAS him andwyrde . ¹ Ic worhte ænne stypel .
 and þu cwyðst þæt ic sceolde . sylf hine to-wurpan . 376
 ac ic secge him swyðor soðlice godes word .
 þæt se þe lufað on eorþan his eorðlican fæder .
 modor . oððe bearn . oþþe wīf ofer god .
 ne bið he gode wurð . and he cwæð eft him to . 380
 Ðu kyning ne miht ofslean þa sawle mid wæpnum .
 þeah ðe þu þone lichaman alecge on deaðe .
 God se soðfæsta kyning mæg asendan ægðer
 ge sawle ge lichaman to þam ecan fyre . 384
 Ðæt wif moste þa swa hire wer forlætan
 for-þan-þe he hæpen wæs . and hetol ehtere .
 ac canones swa-þeah cweðaþ . and beodað þæt nan wīf
 ne sceole hire wer forlætan swilce for eawfæstnysse . 388
 buton him bam swa gelicige . Ða het se kyning
 leegan hate isena sona under his nacodum fotum .
 þæt he lange swa þrowode . ac þæs arn wæter up
 wundorlice sona and celde þa isena . 392

361. U. swuster.

364. U. micle.

366, 369, 381. U. cyning.

367. U. grame.

368. U. om. swa.

370. U. ge-cweme.

¹ Leaf 227, back.

the aforesaid thane who had her sister to wife,
 and cried vociferously, and said to him immediately:
 'While I was thinking how to help thy wife,
 I lost mine thereby, and she is much worse to me 364
 than Migdonia is to thee.' And they consulted long.
 Then the king commanded men to bring to him Thomas in bonds,
 and asked with anger: 'What is He, your God,
 who thus turneth, through thee, our wives from us?' 368
 Thomas said to him: 'Thou, king, wilt have
 cleanly attendance and fit servants;
 thinkest thou that God will not, He who ruleth all things,
 have fit servants and cleanly attendance?' 372
 Then said Mazdai the king: 'Cause by thy words again
 that the women return to us of their own will.'
 Thomas answered him: 'I have built a steeple,
 and thou sayest that I should myself overthrow it; 376
 but I say verily to them God's word rather,
 that he who loveth on earth his earthly father,
 mother, or bairns, or wife above God,
 he is not worthy of God.' And he said again to him: 380
 'Thou, king, canst not slay the soul with weapons,
 although thou lay low the body in death.
 God the righteous King can send alike
 both soul and body to everlasting fire. 384
 The wife should therefore leave her husband,
 because he was a heathen and a hateful persecutor;
 but the canons nevertheless say and command that no woman
 shall leave her husband on the plea of religion 388
 unless it so please them both.' Then the king immediately ordered
 to lay hot irons under his naked feet,
 that he might long thus suffer torture, but anon there ran water
 wondrously up, and cooled the irons. 392

371. U. ealle ping ge-wylt.
 372. U. clæne; þenunge.
 376. U. cwyst; scolde.
 380. U. wyrð; him eft.
 381. U. saule.

386. U. hétel.
 389. U. cyning.
 391. U. upp.
 392. U. acelde.

þa cwæð thomas him to . Ne dyle god þis for me . ac for þe swiþor
 þæt þu swa huru gelyfde on þone lifigendan god
 Witodlice he mæg þa mihte me syllan
 þæt ic butan wætere þin wite me ne ondræde . 396
 Ða hét migdeus se kyning þone godes man gedōn
 on weallende wæter . þa wearð hit acolod .
 and nan brand nolde byrnan under þam wætere .
 He wearð þa gelæd to þam lifleasum godum 400
 þæt he his lác sceolde lecgan . him on offrunga .
 and his cueowa gebigan þam bysmorfullum anlicnyssum .
 Ða gebæd hine thomas bealdlice to his drihtne .
 and het þone scuccan þe on þam scincræfte wunode 404
 þæt he ut eode of þære anlicnysse him to .
 and hét hine on godes naman þæt he towende þa anlicnyssa .
 and þæt deofles templ . swa þæt hit ne derode nanum .
 Ða eode se deofol of þære anlicnysse ut . 408
 and towende hī sona swa swa wex ¹formylt .
 swa þæt ne beláf hire an lim ge-sund .
 Ða clypodon þa hæpen-gildan . and hetelice grimetodon .
 and heora an sona ofsloh þone apostol 412
 mid atogenum swurde . sæde þæt he wolde
 his godes teonan wrecan . and se cyning gewende þanon .
 for-þan-þe þæt folc wolde wrecan þone apostol .
 Hi feredon þa his lic mid geleafan to cyrcan . 416
 and wurðlice bebyrigdon . to wuldre þam ælmihtigan .
 þær wurdon gelome wundra gefremode .
 wode men þær wæron on gewitte gebrohte .
 and gehwilce untrumnyssa hwil-tidum þær wurdon 420
 gchælede þurh god . and se godes apostol
 wearð syððan geferod to syrian lande
 mid micelre arwurðnyssæ . þam ælmihtigan to lofe
 se þe cn ccnysse rixað riclice mihtig . AMEN . 424

394. U. ge-lyfe; lyfiendan.

396. U. wætere.

397. U. cyning; mann.

399. U. wætere.

401. U. offrunge.

404. U. hét.

406. U. anlicnesse.

407. U. he (*for* hit).¹ Leaf 228.

Then said Thomas to him: 'God did not this for me, but for thee rather,

that thou so at least mightest believe on the living God.

Verily he can give me the power

that I, without water, may not dread thy torture.' 396

Then Mazdai the king bade men put the man of God

in boiling water; then it became cool;

and no brand would burn beneath the water.

Then he was led to the lifeless gods, 400

that he might lay his gift before them in offering,

and bow his knees to the shameful images.

Then Thomas boldly commended himself to his Lord,

and bade the devil who dwelt in the magic work 404

that he should come out of the image to him,

and commanded him in God's name to overthrow the images,

and the devil's temple, so that it should hurt no one.

Then came the devil out of the image, 408

and destroyed it instantly, even as wax melteth away,

so that not one limb of it remained whole.

Then cried the idolaters and furiously roared,

and one of them immediately slew the apostle 412

with a drawn sword, saying that he would

avenge the insult to his god; and the king went thence,

because his people desired to avenge the apostle.

Then they carried his body faithfully to church, 416

and reverently buried it, to the glory of the Almighty.

There miracles were frequently performed;

madmen were there restored to their senses,

and all manner of infirmities from time to time were healed there

by help of God; and God's apostle 421

was afterwards carried to the Syrian land

with great honour, to the praise of the Almighty,

who reigneth in eternity, gloriously mighty. AMEN. 424

408. U. út.

409. U. weax.

410. U. he (*for ne*!).

414. K. kyning.

415. U. ōam (*for þan*).

419. U. wōde.

424. U. ecnesse; ríclíce.

APPENDIX.

XXXVII.

XI. KAL. FEBR. PASSIO SANCTI VINCENTII MARTYRIS.

From MS. U. = MS. Camb. Univ. Lib. II. 1. 33. Unique copy.

¹ ON ispánian lánðe þære spéoniscan léode .
wæs se halga martir þe hatte uincentius
to menn geboren . & mid his mágum afedd .
on mycelum cristen-dóme . & he on cristes lāre 4
wel þéonde wæs . oððæt he wearð ge-hádod
to halgum diácone . þam helende þeowiende
mid þam mæran bisceope ualéríum .
se wæs þa mære lāreow on ispánian lánðe . 8
swá swá seo gerecednysse us segð on lédenum geréorde .
þa árás seo ehtnys þæra arleasra cwelleræ
wíde geond þas world wóðlice swiðe
on-géan cristes geléafan . & on-géan þa cristenan menn 12
forþan þe se deofol wolde adwæscan þone geleāfan
mid þam mycelam (*sic*) ehtnessum . & þam ormétum wítum .
ac swa man má of-slóh þara martira þá .
swæ þær má ge-lyfdon þyrh þa mycclan wundra 16
þe þa halgan geworhtan . þurh þæs hēlendes mihte .
forþam þe soða geléafa þæs soðfestan godes
ne byð næfre adwæsced . þurh þa deofollican ehtnysse .
ac byð swiðor ge-éacnod swa swa us segað béc . 20

3. MS. mágum (*fægere*); *where fægere is inserted by a later hand; there are many such insertions, indicated in these notes by marks of parenthesis.*
4. MS. mycelum (*þeawum*); *see*

¹ p. 252.

APPENDIX.

XXXVII.

JAN. 22. THE MARTYRDOM OF ST. VINCENT.

In the Hispanian land of the Spanish people,
was the holy martyr, who was named Vincentius,
born among men, and by his kinsmen nourished
in much Christianity; and he in Christ's lore 4
was greatly advancing, until he became ordained
as a holy deacon, serving the Saviour
with the illustrious bishop Valerius,
who was the illustrious teacher in the Hispanian land, 8
as the narrative tells us in the Latin tongue.
Then arose the persecution of impious tormentors
wide throughout the world, very madly,
against belief in Christ, and against Christian men; 12
because that the devil would quench that belief
with great persecutions and unmeasured torments;
but the more one slew of the martyrs then,
so the more believed, through the great wonders 16
which the saints wrought through the Saviour's might;
because that the true belief in the very God
shall never be quenched through devilish persecution,
but shall be rather increased, as books tell us. 20

note 1. MS. cristen cristen dôme,
with cristen struck through, and & on
written opposite it in the margin.
MS. he (eac).

6. MS. (ercan) diâcone.

12. MS. menn (ðe god lufedon).

20. MS. us segað (ure) bce.

On þam dagum wæs þa sum hêretoga wælhreow
 datianus ge-hātan swiðe hetol êhtere
 on anre heafod-byrig on þam fore-sædan lānde .
 þe begeat ¹æt þam cāsere þæt hē acwellan moste 24
 þa halgan cristenan menn mid mislicum witum .
 Him geūpe þa se cāsere swa swa us cyþað bec .
 þæt se wælhreowa ehtere þone anweald hæfde .
 þæt he moste acwellan þa cristenan mid wītum . 28
 for-þam-þe hī begen wæron mid bealowe afyllede .
 criste wiðer-winnan mid wōdlicre reðnysse .
 Hwæt þa datianus se deofollica cwellere
 on þam anwealde þe he under-fangen hæfde . 32
 ge-cyðde his wōdnysse ofer þa cristenan menn .
 & began to dreccenne mid dyrstigum anginne
 þa halgum biseopas . & þa ge-hādodan preostas .
 Wolde ārest þa heafod-men þæs halgan geleāfan 36
 mid wītum ofer-swīðan . þæt he syððan mihte
 þa læssan ofer-cuman & fram heora geleāfan gebīgan .
 Þa ēfste se biseop & se eadiga
 uincentius to þam æðelan martir-dōme . 40
 þōhtan þæt hī wūrdon wītodlice gesælige .
 gif hī mid est-fulnesse ēardlice under-fēngon
 þone wuldor-fullan cyne-helm . heora martyr-dōmes
 þurh þa āndættnysse þæs hælendes ge-leāfan . 44
 Datianus þa se deofollica êhtere
 hêt gebringan þa halgan gebūndene mid rācentegum
 into ānre burig . & hī begen be-lucan
 on leoht-lēasum cweārterne . Lēt hī liggan swa 48
 on mete-leaste micclum ge-hēfegode
 mid þam hēardan īsene . hōpode þæt hi scēolde
 þurh þa wīta abūgan fram godes ge-leafan .
 Æfter langsumum fyrste he hêt hī gebringan him to . 52
 wende þæt hī wæron mid þam wītum for-numene .
 & mid þære mete-leaste ²miht-lease gedōne .

28. MS. cristenan (men).

¹ p. 253.

30. MS. (&) criste(s).

² p. 254.

In those days was then a cruel captain,
 named Datianus, a very fierce persecutor
 in a head-borough in the aforesaid land;
 who obtained of the emperor, that he might kill 24
 the holy Christian men with various torments.
 To him the emperor granted, as books inform us,
 that the cruel persecutor might have the power
 that he might kill the Christians with torments, 28
 because that they both were filled with mischief,
 to strive against Christ with mad severity.
 So Datianus, the devilish murderer,
 by the power that he had received, 32
 manifested his madness against Christian men,
 and began to oppress with a daring attempt
 the holy bishops and the ordained priests.
 He wished, first of all, to prevail over with torments 36
 the chief-men of the holy belief, that he afterwards might
 overcome the lesser ones, and turn them from their belief.
 Then hastened the bishop and the holy
 Vincentius to the noble martyrdom; 40
 they thought that they would be verily blessed,
 if they with devotion eagerly received
 the glorious diadem of their martyrdom,
 through the confession of belief in the Saviour. 44
 Datianus then, the devilish persecutor,
 commanded (men) to bring the saints, bound with chains,
 into a city, and to lock them both
 in a light-less prison. He let them lie so 48
 in extreme famine, heavily loaded
 with the hard iron; he hoped that he should
 through these torments turn them away from faith in God.
 After a long period he commanded (men) to bring them to him; 52
 he thought that they were wasted with the torments,
 and through the famine made strengthless.

35. MS. preostas (& þa diacones).

47. MS. begen (het).

48. MS. (&) Lét.

49. MS. (swiðe) micclum.

wolde hi gewītnian mid mārūm wītum .

þæt hī swa eaðelice ge-ēndian ne sceoldan .

56

Hi cōmon þa begen mid bliðum andwlitum

& ansundum lichamum . to þam geleafleasan dēman .

& he wearð of-wundrod þæt hī wæron ansunde

& fægeres hīwæs on fulre mihte .

60

& axode þa weard-men hu-meta hī dorston

hī swa wel fēdan mid wistum & drēncum .

He ne mihte na to-cnāwæn þæt crist sylf hī afedde .

& be-fran þa mid graman þone fore-sædan bisceop .

64

Eala þu ualerius ic þe be-frine nu .

hwæt dest þu mid þam þæt þu durre winne

ongēan þone cāsere swilce þurh ēawfæstrnysse .

ac þe bisceop ne ge-andwearde þam wælhreowum swa hraðe 68

forþan þe god wólde þæt he wúrde ofer-swiðed

þurh þone diacon on þam martir-dōme

þe þa gearo wæs to þam wuldorfullan sige .

& þæt se man-fulla mihte eac to-cnawan

72

þæt se bisceop mihte mid gebyldum geléafan

his wita for-seon . þa ða he wearð ofer-swiðed

þurh þone diacon mid his drihtnes ge-leafan.

þa cwæð uincentius to þam árwyrdam (*sic*) bisceope .

76

andweard þam árleasan mid anrædum geléafan .

þæt his wódnys swa wurðe to-brut .

mid ealdor-dome ures drihtnes mihte .

Seo ylce nādre spēcð nu þurh þises arleasan muð .

80

þe þa frum-sceapenan men gefūrn for-lærde .

& mid niðfullum āndan him be-nāemde þæs wuldres

þe him god forgeaf gif hi him gehýrsumodon .

He ne ge-earnode nānes wuldres .

84

ne he ne wunode on soðfæstnesse .

ac þone deað þe he scenete þam frum-sceapenum mannum .

55. MS. mārūm, altered to māran.

57. MS. bliðum (mode & mid fægerum) andwlitum.

62. After drēncum is an interpolated line: hī cwædon þæt hī hym on

naþor ne dydon.

64. MS. bisceop. (þus axian).

67. MS. cāsere (oððe ongein us).

68. MS. ac, altered to Ac. MS. ne, altered to nolde.

He would torment them with greater torments
that they should not so easily end (their life). 56
Then came they both with blithe faces
and wholly-sound bodies, to the unbelieving judge;
and he was astonished that they were wholly-sound,
and of fair hue, in full strength; 60
and he asked the warders however they dared
so well feed them, with victuals and drinks.
He could not perceive that Christ himself fed them;
and he asked then with anger the aforesaid bishop, 64
‘Ha! thou Valerius, I ask thee now,
what dost thou, inasmuch as thou darest contend
against the emperor, as if for religion?’
But the bishop answered not the cruel one so readily, 68
because that God would that he should be overcome
by the deacon in the martyrdom,
who was then ready for the glorious victory.
And that the wicked one might also perceive 72
that the bishop could with bold faith
despise his torments, since he was (even) overcome
by the deacon, through his belief in the Lord.
Then quoth Vincentius to the venerable bishop— 76
‘Answer the profane one with prompt faith,
that his madness may thus be brought to naught,
by the authority of our Lord’s might.
The very serpent speaketh now by the mouth of this profane one, so
he who formerly seduced the first-created men,
and with envious malice robbed them of the glory
which God would have given them, if they had obeyed him.
He deserved no glory, 84
neither did he remain in truthfulness;
but that death which he proffered to the first-created men,

70. MS. diacon (*vincentius*).
73. MS. *gebyldum* (& *godum*).
75. MS. *his* (*leofan*) *drihtnes* *ge-*
leafan (*altered to* *mihte*).
76. MS. *biscope* (*þus*).

77. MS. (*la leof ealdor ge*)and-
weard.
79. MS. (*soðlice*) *mihte*.
81. MS. *men* (*Adam & éuan*).
83. MS. *forgeaf* (*on neorxna wange*).

pone he drānc ærest him sylfum to bealowe .
 Winne he wiþ me on þisum ge-winne nū . 88
 & he wið me feohte on his feondlicum trūwan .
 & he ge-syhð soðlice þæt ¹ic swyþor mæg .
 pone ic beo ge-witnod þonne he þe wit-naþ .
 Forþan þe he sylf sceal swærran wītu þrowian . 92
 & he byð ofer-swiðed on minre geswéncednysse .
 þa geangsumode sona se árleasa datianus .
 & cwæð to his gingrum & to his witnerum þus .
 For-læteð pysne bisceop & ge-bringap on wītum 96
 uincentium pone wiðer-coran þe us mid wōrdum swa tynð .
 ahōð hine on þære hēngene . & hētelice astreccað
 ealle his lima . þæt þa līpa him to-gaan .
 þa ge-sæstnodon þa cwelleras pone cristes þegn 100
 on þære hēardan hēngene . & hine hetelice tilhton
 swa swa man web tiht . & se wæl-hreowa him cwæð to .
 Hwæt segst þu nu uincentius . hwæt þing þe be þe sylfum
 & be þinum earman lichaman on þysum laþum wītum . 104
 Se halga wēr þa cwæþ to þam wælhreowan þus .
 þises ic ge-wilnode & gewiscte æfre .
 nis me nan þing leofre þæt me on mīnum life getimode .
 & þu swiðost ge-þwærlæcst mīnes sylfes gewilnunge . 108
 nelle ic þæt þu ge-swīce . Forþan þe ic sylf gearo eom
 wītu to ðrowienne . for þam wuldor-fullan drihtne .
 nelle ic þæt ðu wanige mīn wuldor for gode .
 & þonne þū me wītnast . þu bist sylf ge-witnod . 112
 Datianus þa deofollice yrsode
 & be-gan to sleanne swiðe mid gyrðum
 his agene witneras þe pone halgan witnodon
 þæt hi swiðor sceolde hine ge-swæncan . 116
 Se halga wer þa cwæþ . Nu þu ge-wrecst on him
 ða wītu þe ic þrowige for þinre wælhreownysse .
 swilce þu sylf wille ge-wrecen me on him .

94. *Over the word geangsumode is written* bealh hine. 98. MS. hine (ic hāte).

that he drank first, to his own bale.
 Let him contend with me in this strife now, 88
 and let him fight against me in his fiendly confidence,
 and he shall see verily that I am the stronger.
 When I am tormented, then he will torment thee,
 because that himself shall suffer heavier torments, 92
 and he shall be overpowered in my tribulation.'
 Then was vexed straightway the profane Datianus,
 and saith to his servants and to his tormentors thus:—
 'Let alone this bishop, and bring into torments 96
 Vincentius the rebel, who so vexes us with words.
 Hang him up in the rack, and severely stretch
 all his limbs, that his joints may give way.'
 Then the tormentors fastened the servant of Christ 100
 in the hard rack, and severely stretched him
 as a man stretches a web, and the cruel one says to him,
 'What sayest thou now, Vincentius? What dost thou think of
 thyself,
 and of thy poor body in these evil torments?' 104
 The holy man then saith to the cruel one thus:—
 'This I desired and ever wished for.
 Nothing is liefer to me that (ever) happened to me in my life,
 and thou agreest very much with my own desire. 108
 I wish not that thou shouldst cease, since I myself am ready
 to suffer torments for the glorious Lord.
 I wish not that thou shouldst diminish my glory before God;
 and when thou tormentest me, thou art thyself tormented.' 112
 Datianus then became fiendishly angry,
 and began to strike severely with rods
 his own tormentors, who tormented the holy man,
 that they the more severely might afflict him. 116
 The holy man then saith, 'Now thou wrakest on them
 the torments that I suffer because of thy cruelty,
 as if thou thyself wouldst avenge me on them.'

111. MS. for gode (& mīne gesælða).

113. MS. yrsode (& was gram on his mode.

He hrymde þa swiðor & mid reðnyssse grymetode . 120
 & gyt swiðor wedde sleande his cwelleras
 mid saglum & mid gyrðum . het hi swiðor witnian
¹þone halgan wer on þære hengene .
 þolhte þæt he mihte his mod alnæxian 124
 þurh þa ormætan wīta . ac he wann on idel .
 forþan þe hi ateorodon on þære tintregunge .
 þæt hi leng ne mihton þone martir gewitnian .
 & he anræde þurh-wunode on þam witum swa þeah . 128
 Datianus þa axode mid æblæcum andwlitan
 his reðan cwelleras . þus cweðende him to .
 Hwar is nū eower miht & cower mægen becumen .
 ne on-cnāwe ic eowere hānda þe æfre hētole wæran . 132
 swa oft swa ge ge-witnodon þa ðe wæron for-scyldegode .
 oppe þurh man-slihte oððe þurh morp-dæda .
 oððe þurh dry-cræft . oððe dyrne forliger .
 æfre ge ge-wyldon mid wītum hi ealle . 136
 & hi heore dīglan dæda ēow bedýrnan ne mihton .
 Ac ge nu ne magon þusne mann ofer-swiðan
 þæt he hūru sūwige on þysum scearpum witum .
 þa smércode se halga wer & to þam hetolan cwæð . 140
 þis is þæt awriten is witodlice on godes æ .
 þæt ða ge-seondan ne geseop ne þa gehýrendan ne ge-hýrað .
 Drihten crist ic andette þæs ælmihtigan fæder sunu
 mid þam halgan gāste anne soðne god . 144
 Ac wītna me gyt swiðor for þissere soðan andetnysse
 þæt ðu on eallum þingum þe ofer-swiðedne on-cnāwe .
 Datianus þa cwæp . to þam drihtnes cypere
 ge-milsa þe sylfum & ne a-myr þine geoguþe 148
 & þin lif ne ge-scyrt . on þisum suslum þus .
 þæt þu hūrc æt-berste þisum heardum witum
 huru nu æt ende þeah þu ær noldest .
 Uincentius him cwæp to mid cenum ge-leafum þus . 152
 ne ondræde ic þine wītu ne þine wælhreowan tintrego .

120. MS. grymetode (swa leo).

130. *After reðan is a small space.*¹ p. 256.

He cried out then the louder, and with fierceness raged, 120
and yet more he raved, striking his torturers
with rods and sticks, (and) commanded them torment the more
the holy man in the rack.

He thought that he might soften his mood 124
by the immeasurable torments; but he strove in vain,
because that they became tired in the tormenting,
so that they could no longer torment the martyr;
and he constantly endured the torments nevertheless. 128

Datianus then asked, with pale face,
his fierce torturers, thus speaking to them:—
'Where is now your might and your strength gone?
I perceive not your hands, that were ever severe 132
as often as ye tormented those that were condemned
either for homicide or for murders,
either for sorcery or for secret adultery.

Ever ye subdued them all with torments, 136
and they could not hide from you their secret deeds.

But now ye cannot overcome this man
so that he may at least be silent in these sharp torments.'
Then smiled the holy man and to the savage one spake:— 140

'This is verily that which is written in God's law,
that the seeing ones see not, nor the hearing ones hear.
Lord Christ I confess, the Almighty Father's Son,
with the Holy Ghost, one true God. 144

But torment me yet more for this true confession
that thou in all respects mayst confess thyself overcome.'

Datianus then saith to the Lord's witness,
'Pity thyself, and mar not thy youth, 148

and shorten not thy life thus in these torments,
that thou mayest at least escape these hard tortures,
at least now at last, though before thou wouldst not.'

Vincentius saith to him thus with keen faith:— 152

'I dread not thy torments nor thy cruel tortures;

131. MS. *repeats* & *eower*.

140. MS. *hetolan* (*datianus* þus).

134. MS. *man slihtes, the s being*
added above.

153. MS. *ic* (me).

ac ic swiðor ondræde þæt þu ge-swican wylle
 þinre reðnusse & swa me gemiltsian .
 Dacianus þa hét hine gedon of þære hēngene . 156
 & hine ¹ eft ahōn on heardum gealgan sona
 & hine man þa swāng & mid saglum béot .
 & mid blysum ontende his bare líc eall
 astrehtum limum . ac his geleafa swa-peah 160
 on his drihtenes andetnysse æfre þurh-wunede .
 Man ledde to his breostum brade ísene clútas
 swiðe glowende þæt hit sang ongean .
 & hi þa téartan wíta mid wítum ge-éacnodon . 164
 & his ærran wúnda mid wúndum of-settan .
 & into his innoðum hine gewúndodon .
 swa þæt on his lichaman nan dæl ne be-láf
 þe nære ge-wundod on ðære wítununge . 168
 Him fleów þa þæt blod ofer ealne þone lichaman .
 & him se innop eac geopenode ongean .
 & his lipa to-slupon on þam laðum tintregum .
 Ac he eall þis for-bær mid blipum andwlitan 172
 & mid strangum gaste on godes andetnysse
 to þam hēlende clypiende þe he on gelyfde .
 Wala wá cwæp datianus we synd ofer-swiðede .
 Ac secap nu ic bidde an blind cweartærn 176
 þær nan leoht ne mage inn . & on þam myclum þeostrum
 strewiað geond eall tobrocene tigelan
 scēarpe ge-écgode . & þær-on astreccap
 þysne wiðer-coran . þæt he hine bewendan 180
 fram wite to wíte & symble gearewe habbe .
 Belúcað hine þonne fæste þæt he liege þær āna
 leohtes bedæled on þam laðum bedde .
 secgað me swa sona swa ge on-cnawaþ 184
 þæt he cucu ne byð . & þa cwelleras swa dydon .
 ge-brohton þone halgan wer on þam blindan cwearterne .
 & be-sæton hine syððan . wakigende .

160. MS. swa peah (ne atēorode).

162. MS. (fewer) brade.

¹ p. 257.

but I rather fear that thou wilt desist
 from thy fierceness, and so pity me.'
 Datianus then bade him to be taken from the rack, 156
 and afterward to exalt him soon, on the hard gallows;
 and then they scourged him, and beat him with rods;
 and with torches singed all his bare body,
 his limbs being stretched out, but nevertheless his faith 160
 in confession of his Lord continued ever.
 They laid on his breast [*lit.* breasts] broad iron clouts
 very (hotly) glowing, so that it sang again,
 and they augmented the sharp torments with (new) tortures, 164
 and afflicted with (new) wounds his former wounds,
 and wounded him (even) into his inward parts,
 so that in his body no part remained
 that was not wounded by the tormenting. 168
 Then his blood flowed over all the body,
 and his inward parts also opened again,
 and his joints slipped asunder in the cruel torments.
 But he bore all this with blithe countenance, 172
 and with strong spirit, in his confession of God,
 calling to the Saviour on whom he believed.
 'Alas!' said Datianus, 'we are overcome!
 But seek now, I bid you, a dark prison 176
 wherein no light may come, and in the great darkness
 strew all over (it) tiles broken-in-pieces,
 edged sharply, and thereon stretch
 this rebel, that he may turn him 180
 from torment to torment, and have (one) always ready.
 Lock him then fast, that he may lie there alone,
 deprived of light, on the loathsome bed.
 Tell me as soon as ye perceive it, 184
 that he is not alive.' And the tormentors did so.
 They brought the holy man into the dark prison,
 and surrounded him afterwards, watching.

168. MS. *witnunge* (soðlice).169. MS. *blod* (*ūt*).170. MS. *him* (*cac*).171. MS. *lifa* (call).173. MS. *mid* (godes).

Mid þam ðe þa weard-men wurdon on slæpe . 188
 þa com þær heofonlic leoht in-to þam halgan wære
 on þam blindan cweartearne swilce beorht sunbéam .
 & him wearð gebed¹dod mid hnescre beddinge .
 & he sylf þa sang his sealmes bliðe 192
 his drihten heriende mid incundre heortan .
 þa wundrode þa weard-men þæs wynsuman leohtes
 swiðe afyrhte for þam færlican tæcne.
 þa cwæp se halga wer of þam heofonlican leohte . 196
 ne beo ge afyrhte . ic heom nu gefrēfrod
 mid engellicre þenunge . gað in & sceawiað
 ge gebrohten me on þrystum . & ic blissige nu on leohte .
 mine bendas sund to-lýsede . & ic blissige mid sange . 200
 Ic eom nu gestrangod & hnesce under-streowod .
 wundriað þises þæt se þe wurðap god
 mid soþre andetnesse . þæt he sige-fæst byp æfre .
 Cyþap nu ardlíce eowerum arleasan hlaforde 204
 hwilces leohtes ic brúce . & hwilcere beddinge .
 þæt he gyt mage asmeagan sum syllic wíte
 to mīnum wuldre ne wanige he nān þing
 þæs þe mīnum martirdōme mage to wuldre becuman . 208
 his mildheortednesse ane ic me ondræde swiðost
 þæt he beo awend swilce he wille mildscian .
 Hi cyddon þa þis þam hêtolan cwellere .
 & he wearð geangsumod [se ārleasa datianus] 212
 & æblæce on nebbe cwæp him to andsware .
 Hwæt mage we him mare dōn nu we synd ofer-swiðede .
 Berað hine nu ic bidde of þam blindan cwærterne
 to suman softan bedde þæt he swa hine reste . 216
 nelle ic hine wýrcan wuldor-fulran gyt .
 gif he on þam wítum gewitnod ateorað .
 Hí hine þa bæran blipelice on æarmun (*sic*)

190. MS. swilce (an).

191. MS. beddinge (swiðe ænlice).

194. (þa ða weardmen awocan) þa.

198. MS. sceawiað (hu me is).

206. MS. sum (þing) syllic.

207. MS. wuldre (ic bidde).

208. MS. þe (he).

210. MS. wille (me ge).

Whilst that the warders were asleep, 188
 then came there heavenly light to the holy man,
 into the blind prison, as it were a bright sunbeam.
 And a bed was prepared for him with soft bedding,
 and he himself then sang his blithe psalms, 192
 praising his Lord with his inward heart.
 Then wondered the warders at the winsome light,
 being very affrighted at the sudden miracle.
 Then saith the holy man, 'Of the heavenly light 196
 be ye not affrighted. I am now comforted
 with angelic ministration. Come in and behold.
 Ye brought me into darkness, and I rejoice now in light;
 my bands are loosened, and I rejoice with a song. 200
 I am now strengthened, and softly underlaid.
 Wonder at this—that he who worshippeth God
 with a true confession, that he shall be victorious ever.
 Tell now quickly your profane lord, 204
 what light I enjoy, and what (soft) bedding;
 that he may yet bethink him of some worthy torture;
 may he diminish nothing from my glory,
 that may turn to the glory of my martyrdom. 208
 His mercy alone I dread the most,
 lest he be turned away so as to take pity.'
 They told this then to the fierce tormentor,
 and he became vexed, [the profane Datianus], 212
 and, pallid in face, spake in answer to them:—
 'What may we do more to him, we are now overcome!
 Bear him now, I bid you, from that blind prison
 to some soft bed, that so he may rest him. 216
 I desire not to make him more glorious still,
 (as he will be) if, tormented in the torments, he fails (dies).'
 They then bare him blithely in their arms

212. MS. geangsumod (on his mode). But a half-line seems to be lost; see l. 94.

214. MS. ofer-swiðede, altered to ofer-cumcne; see l. 175.

215. MS. bidde (ut).

216. MS. he (mage) swa hine (ge)reste.

219. MS. hine (namon &).

þe hine ær witnodon on þam wælhreowum tintregum . 220
 & hī his fēt cystun . & his flōwende blōd
 geornlice gaderoden him sylfum to hāle .
 & geleddon hine ¹swā on þam softan bedde
 swa swa se arlesa hēt & for-lēetan (*sic*) hine swa . 224
 Hit gelāmp þa sona æfter litlum fyrstum .
 þæt se halga gewāt of worlde to gode
 mid sige-fæstum martirdōme ofer-swiðdum deofle
 to þam ecan wuldre mid þam wel-willendan drihtene . 228
 þæt þæt he þam be-het eallum þe hine lufiað
 & þam þe his ge-leafan healdap oð ende .
 Datianus þa cwæp se deofollica cwellera
 of-sceamod swa-þeah . gif ic ofer-swiðan ne mihte 232
 hine ær cucene . ic hine witnige deadne .
 Awyrpað nu his lic on anum widgillum felda .
 fugelum to æse . & fūlum hundum to mete .
 & þam wildeorum . & his wælhreowan þegnas swa dydon . 236
 sona ge-feredan þæt lic to þam feldan middan .
 & hit þar awurpon wildeorum to mete .
 Hit gelamp þa sona þur[h] godes fore-sceawunge
 þæt an swcart hrēm þær fleah sona to . 240
 & be-werode þæt lic wið þa wildan fugelas
 & hi calle afigde mid his fiðerum aweg .
 & eac þa reðan deor mid his on-ræsum .
 Se ælmihtiga god þe þe Eliam his witegan 244
 þurh þone sweartan hrām asende hwilon mete .
 & hine þa afedde þur þæs fugelas þenunge
 swa swa on cyninga bocum fulcuð is be þam .
 þe ylca ge-heold nū þæs halgan weres lic 248
 þurh þæs hremmes weardunge wið þa oðre fugelas .
 Þis wearð eft ge cydd þam arleasan datiane .
 & he þa ge-angsumod þus cwæp .
 ne mæg ic hine ofer-swiðan forðon swa deadne . 252

226. MS. halga (diacon).

232. MS. ofer-swiðan, *altered to*
ofer-cumen.

233. MS. witnige (þus).

236. MS. wild(e)deorum.

238. MS. (& fugelum) to mete.

who before had tormented him in cruel torments. 220
 And they kissed his feet, and his flowing blood
 carefully they collected, for their own healing,
 and laid him thus on the soft bed,
 as the impious one commanded, and so left him. 224
 It happened then soon, after a little while,
 that the saint departed from the world to God,
 with victorious martyrdom, the devil being conquered,
 to the eternal glory with the gracious God, 228
 which He has promised to all them that love Him,
 and that keep their faith in Him to the end.
 Datianus then saith, the devilish persecutor,
 ashamed nevertheless, 'If I might not overcome him 232
 formerly when living, I will punish him when dead.
 Cast now his body into a wide field,
 as food for birds, and as meat for unclean hounds,
 and for the wild beasts.' And his cruel servants did so. 236
 Soon they bore that body to the midst of the field,
 and there cast it away, as meat for the wild beasts.
 It happened then soon, through God's providence,
 that a black raven soon flew thither, 240
 and guarded the body against the wild fowls,
 and drove them all away with his wings,
 and also the fierce beasts by his attacks.
 The Almighty God, who to Elias His prophet 244
 by the black raven once sent meat,
 and fed him then by the fowl's ministration,
 as in the Book of Kings is well known concerning it;
 the same God kept now the holy man's body, 248
 by the keeping of the raven, against the other fowls.
 This was afterwards told to the impious Datianus;
 and he then, irritated, saith thus :
 ' May I not overcome him even when dead ? 252

245. MS. mete. (on þam westene
ðe he onwunode).

246. MS. afedde (ðær).

248. MS. ylca (god).

251. *This line is left in a prose
form.*

swa ic his swiðor ehte mid swiðlicre ehtnysse .
 swa ic hine swiðor wyrce wuldor-fulran symle .
 Ac gif þeorðe (*sic*) ne mæg þone mann forniman .
 be hé besenced on ¹sælicum yðum . 256
 þæt ús swa oft ne sceamige for his anes sige
 on manna gesihþum . þe hit eall geseoð .
 beo he huru be-diglod on þære deopen sǣ .
 Be he be-siwod on anum sæcce mid hefegum stanum . 260
 & awurpað hine on þære widgillan sǣ .
 þam fixum to mete þeah þe þa fugclas noldon .
 Ða reþan cwelleras þa raþe swa dydon
 awurpan þæs halgan lic on þære widgillan sǣ . 264
 mid þam hefegum stanum . swa swa hi hét þe dēma
 þæt he huru ne sc olde þære sǣ æt-berstan .
 þeah þe hé þære eorðan æror æt-burste .
 & reowan him hamweard mid healice breosse . 268
 Ac þæs halgan weres lic þurh þes hælendes mihte .
 to þam strande be-com ærþam þe hi stopon on land .
 & on þam ceosole ge-læg . oð þæt sum geleafful wudewa
 swutele gebicnunge be þam under-feng 272
 hwær se halga lichama læg on þam strande
 be-worpen mid þam ceosole þurh þa sǣlican ypa . .
 swilce he be-byrged wære þurh godes wissunge .
 His lic wearð þa gefeod to geleaffulre cyrcan 276
 mid mycelre arwyrdnesse . & þar on innan bebyriged .
 & his halgan ban wúrdon wíde to-dælcde .
 & mid mycelre lufe hi man wyrðap ge-hwær
 swa swa us secgað bēc for his soðan geleafan 280
 þam hælende to lofe þe leofað á on ecesse . amen.

258. MS. geseoð. (& witon).

260, 265. hefegum, *altered to hefegum*.¹ p. 260.

As I persecute him more with greater persecution,
 so I make him always the more glorious.
 But if the earth may not destroy the man,
 let him be sunk in the waves of the sea, 256
 that I may not so oft be ashamed at the victory of him alone
 in the sight of men, who behold it all;
 let him at least be hidden in the deep sea.
 Let him be sewn in a sack, with heavy stones, 260
 and cast him away into the spacious sea,
 as meat for the fishes, though the fowls would not have him.
 The fierce persecutors then quickly did so.
 They cast the saint's body into the spacious sea, 264
 with heavy stones, as the judge commanded them,
 that at least he should not escape from the sea,
 though he formerly escaped from the earth;
 and they rowed homeward in high glee. 268
 But the holy man's body, by the Saviour's might,
 arrived at the strand before they stepped ashore,
 and lay on the shingle, till a believing widow
 received a clear indication concerning it, 272
 where the holy body lay on the strand,
 cast amid the shingle by the sea-waves,
 as if he should be buried by God's command.
 His body was then borne to a holy church 276
 with much veneration, and therein buried;
 and his holy bones were widely distributed,
 and with much love men revere them everywhere,
 as the books tell us, for his true faith, 280
 to the praise of the Saviour, who liveth aye in eternity. Amen.

267. *After æt-burste is inserted* ða hig
 swa gedon hæfdon. swa ðe dēma hi hēt.

269. MS. Ac (soðlice).
 274. MS. (sand) ccosole.

NOTES TO VOL. II.

The MSS. are as follows:—

A. (*or* Jul.) = Cotton MS. Julius E. 7; adopted as the text.

B. = MS. Bodley N. E. F. 4. 12 (now Bodley 343); described by Wanley, p. 15. See Hom. XXXI and XXXII.

C. = MS. Corpus Chr. Coll. Camb., S. 8 (now 198); described by Wanley, p. 125. Hom. XXV.

D. = MS. Corpus Chr. Coll. Camb., S. 17 (now 303); described by Wanley, p. 133. Hom. XXV.

G. = Gloucester Fragments, edited by Prof. Earle. Hom. XXIII (B); see pp. 14-17, 28-34, and 50-52.

H. = MS. Corpus Chr. Coll. Camb., S. 6 (now 178); described by Wanley, p. 120. Hom. XXV (last part); see p. 120.

J. = MS. Junius 23, in the Bodleian Library; described by Wanley, p. 36. Hom. XXV (last part, ll. 812-862). But this I have not collated, as there are five other copies.

K. = MS. Cotton, Caligula A. 14; described by Wanley, p. 190. Hom. XXXI (imperfect; ll. 374-1495; see p. 243); and Hom. XXXVI.

O. = MS. Cotton, Otho B. 10 (British Museum); described by Wanley, p. 190. Much burnt. When perfect, it contained Hom. XXIII (B), XXXII, and XXXIII. Of Hom. XXIII (B), the extant portion contains ll. 318-401 (pp. 22-28), and 484-527 (pp. 32-36). Of Hom. XXXII, I only find a few legible lines (ll. 128-153); and this copy is practically useless. Of Hom. XXXIII, it affords the only other copy, but is very imperfect, containing ll. 64-108 (pp. 338-342); however, it is useful for correcting the text.

U. = MS. Camb. Univ. Library, li. 1. 33, described by Wanley, p. 162. Hom. XXIV-XXVII, XXIX, XXXII, XXXVI, XXXVII.

V. = MS. Cotton, Vitellius D. 17; described by Wanley, p. 206. Much burnt. When perfect, it contained Hom. XXIV, XXV (as far as l. 811), XXVI-XXX, XXXII, XXXIV, and XXXVI. Of these I can only find the following fragments, viz. Hom. XXV (ll. 1-29; XXVI (ll. 155-236); XXVII (ll. 66-205, illegible); XXX (illegible scraps); XXXII (ll. 249-276); XXXIV (ll. 230-301). Such readings as can be made out are sometimes serviceable.

MSS. E., F., and W. (see vol. i. p. 543) contain none of the homilies printed in this second volume.

HOMILY XXIII B: ST. MARY OF EGYPT.

This Homily does not really belong to the set. It will be observed that it is not recognized in the Table of Contents, printed in vol. i. (p. 8), where Homily XXIII is "De Septem Dormientium" (*sic*), and Hom. XXIV is "De Abdone et Senne." Moreover, the style varies so much from that of the other Homilies, that it clearly was not written by Ælfric. Nevertheless, it is printed here because, though it does not belong to the set, it belongs to the MS., into which it was thrust by the scribe who wrote it. The back of fol. 120 of the MS. begins with the words "to ephese ferde," in XXIII. 814, vol. i. p. 538), and the remainder of Homily XXIII is crowded into the same page. After this 14 extra leaves have been inserted, in order to introduce this Homily, affording more than sufficient space for it; hence the lower part of fol. 134, and the back of the same folio, are left blank, and Homily XXIV begins on fol. 135.

The Homily is in many places very corrupt, and no complete copy of it is known. At l. 246 (p. 16), the MS. has:—*Ða arisan hí butu of þære eorþan. þa ðincg þe be me synd, &c.* Here, after the word "eorþan," there is a considerable gap in the story, since the words "*þa ðincg þe be me synd*" belong to l. 318 (p. 22). This gap I have endeavoured to supply, partly from MS. G., down to l. 292 (p. 20); and, where *both* MSS. fail, from the original Latin text. In ll. 248–292, MS. G. is frequently imperfect and illegible, so that the missing words have been inserted by guess in *italic* letters (p. 16, footnote 4), though the Latin text gives some help.

Of this Homily there are three copies, viz. in A. (Jul. E. 7), G. (Gloucester), and O. (Otho B. 10). As explained above, even the copy in A. is imperfect, the gap in it extending from l. 246 to l. 317. MS. G. consists of three disconnected leaves, containing respectively ll. 219–292, 428–496, and 771 to the end. The first of these leaves is particularly useful, as it supplies a part of the missing text. MS. O. is so imperfect as to be nearly useless; however, it supplies some various readings in ll. 318–401, and 484–527; and it is worth notice that these readings are frequently more correct than those in A. Thus, in l. 365, it corrects *gerenyssse* to *gerecednyssse*; in l. 367, it has *spindle* for *swingle*, where the Latin text has *colum*; and so on. Another remarkable fact about this text is that MS. A. actually *repeats* one passage (ll. 671–682, pp. 44–46), and there are slight variations between the two versions, as duly noted; the second version being called B.

The edition by Prof. Earle of the "Gloucester Fragments" has already been alluded to in vol. i. p. 552, with reference to the Life of St. Swithun. The same edition also contains a facsimile of the fifth of the six pages of the Life of St. Mary of Egypt, beginning with the words "*wæs genyrwed*" in l. 770, and ending with "*urum drihtne*" in l. 805, within a couple of lines of the end of the piece. The sixth page completes the homily, and adds a piece containing moral precepts, of no great interest, beginning "*Ærest mon sceal god lufian of ealre heortan*"; which is written in a later hand. "The language," says Prof. Earle, with reference to this piece, "is about parallel to that of the Chronicle under 1102. We may compare the "Anglo-Saxon Apothegms," as Kemble calls them, printed in Salomon and Saturn, ed. Kemble, pp. 258–268.

In the Introduction (l. 4), the English writer refers us to "Paul, the

venerable deacon of the church of holy Neapolis," who translated the Life "from the Greek language into Latin." The Latin original is given in *Vitæ Patrum* (ed. Rosweyd). The Latin title is "*Vita S. Mariæ Ægyptiacæ quæ Peccatrix appellatur, auctore Sophronio Ierosolymæ Episcopo: interprete Paulo Diacono Sanctæ Neapoleos ecclesiæ.*" It is printed in *Patrologiæ Cursus Completus*, ed. Migne, vol. 73, col. 671, under the date April 2; also in *De Vitis Sanctorum*, ab A. Lipomano, under April 8. The Greek Life is entitled: *Βίος Μαρίας Αἰγυπτίας τῆς ἀπὸ ἐταιρίδων ὁσίως ἀσκησάσης κατὰ τὴν ἔρημον τοῦ Ἰορδάνου* (Earle). See also Alban Butler's *Lives of the Saints*, under April 9; the *South-English Legendary*, ed. Horstmann (E. E. T. S.), p. 260; *Barbour's Legendensammlung*, ed. Horstmann, p. 143; *Legenda Aurea*, ed. Grässe, 2nd ed., p. 247; and Caxton's *Golden Legend* (p. 440 of the reprint by W. Morris). The date assigned to the death of St. Mary is about A.D. 430.

22. The Greek form of the monk's name was *Ζωσιμῆς* (Earle).

228. "Underwreðed] propped up, supported, and so *authorised*. In the *Vita*, 'tu enim presbyterii honore *fultus es*.' In Exod. xvii. 12, where Aaron and Hur stayed up the hands of Moses, it is in the Saxon version: 'Aaron and Ur underwripedon Moises handa.'"—Earle.

235. Lat. version: "*manifesta jam quidem es ex ipsa visione.*"

236–8. Note the variation in G., where *of þam strengran dæle* refers to the Latin "*et fortiori parte mortua es.*" The version in the text hardly makes sense.

240. Lat. version: "*gratia non ex dignitate cognoscitur, sed ex animarum actibus significari consueta est; benedic propter Deum, et orationem tribue indulgentiæ tuæ perfectionis. Stabilitati autem senis sancti compassa,*" &c. Hence *onem-þrowigan* is equivalent to Lat. *compati*.

245. tiligende: "*qui salutem procurat animarum.*"

250. Lat. version: "*Tamen quoniam quidem te gratia Spiritus sancti direxit ut aliquod ministerium exhibeas meæ exiguitatis corpori congruum.*" Cf. *gehýððo* in l. 492; and see l. 783.

274. swa swa mannes elne: "*quasi cubitum unum*"; the length of a man's fore-arm.

275. Earle takes *ongan* to be put for *ongān*, i.e. he saw her, while hanging in the air, continue to pray. This avoids the awkward change to "she began."

283. In Matt. xi. 6, the Lat. "*qui non fuerit scandalizatus*" is translated by *sé þe ne swīcað*.

syrwiende gebedu fremme: "*fictam orationem facio.*"

291. Earle prints "*anbringellan*," remarking that it is but a guess, as no such word is known. The MS. has "*anbr*" at the end of one line, and "*gellan*" at the beginning of the next. For *onbring*, i.e. instigation, see Bosworth and Toller. But the form is too risky to be quoted.

293. The gap in the A. S. version is treated very briefly in the *South-English Legendary*, where the corresponding passage is as follows (ll. 201–8):—

“‘Moder, thin ore,’ the monek seide: and feol a-doun a-kne,
 ‘To schewi ore swete louerdas mizte; thi lijf tel thou me!’
 This guode womman nam him up: ‘leoue fader,’ heo sede,
 ‘Schame it is to heore telle: of mine sunful dede.

Ake for thou me i-seiþe naked er : and that mi bodi was al bar,
That was for schendnesse of mine foule dedes : of sunne beo euere i-war.
So foule beth mine sunfole dedes : that, bote god the giue is grace,
Ȝwane thou i-heorst me hem telle : fleo thou wolt out of this place.'"

431. unforbugendlice : Lat. "indeclinanter attendens."

435. Lat. version : "me sic horridam adorare imaginem tuam vel contemplari oculis, tantis sordibus pollutis, quæ esse virgo dignosceris et casta."

449. *mundbyrdnesse*, protector; but more exactly, protection, as in l. 454 below, and again in l. 479.

451. *bysmer-gleow*, disgraceful pleasure; not recorded by Bosworth.

479. *licwurðan*, not "favourable," as at p. 33, but rather "acceptable," as in Bosworth and Toller.

492. Lat. version : "hos accepi benedictioni mei itineris congruos." *geblæd-fastnysse*, provision, sustenance; see Sweet's A. S. Dictionary.

557. There is no other version of the text, which is hereabouts very corrupt. The Latin text does not always help us.

661. *caricum*; not an A. S. word. It represents Lat. *cārica* (sc. *ficus*), a dried fig, lit. a Carian fig.

771. Earle suggests that *ofergoten* should be supplied after *swāte*, as the Lat. text has *malefactus*.

783. *ne naht gehyðes hæbbe* : "nec congruum quid habeo." Cf. note to l. 250.

793. *bewæfde*, wrapped round. Prof. Earle notes the equivalent use of the Gothic pp. *biwairbiths*, Mk. xiv. 51, xvi. 5.

HOMILY XXIV: ABDON AND SENNES.

There are but two copies extant, viz. in A. and U. The third, in V., has entirely perished, owing to the burnt condition of the MS. The copy in U. has been collated throughout.

Abdon and Sennes (also spelt Sennen) were Persian kings or princes, taken captive by Decius and carried away to Cordova in Spain, where they were martyred about A.D. 250; according to the legend. For the Latin account, see *Acta Sanctorum* (July 30), with the title "*Acta auctore anonymo*," p. 137; also *De Vitis Sanctorum*, ab Aloysio Lipomano episcopo Veronæ (Venetiis, 1581), vol. iv. fol. 179 b, under the date Aug. 10. For a short account, see *Aurea Legenda*, ed. Grässe, 2nd ed. p. 447; *Caxton's Golden Legend*, as reprinted by W. Morris, p. 664; and *Alban Butler's Lives of the Saints*, under the date July 30. Cf. *The Shrine*, ed. Cockayne, p. 110.

THE LETTER OF CHRIST TO ABGARUS.

It is not clear why this Letter is introduced at this place, as it belongs rather to the Life of St. Thomas. Compare the account of St. Thomas, near the end, in *Legenda Aurea*, ed. Grässe, *Caxton's Golden Legend*, and *Alban Butler's Lives of the Saints*. See the English translation of the Letter in the *Apocryphal Gospels*, by B. H. Cowper, where it is sufficiently discussed. The letter of Abgarus, with Christ's reply, first appeared in Eusebius, *Hist. i. 13*. Abgarus was reputed to be king of Edessa.

HOMILY XXV: THE MACCABEES.

Of this Homily (lines 1-811) there are several copies. Besides A. (the text), there are copies in C., D., U., and V. That in U. is imperfect at the beginning, beginning at l. 319; and that in V. is nearly useless, as it ends at l. 29. All these copies have been collated with the text.

The original is in the Septuagint version of the Apocryphal Books; but Ælfric's translation was of course taken from the Vulgate version of the same. The Passion of the Maccabees was associated with the 1st of August. See Ælfred's Book of Martyrs, in *The Shrine*, ed. Cockayne, p. 111; where we find—On þone ærestan dæg þæs monþes bið ðara martyra tid þe we nemnaþ machabeos. There is a brief allusion to the Maccabees in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 454, and in Caxton's *Golden Legend*; where the story occupies a position suitable for Aug. 1.

This Homily is expanded to 811 lines, and is written (it would seem) with more than usual care; the alliteration is usually well marked. Ælfric divides the story into eleven chapters, and I have indicated their sources at the beginning of each of them. The result is, collectively, as follows:—

- I. 1 Macc. i. 1-64 (ll. 1-31); 2 Macc. vi. 18-vii. 42 (ll. 32-204).
- II. 1 Macc. ii. 1-70 (ll. 205-273).
- III. 1 Macc. iii. 1-26 (ll. 274-327).
- IV. 1 Macc. iii. 27-iv. 54 (ll. 328-384).
- V. 1 Macc. v. 1-68 (ll. 385-458); 2 Macc. xii. 39-45 (ll. 459-480).
- VI. 2 Macc. x. 24-38 (ll. 481-529).
- VII. 1 Macc. vi. 1-vii. 4: 2 Macc. ix. 1-11 (ll. 530-595).
- VIII. 1 Macc. vii. 5-viii. 17 (ll. 596-646).
- IX. 1 Macc. ix. 1-22 (ll. 647-714).
- X. 1 Macc. ix. 28-xvi. 24 (ll. 715-744).
- XI. 2 Macc. iii. 1-40 (ll. 745-811).

Thus the whole of Book I is sufficiently represented, together with portions of chapters iii, vi, vii, ix, x, and xii of Book II. The printing of this piece is a clear gain. The battle-scenes are described with some vigour, and we may note how the writer sometimes increases the length of his lines, in the usual manner, when he wishes to be particularly emphatic. See, for instance, ll. 582-6.

BEADSMEN, LABOURERS, AND SOLDIERS.

This passage (ll. 812-862) is extant, not only in MSS. A., C., D., and U., but also in H. and J. (fol. 58). Of these I have collated all but the last.

This piece was probably introduced by way of apology for the militant tone of the Homily. It is not to be expected of beadsmen that they should fight personally; their conflict is a spiritual one, against invisible devils (l. 824).

The threefold division of a king's subjects into Beadsmen, Labourers, and Soldiers is of great antiquity. Prof. Cowell refers me to the laws of Manu, i. 88-91, where we find mention of the Brāhmans, who were to teach and study the Veda, sacrificing for their own benefit and that of others; the Kshatriyas, who were to protect the people, bestow gifts, &c.; and the Vaiçyas, who were

to tend cattle, to trade, lend money, and cultivate the land. See also my note to P. Plowman, C. ix. 26.

At l. 833 an anecdote is introduced about Julian the apostate, who was so mistaken as to expect holy monks to fight.

HOMILY XXVI: ST. OSWALD, KING AND MARTYR.

Of this Homily, there is a copy in U., which has been collated. I have also given readings from the very imperfect copy in V., extending from l. 155 to l. 236.

The story of St. Oswald, king of Northumbria, slain by Penda, A.D. 642, is from Bede, Hist. Eccl. iii. 1-13; who is mentioned at ll. 33, 272. The account of him in Ælfred's Book of Martyrs extends but to twelve lines; see The Shrine, ed. Cockayne, p. 113. Cf. Acta Sanctorum, under Aug. 5, at p. 94; and the South-English Legendary, ed. Horstmann, p. 45.

This Homily was first printed, from MS. A., by Mr. Sweet in his A. S. Reader. His copy agrees very closely with mine, though it has been slightly emended in a few places. Thus, in l. 4, Mr. Sweet inserts *his* after *fram*; and in l. 51, *him* after *and*. In l. 147, he omits *þæt*; and in l. 221, *eac*. In l. 202, he puts *wætere* for *wæter*.

HOMILY XXVII: THE EXALTATION OF THE CROSS.

There are but two good copies, viz. in A. and U. A fragment exists in V., beginning at l. 66; but much of it is illegible. Hence the various readings from this MS. are very few.

This Homily was first printed, from MS. A., by Dr. Morris, in his Legends of the Holy Rood (E. E. T. S., 1871), pp. 98-107.

The Latin version of the story is in the Legenda Aurea, ed. Grässe, 2nd ed. p. 605; of which there is a translation in Caxton's Golden Legend, as reprinted by W. Morris, p. 831¹. Another translation, in English verse, is printed in Altenglische Legenden (Neue Folge), ed. Horstmann, p. 128; cf. Legends of the Holy Rood, ed. Morris, pp. 49, 122.

The story of the exaltation of the Holy Cross is the sequel to that of the Invention of the Holy Cross by St. Helena, celebrated on May 3². This legend is commoner and much better known. See Legends of the Holy Rood, ed. Morris; Cynewulf's Elene; King Ælfred's Book of Martyrs, ed. Cockayne, p. 79; Ælfric's Homilies, ed. Thorpe, ii. 303; Altenglische Legenden (as above), p. 56; Caxton's Golden Legend, &c. For the Latin text, see Acta Sanctorum, May 3, p. 361; Legenda Aurea, p. 303.

22. *Cosdrue*, i.e. Chosroes II, king of Persia, who invaded the Roman empire in 603. See Gibbon's Hist. ch. 46.

186. The Legend of St. Longinus is in the Legenda Aurea, ed. Grässe, 2nd ed. p. 202; and in Caxton's translation.

¹ Also printed in Legends of the Holy Rood, ed. Morris, p. 161.

² The two legends are given together in the South-English Legendary, ed. Horstmann, pp. 1-19.

HOMILY XXVIII: ST. MAURICE.

The copy in MS. A. is unique, that in V. being burnt.

The story is given in Alban Butler's *Lives of the Saints*, under the date Sept. 22 (A. D. 286).

The Latin version occurs in the *Acta Sanctorum*, Sept. 22, p. 342. It is entitled "*Passio SS. Mauritii et Thebæorum MM., Auctore S. Eucherio, Lugdunensis episcopo; edita à Petro Francisco Chiffletio, S.J., et à Ruinartio cum aliis MSS. collata.*" Also in *De Vitis Sanctorum*, by Lipomanus (Venet. 1581), vol. 5, fol. 108, back; with the title: "*Martyrium Fortissimorum martyrum Mauricii et sociorum eius, ab Eucherio Lugdunensi episcopo conscriptum.*" Also in the *Aurea Legenda*, ed. Grässe, 2nd ed. p. 628; with which Caxton's translation may be compared. In *Ælfred's Book of Martyrs*, the story is summarized in ten lines; see *The Shrine*, ed. Cockayne, p. 132. The legend is referred to in Gibbon, *Decline and Fall of the Roman Empire*, ch. xvi; who refers to Eusebius, *Hist. viii. 4, 17*. Gibbon's note is as follows: "He [Eusebius] limits the number of military martyrs by a remarkable expression (*σπανίως τούτων εἰς πού καὶ δεύτερος*), of which neither his Latin nor his French translator have rendered the energy. Notwithstanding the authority of Eusebius and the silence of Lactantius, Ambrose, Sulpicius, Orosius, &c., it has long been believed that the Thebæan legion, consisting of 6000 Christians, suffered martyrdom, by the order of Maximian, in the valley of the Penine Alps. The story was first published about the middle of the fifth century, by Eucherius, bishop of Lyons [as said above], who received it from certain persons, who received it from Isaac, bishop of Geneva, who is said to have received it from Theodore, bishop of Octodurum. The abbey of St. Maurice still subsists, a rich monument of the credulity of Sigismond, king of Burgundy. See an excellent dissertation in the 36th volume of the *Bibliothèque Raisonnée*, pp. 247-454."

The Golden Legend assigns the year 280 as the date of the martyrdom of the Thebæan legion.

HOMILY XXIX: ST. DENIS.

From MS. A., collated with U. The copy in V. is burnt. This is the Legend of St. Dionysius the Areopagite, who was converted by St. Paul (*Acts xvii. 34*). It is given in the *Acta Sanctorum*, under Oct. 9, at p. 792; with the title—"Acta Fabulosa, S. Dionysio Areopagitico afficta, auctore anonymo." It also occurs in the *Legenda Aurea*, and in Caxton's *Golden Legend*. In the collection *De Vitis Sanctorum*, by Lipomanus, vol. 5, fol. 226, back, it is entitled—"Martyrium Sancti Martyris Dionysii Areopagitici et sociorum eius, authore Simeone Metaphraste. Citatur autem hæc historia in Synodo Florentina." Cf. *The Shrine*, ed. Cockayne, p. 137.

The English version follows the fuller account in Lipomanus rather than the abbreviated one in the *Legenda Aurea*.

HOMILY XXX: ST. EUSTACE.

From MS. A.; the copy in V. is nearly all burnt, but a few readings are given where they are legible, beginning at l. 121, and ending at l. 228.

The legend is given under the date Sept. 20 in the *Acta Sanctorum*, p. 107;

but under Nov. 2 in the *De Vitis Sanctorum* of Lipomanus, in vol. 6, fol. 8, back. It occurs also in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 712, and in Caxton's *Golden Legend*. See also Horstmann's *South-English Legendary*, pp. ix, 393; and his *Altenglische Legenden, Neue Folge*, pp. 211, 472.

This Legend differs remarkably from the rest, and Ælfric has done well to present it in prose, without alliterative embellishment. It has a peculiar interest in being, practically, a secular and romantic story, as far as l. 414; after which it is turned into "a saint's life" by the addition of the hero's martyrdom. Even this continuation contains allusions to the well-known stories of Androcles and the lion (l. 444) and the brazen bull of Perillus (l. 448). It is, in fact, the story of the knight Placidus, appearing as Tale CX in the *Gesta Romanorum*, ed. Swan, which gives the story in full, with the sequel about martyrdom. But in the English version of the *Gesta Romanorum*, ed. Herrtage (E. E. T. S., Extra Series, 1879), pp. 87-91, it appears in what was perhaps its original form, *without* that sequel; so that the story there ends happily, as it was clearly meant to do. "Tho went he ayen to his lond, with his wif, and with his children, *and endid faire his lif*." For it is clear that the story of Placidus is founded on the story of Job (see l. 126). Swan draws attention to a resemblance between the story of Placidus and the romance of Sir Isumbras; see the *Thornton Romances*, ed. Halliwell (Camden Soc.), pp. xviii, 88, 267. And see "The hystorie of the moste noble knight Plasidas," edited for the Roxburghe Club in 1873.

HOMILY XXXI: ST. MARTIN.

This long Legend, extending to 1495 lines, is printed from MS. A., collated with B. and K. where practicable.

MS. K. is imperfect at the beginning; it begins at l. 374, with the words—"and þa bærmæn sona"; fol. 125 of the MS. This is a very good copy, and agrees with A. so closely as to be almost a duplicate of it; for which reason it presents but few variants. It should be added that, at some later date, some "corrector" has altered forms which originally agreed with A. to forms that differ from it; to such variations I have paid no heed, as they only create confusion. A large number of them are covered by the statement that, in many places where *æ* was originally written, the *æ* has been altered to *a* by a partial erasure. Similarly, *y* is often altered to *v*.

MS. B. is imperfect for a different reason. The scribe has deliberately rejected parts of the story, as will be presently shown. In the parts retained, the variations are numerous, as the copy is of later date, and presents later grammatical forms.

The Legend is divided, in A., into 55 chapters, which are duly numbered. The scribe of B. has shortened the story by cutting out whole chapters. The chapters omitted are the following: IV, VII, VIII, X, XIII, XVI, XVII, XIX-XXII, XXIV, XXV, XXVII-XXXIII, XXXV-XXXIX, XLI-XLVII; amounting to more than half of the story.

St. Martin, bishop of Tours from 371 to 397, died in the latter year.

For the original Latin, see *De Vitis Sanctorum*, by Lipomanus, under Nov. 11; vol. 5, fol. 79, back. The title is: "Vita beatissimi Martini Turonensis episcopi, ab eius discipulo Severo Sulpitio conscripta." It will be observed that Ælfric mentions Sulpicius by name (l. 1). The *Aurea Legenda*

gives the Legend in a shortened form; so also Caxton, in his Golden Legend. Compare also *The Shrine*, ed. Cockayne, p. 146; *Altenglische Legenden*, Neue Folge, p. 152; *South-English Legendary*, p. 449.

There are *four* A. S. homilies on St. Martin, of which three are by Ælfric. Besides Ælfric's homily here printed, there are two in Ælfric's Homilies, ed. Thorpe, vol. ii. pp. 498, 516. The fourth is in the Blickling Homilies, ed. Morris, p. 210 (cf. p. xvi); of which there is another copy in MS. Junius 86.

As for the Latin prayer at the bottom of p. 312, it seems to consist of twelve short lines, rimed together.

743. We must translate *þeah* by "if"; Lat. *si*.

1128. *marm-stān*; i. e. the marble pavement; "constratum marmore pavementum."

1309. Candés or Candé, in Touraine, at the junction of the Vienne with the Loire.

HOMILY XXXII: ST. EDMUND.

The text is from A., collated with U. and B.; and, where practicable, with the much damaged copies in O. and V.

The copy in U. is a fair one; that in B. presents later forms. Of O. only a few words can be read, on the last leaf but two; such as *behydd* (l. 128); *hyra* (152); *clypunge* (153). In V., the partially legible portion extends from l. 249 to the end.

St. Edmund was king of East Anglia, A.D. 854-870.

[The Latin life is in *De Vitis Sanctorum*, by Lipomanus, under the date Nov. 20; vol. 5, fol. 148. The title is: "Historia Sancti Eadmundi regis Angliæ et Martyris; authore Abbone Floriacensi abbate, qui claruit Anno Christi 970." Alban Butler says that Abbo of Fleury was living at Canterbury when he obtained the story from St. Dunstan; that he died as abbot of Fleury in France; and that his account of St. Eadmund was published by Surius, i. e. by the editor of Lipomanus. For English versions, see the *South-English Legendary*, p. 296; *Early English Poems and Lives of Saints*, ed. Furnivall, p. 87; *Caxton's Golden Legend*; *S. Edmund and S. Fremund*, by John Lydgate, printed in *Horstmann's Altenglische Legenden*, Neue Folge, 1881; p. 376.

Dr. Sweet has printed this life of St. Edmund (from MS. A.) in his *Anglo-Saxon Primer*, but with normalized spelling. Hence the numerous variations from the present edition.

[37. This reference to Ælfred was inserted by Ælfric. The date of St. Eadmund's death is 870. Ælfred was born in 849, and Eadmund in 841.

262. *hire swustor*, her sister; i. e. Sexburh; see vol. i. p. 439; l. 96.

HOMILY XXXIII: ST. EUPHRASIA, OR EUPHROSINE.

From A., collated with the very imperfect copy in O., which begins at l. 64 and ends at l. 108.

For some not very obvious reason, the text of this Homily is, in places, extremely corrupt; and it is singular that the greatest difficulties occur just

where MS. O. (originally a much better copy) can be partially deciphered. This has enabled me to mend the text, especially at p. 340.

The Homily is out of place, as the day of St. Euphrosyne (*not* Euphrasia) is Feb. 11, according to Ælfric; as he marks it "III. Id. Feb." It is entered under Jan. 1 in Migne's *Patrologiæ Cursus Completus*, vol. 73, col. 643, where it is entitled, *Vita Sanctæ Euphrosynæ virginis, auctore incerto*; and under the same date in *De Vitis Sanctorum*, by Lipomanus (vol. 1. fol. 14), where it is entitled, *Vita Sanctæ Euphrosynæ Alexandrinæ, authore Simeone Metaphraste*. Her father Paphnutius was commemorated on Sept. 25, according to a note in Migne.

There is an English translation of "Eufrosyne" in the Vernon MS., fol. 103, printed in *Sammlung altenglischer Legenden*, ed. C. Horstmann, Heilbronn, 1878; p. 174.

92. Here MS. A. is very awkwardly expressed. It really reads: "pafnuntius þa wearð geblissod swiðe, and mid him ferde to mynstre. Ongemang þisum sende eufrosina anne cniht swiðe getrywne hire to þam mynstre and bæd þæt swa hwilene munuc swa he funde innan cyrcan bring hine to me." MS. O. is here of some service.

HOMILY XXXIV: ST. CECILIA.

From A.; collated with a very imperfect copy in V., which is partially legible from l. 230 to l. 301.

The Life of St. Cecilia, in Latin, occurs in *De Vitis Sanctorum*, ed. Lipomanus, vol. 6, fol. 161, under the date Nov. 22. Also, with variations, in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 771; with which compare the translation in Caxton's *Golden Legend*. See also *Altenglische Legenden, Neue Folge*, ed. Horstmann, p. 159; *The South-English Legendary*, pp. ix, 490; and, in particular, Chaucer's *Second Nun's Tale*, concerning the sources of which see Chaucer's *Works*, ed. Skeat, vol. iii. p. 485.

25. Quoted from the account given in the *Legenda Aurea*.

32. Cf. "angelum Dei habeo amatorem"; *Leg. Aurea*. "I have an aungel that loueth me"; Caxton.

52. Pope Urban I; pope from 223 to 230.

HOMILY XXXV: CHRYSANTHUS AND DARIA.

From the unique copy in A.

For the Latin life, see *De Vitis Sanctorum*, ed. Lipomanus, vol. 5, fol. 335, back, under the date Oct. 25 (not Nov. 29). The title is, "*Sanctorum Chrysanthi et Dariæ historia, scripta à Varino et Armenio. Habetur in Metaphraste; consentiuntque antiqui MS. codices Latini.*" The account in the *Aurea Legenda* is very brief, and of little service. King Ælfred's *Book of Martyrs* alludes to them under Nov. 28; see *The Shrine*, ed. Cockayne, p. 152. See also the *Acta Sanctorum*, under the date Oct. 25 (as above).

HOMILY XXXVI: ST. THOMAS.

From MS. A., collated with U. and K. MS. U. omits the Latin introduction (ll. 1-12). The copy in V. is burnt.

There is a short life of St. Thomas, under the date Dec. 22, in *De Vitis*

Sanctorum, vol. 6, fol. 300; entitled—"Commentarius rerum gestarum sancti et gloriosi apostoli Thomæ, authore Simeone Metaphraste." Another life is in the *Legenda Aurea*, ed. Grässe, 2nd ed. p. 32. The latter agrees with Ælfric's version very closely, and gives the name of the Indian king as Gundoforus (cf. l. 18). It also explains the allusion in the Latin introduction as to the story concerning a "pincerna" (l. 3), to which St. Augustine and Ælfric very properly took objection, as it is of a highly unchristian character, and displays a shockingly revolting vindictiveness, such as would disgrace a heathen. Caxton's version of the incident is as follows:—

"And they departed and saylled til they cam in a cyte, where the kyng made a weddyng of hys doughter, and had do crye that all the people shold come to this feste of this mariage, or ellis he wold be angry. And it so happed that the prouost [Abbanes] and Thomas wente thyder, and an Hebrewe mayde had a pype in her hande, and preysed euerich with somme lawde or preysyng. And whan she sawe the appostle, she knewe that he was an Hebrewe by cause he ete not, but had alwey his eyen ferme toward heuen. And as the mayde songe to-fore hym in Hebrewe, she said, The god of heuen is one only god, the whiche created all thynges and founded the sees. And thappostle made her to saye thyse wordes agayn. And the botyller behelde hym, and sawe that Thomas ete not ne dranke not, but alway loked vpward to heuen. And he cam to thappostle and smote hym on the cheke, and thappostle said to hym, that in tyme to come it be pardoned to the, and that now a wounde transitorye be gyuen to the, and said, *I shal not aryse fro this place tyl the honde that hath smeton me be eten with dogges*. And anon after, the boteler wente for to fetch water at a welle, and there a lyon cam and slewe hym and dranke his blood, and the houndes drewe his body vnto pieces in suche wise that *a black dogge brought the right arme in-to the halle in the myddle of the dyner*. And whan they sawe this, alle the companye was abashed, and the mayde remembred the wordes, and threwe down her pype or floyte, and fylle down atte feet of thappostle. And this vengeance blameth Saynt Austyn in his book of Faustyn¹, and saith that this was sette in of somme fals prophetes², for thys thyng might be suspecyonnus vnto many thynges."

Other writers have shown less taste than Ælfric. There are at least three Middle-English versions of the story. See *Altenglische Legenden*, Neue Folge, ed. Horstmann, p. 19; Barbour's *Legendensammlung* (same editor), p. 62; and the *South-English Legendary* (same editor), p. 376.

The brief account in Ælfred's *Book of Martyrs* (in *The Shrine*, ed. Cockayne, p. 155) gives an outline of the story about Gundoforus, but omits all mention of the fate of the butler.

HOMILY XXXVII: ST. VINCENT.

On fol. 283 of the same MS. (ii. i. 33) is the "Passion of St. George," for which see the present edition, vol. i. pp. 306-319; and p. 549. There is a good deal of similarity between the two poems.

The story of St. Vincent's martyrdom, in English rimed verse, occurs in MS. Laud. 108, fol. 91-93; see the *South-English Legendary*, p. 184.

¹ "In libro contra Faustum."

² "Manichæi."

The legend of St. Vincent is given, in various forms, in the *Acta Sanctorum*, under Jan. 22. See also the "*Passio Sti Vincentii*" at p. 125 of *Monumenta Sacra et Profana*, &c., tom. 1, fascic. ii; Mediolani, 1866. The latter is printed from a MS. at Milan. Hence I add a few notes.

98. Cf. "*in eculeo suspendite et torquite*" (*sic*), *Mon. Sacra*, &c.

162. Cf. "*ardentes ferri laminas*," &c.; *id.*

178. Cf. "*Fragmenta testarum jubet*," &c.; Prudentius, *Peri Stephanon liber*, Hymnus V (which relates wholly to the passion of St. Vincent).

217, 218. The parallel passage is, "*Nolo enim gloriosiore facere, si inter tormenta defecerit*."—*Acta SS.*, p. 396, col. 2 of vol. 2 for January. Cf. "*si inter tormenta defecerit*" (*sic*), *plus eum facimus gloriosum*."—*Mon. Sacra*, &c.

271. The widow's name was Ionica, or Ionice. "*Passus est beatus uincentius lenita in ciuitate ualentina* [*Valentia* in Spain], *die undecimo Kal. febru. sub datiano preside*."—*Mon. Sacra*.

INDEX OF WORDS.

THE following is an Index of some of the more unusual words, which are given in the forms in which they occur. The references are to the lines *as numbered in the A. S. text*.

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Aelfric's Lives of Saints,

BEING

A Set of Sermons on Saints' Days formerly observed
by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN
COLLECTION, WITH VARIOUS READINGS FROM
OTHER MANUSCRIPTS,

BY THE

REV. WALTER W. SKEAT, Litt.D., D.C.L., LL.D., PH.D.,

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

VOL. II.—CHAPTERS XXIIIB—XXXVII.

þā hālgan weras, þe gōde weorc be-ēodon,
heora gemynd þurhwunað nū ā tō worulde.

AELFRIC: *On the Old Testament.*

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¹ St. Lucy is associated with St. Agatha; hence the date of her day is omitted.

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PREFACE TO VOLUME II.

IN the 'Preliminary Notice,' prefixed to vol. i, I explained that the present series of Homilies, on the Lives of the Saints, is supplementary to the two Series of Homilies which were edited by Thorpe, in 1844-6.

§ 1. ACCOUNT OF THE MANUSCRIPTS.

Some account of the MSS. consulted is given in the Notes to vol. i, at p. 543; and again, in the Notes near the end of the present volume, at p. 445. I here give a somewhat fuller account of them.

1. The MS. adopted as the basis of the text throughout is the Cotton MS. Julius, E. 7; usually denoted by 'A.', but occasionally by 'Jul.'

This MS. is fully described by Wanley, in the third volume of Hickes' *Thesaurus*, at p. 186. Wanley quotes the Latin and A.S. Prefaces (as printed in vol. i. pp. 2, 4); and then gives a summary of the book, under 48 headings. The numbering of these headings is somewhat misleading, as the real number of independent articles is only 39¹, exclusive of one Homily (no. 23 *b*), which did not originally belong to the set; see vol. ii. p. 446. The reason for the discrepancy is that Ælfric has sometimes treated two or three subjects in the course of a single Chapter, as we learn from the Table of

¹ The thirty-ninth article is only inferred from the MS. Table of Chapters; the MS. is incomplete at the end, having lost art. 39 and a part of art. 38.

Chapters given in the MS. itself, and printed in vol. i. pp. 8-10. The scribe who compiled this Table made a curious double mistake, as explained in the footnotes 1 and 2 on p. 8. He counted Chapters VIII and IX as *one*, but afterwards missed counting in Chapter XVIII, so that the numbering comes right again with Chapter XIX. We must therefore ignore this double error, and treat the Chapters as if he had numbered them correctly.

It is then easy to collate Wanley's headings with the Chapters in the MS.; with the following results:—

I. The Nativity (Wanl. I). II. St. Eugenia (Wanl. II). III. St. Basil (Wanl. III). IV. St. Julian (Wanl. IV). V. St. Sebastian (Wanl. V). VI. St. Maurus (Wanl. VI). VII. St. Agnes, with an Appendix entitled *Alia Sententia quam scripsit Terentianus* (Wanl. VII, VIII). VIII. St. Agatha (Wanl. IX). IX. St. Lucy (Wanl. X). X. St. Peter (Wanl. XI). XI. Forty Soldiers (Wanl. XII). XII. Beginning of the Fast (Wanl. XIII). XIII. The Prayer of Moses (Wanl. XIV). XIV. St. George (Wanl. XV). XV. St. Mark, with an Appendix entitled *Item Alia* (Wanl. XVI, XVII). XVI. Memory of the Saints (Wanl. XVIII). XVII. Of Auguries (Wanl. XIX). XVIII. Book of Kings (Wanl. XX). XIX. St. Alban, with an Appendix entitled *Item Alia* (Wanl. XXI, XXII). XX. St. Æthelthryth (Wanl. XXIII). XXI. St. Swithhun, with an Appendix entitled *Item Alia* (Wanl. XXIV, XXV). XXII. St. Apollinaris (Wanl. XXVI). XXIII. Seven Sleepers (Wanl. XXVII). XXIII B (not by Ælfrie, and not belonging to the set, but inserted into the MS. by the scribe): St. Mary of Egypt, with two very brief Prefaces, the latter referring to the archangel Raphael (Wanl. XXVIII, XXIX, XXX). XXIV. Abdon and Sennes, with an Appendix entitled *Item Alia* (Wanl. XXXI, XXXII). XXV. The Maccabees; which Wanley divides into two Parts, the former consisting of Section 1 only (vol. ii. pp. 66-80), and the latter consisting of Sections 2 to 11 (vol. ii. pp. 80-120); with an Appendix, entitled *Qui sunt Oratores, Labora-*

tores, Bellatores (Wanl. XXXIII, XXXIV, XXXV). XXVI. St. Oswald (Wanl. XXXVI). XXVII. The Holy Cross (Wanl. XXXVII). XXVIII. The Theban Legion (Wanl. XXXVIII). XXIX. St. Denis (Wanl. XXXIX). XXX. St. Eustace (Wanl. XL). XXXI. St. Martin (Wanl. XLI). XXXII. St. Edmund (Wanl. XLII). XXXIII. St. Euphrasia, or rather, St. Euphrosyne (Wanl. XLIII). XXXIV. St. Cecilia (Wanl. XLIV). XXXV. St. Chrysanthus (Wanl. XLV). XXXVI. St. Thomas (Wanl. XLVI).

The three remaining Chapters do not form a necessary part of the Homilies on the Saints' Lives, and are therefore omitted from the present collection¹. They are as follows: XXXVII. The Questions of Sigewulf (Wanl. XLVII.) XXXVIII. Of False Gods (Wanl. XLVIII). XXXIX. Of the Twelve Abuses, not numbered by Wanley, because the MS., being imperfect at the end, no longer contains it.

Wanley's note, as to the conclusion of the MS., is as follows: 'XLVIII. fol. 236. De falsis Diis. [beginning] O fratres dilectissimi, &c., *ut in pag. 43. Incip. Eala ge gebroðra ða leofestan þæt godcunde gewrit us tæhte þone biggeng anes soþes godes. Truncatur hæc homilia, nam post hæc verba Hi worhton eac anlicenyssa þā arwurðum godum. sume of smætum omnia desiderantur, una cum homilia de XII Abusivis, quam in hoc Codice primitus extitisse, ostendit Præfatus Index Capitulorum. Quarum tamen jacturam supplent multi alii Codices, supra memorati.*' He ends by describing the MS. as 'Codex Ælfrici temporibus competens, pulchre et accurate scriptus in folio minori.'

That the MS. is well and (on the whole) accurately written may be readily granted, but it is doubtful whether it goes back to the lifetime of Ælfric, or whether we may place it in the earlier half of the eleventh century². At any rate, it

¹ Yet they were probably written by Ælfric, and at the same time, being added as an Appendix. See Anglia, vi. 442.

² However, Dr. Mac Lean places it, at the latest, 'in the second quarter of the eleventh century'; Anglia, vi. 443.

exhibits several examples of somewhat late spellings, and the inflexions are often confused and uncertain ¹.

Chapter XXXVII is entitled, in the Table of Contents, 'De Interrogationibus Sigewulfi Presbyteri.' It was first printed, from the MS. here described, at p. 17 of a publication entitled 'Screadunga,' i.e. Fragments, edited by K. W. Bouterwek, Elberfeldæ, 1858; and was reprinted, together with the Latin original of Alcuin, by G. E. Mac Lean, in Anglia, vol. vii. pp. 1-59. A full description of both Texts and of the various MSS., also by G. E. Mac Lean, is given in Anglia, vol. vi. pp. 425-473; to which the reader is particularly referred. See also Wülker's Grundriss zur Geschichte der angelsächsischen Litteratur, pp. 464-5.

Chapter XXXVIII is entitled 'De Falsis Diis,' and is incomplete, as noted above. A considerable portion of the latter part of it is printed (from the MS. here described) in Kemble's Solomon and Saturn, pp. 120-125; and the whole of the fragment was printed (in 1846) by C. R. Unger, in Annaler for nordisk Oldkyndighed, udgivne af det kongelige nordiske Oldskrift Selskab; Kjöbenhavn. See Wülker (as above), p. 462. It is somewhat differently worded from the Homily with the same title printed by Napier, in his edition of Wulfstan's Homilies ², pp. 104-107; but both versions seem to have been made from the same original. Kemble's extract begins with l. 32, p. 105, of Wulfstan (Napier's ed.); and the two versions run parallel as far as l. 108 in Kemble, within 10 lines of the close of the piece.

Chapter XXXIX, entitled 'De xii Abusiis,' is lost from the MS.; but its contents can be inferred by reference to the Homily 'De Octo Uitiis et de Duodecim Abusiis,' printed in Appendix II to Morris's Old English Homilies, First Series, pp. 296-304, from MS. Corp. Christi Coll. Camb. S. 6 (now no. 178),

¹ The nature of such inflexions is easily understood by comparing the spellings of Homily XXXII (St. Edmund) with the normalized text in Sweet's A. S. Primer.

² Napier duly notes (Pref. p. viii) that this Homily, though found amongst Wulfstan's, is really Ælfric's.

p. 73; which is our MS. H. (no. 8 below). Dr. Morris also printed a later version of the same, pp. 101-118. The 'De Duodecim Abusiuis' is only a *portion* of the Homily, omitting the 'De Octo Uitiis.' This portion begins with the words 'Nu synd twelf abusiua' (see Morris, *Old Eng. Hom.*, as above, p. 299, line 1), and occurs separately from the other portion in at least three MSS., viz. in Junius 23 (fol. 116), MS. Corp. Chr. Coll. Camb. S. 17 (p. 296), Cotton, Vesp. D. 14 (fol. 17). Indeed, the last of these MSS. contains *both* portions of the Homily, but in the reverse order, the latter portion coming first.

It will thus be seen that the present work contains Chapters I-XXXVI only, which form the whole of the third set of Ælfric's Homilies, and is here entitled Ælfric's Lives of the Saints. Most of these are now printed for the first time, though a few of them have been previously printed from single copies, without collation. These I now proceed to indicate; cf. Wülker's *Grundriss*, p. 462.

Of Chapter XIII, the Prayer of Moses, portions were printed in Wheloc's edition of Beda's *Eccl. History* (Cambridge, 1643), pp. 309-10, from MS. W. (Camb. li. 4. 6). These portions correspond to ll. 28-68, 87-90, and 216-8.

Homily XIX (St. Alban) was printed by Wheloc in the same volume, pp. 36-40, from MS. U. (li. 1. 33); and reprinted by Ettmüller (following Wheloc) in his *Engla and Seaxna Scôpas and Bôceras*, Leipzig, 1850, pp. 61-3.

Homily XXVI (St. Oswald) was printed in Sweet's *A. S. Primer* (of which the first edition appeared in 1882) from MS. A.

Homily XXVII (The Holy Rood) first appeared in Morris's *Legends of the Holy Rood* (E. E. T. S., 1871), pp. 98-107, and was printed from MS. A. It was accompanied by a translation, which (with a few slight alterations) I have adopted.

Homily XXXII (St. Edmund) was printed in Thorpe's *Analecta Anglo-Saxonica*, London, 1834 (2nd ed. 1846), from MS. B. (Bodley 343). Thorpe remarks, at p. ix of ed. 1846 that 'manuscripts of the homily are extant in pure Anglo-

Saxon ; but the present text is given as an interesting specimen of the dialect of East Anglia. It is from MS. Bodley N. E. F. 4. 12 [= Bodley 343], and was apparently written at Bury ; see p. 125. It is alliterative.' And he adds in a footnote : 'Of the East Anglian dialect the most remarkable deviations are: *b* for *f*, as *ob* for *of*, *libgende* for *lifigende*, *hiabenlic* for *heofonlic* ; *e* for *æ*, as *þet* for *þæt* ; *æ* for *e*, as *wæl* for *wel* ; *u* for *w* and *b*, as *suin* for *swin*, *uene ualete* for *bene valet* ; *i* for *e* and *a* for *o*, as *sia* for *seo*, *wiarald* for *weorold* ; *l* for *hl*, as *laforð* for *hlaforð* ; *i* for *ge*, prefix.' The reference to 'p. 125,' as proving that the MS. was written at Bury, is somewhat extraordinary. His p. 125 simply contains lines 228-270 of the Homily, and we must suppose that he refers, in particular, to lines 247-258. But as these lines stand in the same words in all four copies (A., U., V., and B.), the inference is, either that all four copies were written at Bury, or that there is no real reason for supposing that any of them were especially connected with that place ; and the latter of these alternatives is doubtless the correct one. Thorpe seems to have looked upon spellings as 'East-Anglian' which were, in fact, only due to lateness of date. Such changes as the putting of *e* for *æ*, as *þet* for *þæt*, *l* for *hl*, and *i-* for *ge-* (prefix), are common enough in the twelfth century, and need no illustration. Some of the other changes are more remarkable, but it may greatly be doubted if there is anything to connect them with East Anglia ; particularly when it is remembered that similar changes occur in other parts of the Bodley MS., as may be seen from the footnotes to the long life of St. Martin. But the most bewildering and extraordinary part of the matter is that many of his alleged examples *do not occur in his own text* ! I can neither find *b* for *f*, nor *suin* for *swin*, nor *uene ualete* for *bene valet*. On the contrary, I only find *of* (as in l. 21), not *ob* ; only *lyfigenden* (as in l. 272, footnote), not *libgende* ; only *eo*, as in *leofode* (l. 25), *deofel* (l. 30, footnote), not *liafode*, *diafel* ; and still less *liabode*, *diabel*. In fact, the principal tests which are thus supposed to prove that

the dialect is East Anglian have the misfortune to be conspicuously absent; and it suffices to refer to Napier's edition of *The History of the Holy Rood-tree* (E. E. T. S., no. 103), p. lvii, where the dialect of this MS. is shown to be pure West Saxon.

2. MS. B.—MS. Bodley N. E. F. 4. 12 (now Bodley 343); described by Wanley, p. 15. Collated for Hom. X, XXXI, XXXII; it also contains Hom. I, as I afterwards discovered; see note in vol. i. p. 544. This is the MS. referred to just above, as being of a late date; it belongs, according to Wanley, to the time of Henry II, i.e. to the latter part of the twelfth century. On account of this lateness, its various readings are numerous, since it usually presents later inflexions than those in the text; and its variations are of some interest and value, as we can thus see the precise way in which the language was affected. There is (as shown at p. xii) no reason for assigning its dialect to East Anglia. The *Life of St. Martin* in this MS. is much shorter than that in MS. A.

According to Wanley's enumeration, it contains no less than 82 articles; out of which 49 belong to Ælfric's first and second series of Homilies, and 4 to his Saints' Lives. The remaining 29 are nos. 6-9, 11, 15, 23, 27, 28, 36, 50, 53, 60, 63, 64, 65-71, 76-82. Nos. 36, 65, 68, 69, 70, and 71 are homilies by Wulfstan, and correspond to nos. LVI, V, VIII, XIII, XII, XVI, XXXIII and II in Napier's edition¹.

3. MS. C.—MS. Corpus Chr. Coll. Camb. S. 8 (now no. 198); described by Wanley, p. 125. Collated for Hom. V, XV, XXV. According to Wanley, this MS. contains 71 [72] articles, of which 51 belong to the first and second series of Homilies, and 4 to the Saints' Lives. The remaining 17 are nos. 1, 7, 16, 20-3, 26-9, 57-8, 63-4, 67, 71. The MS. is a good one, and well written, but in several hands.

4. MS. D.—MS. Corpus Chr. Coll. Camb. S. 17 (now no. 303); see Wanley, p. 133. Collated for Hom. XII, XIII, XVI, XVII, XIX (latter part), XXV. It contains 74 articles;

¹ No. 69 is divisible into *three* parts, and so corresponds to Wulfstan's Homilies, nos. XIII, XII, and XVI.

of which 44 belong to the two other series, and 7 to the Saints' Lives. Three more, nos. 64, 66, and 67, correspond to Chapters XXXVII-XXXIX of MS. A.; and the remaining 20 are nos. 3, 8, 10, 14, 16, 17, 22, 23, 26, 27, 35, 40-2, 44-6, 65, 70, 74. It is a well-written MS.; but, according to Wanley, written after the Conquest.

5. MS. E.—MS. Corpus Chr. Coll. Camb. S. 9 (now no. 302); see Wanley, p. 128. Collated for Hom. XII, XVII. It contains 34 articles, of which 20 belong to the two other series, and 2 to the Saints' Lives. The remaining 12 are nos. 1, 5, 9-12, 14, 21, 24, 27, 31, 33. No. 33 is a Homily by Wulfstan, viz. no. XLIX in Napier's edition. Written after the Conquest.

6. MS. F.—MS. Corpus Chr. Coll. Camb. S. 5 (now no. 162); see Wanley, p. 116. Collated for Hom. XIII. It contains 56 articles, of which 31 belong to the two other series, and 1 to this. The remaining 24 are nos. 4, 5, 11, 13, 16, 18-20, 22-4, 26, 28, 30-4, 37-40, 53, 56; of which no. 11 contains the *Interrogationes Sigewulfi*. Written before the Conquest.

7. MS. G.—The Gloucester fragments, edited by Professor Earle. They contain a part of Hom. XXI, and a part of Hom. XXIII B; the latter of which was not written by Ælfrie. See further in vol. i. p. 552.

8. MS. H.—MS. Corp. Chr. Coll. Camb. S. 6 (now no. 178). This contains Homilies XVII and XXV (last part only, ll. 812 to the end). I have collated the latter. It also contains the Homilies *De Falsis Diis*, and on the Twelve Abuses, and fifteen of the Homilies in the first and second series.

9. MS. J.—MS. Junius 23, in the Bodleian Library; see Wanley, p. 36. Collated for Hom. XVIII and XIX (latter part). It also contains Hom. XVII, and the concluding lines (812-862) of Hom. XXV; but I omitted to collate it, having already sufficient MSS. from which to form the text. It contains 39 articles; of which no. 3 corresponds with Hom. XX in the first series, whilst 7-10 and 19-24 correspond to 10

Homilies in the second series. No. 15 is a homily by Ælfrie, printed as no. VIII in Napier's edition of Wulfstan. The remaining 23 are nos. 1, 2, 4, 6, 12-4, 16, 17, 25-30, 32-9. Written soon after the Conquest.

10. MS. K.—MS. Cotton, Caligula A. 14. This MS. is fragmentary; it contains a part of St. Martin (Hom. XXXI), beginning at l. 374, and Hom. XXXVI on St. Thomas; see Wanley, p. 190. The only other piece in the MS. is an imperfect life of St. Mildred, of which there appears to be no other copy. The readings given from this MS. are very few in number, on account of the extreme closeness with which it agrees with MS. A., of which it is, practically, a duplicate, as far as it goes. It is very neatly and regularly written, somewhat earlier than the Conquest. See further at p. 452 below.

11. MS. O.—MS. Cotton, Otho B. 10; see Wanley, p. 190. Once a valuable MS., but now much burnt and partially destroyed. Such various readings as can be made out are duly given, and they are often of considerable service, especially in the corrupt passages in Hom. XXIII B and XXXIII. When perfect, it contained Hom. II-VII, XIV, XX, XXI, XXIII, XXIII B, XXXII, XXXIII. It should be noticed that St. Julian (vol. i. p. 90) is Hom. no. 5 in this MS.; but Wanley accidentally gives the same no. (viz. 5) to the next Homily also, viz. St. Sebastian, after which he divides the Homily following this—which happens to be St. Agnes (vol. i. p. 170)—into two parts, corresponding to ll. 1-295, and ll. 296-429. Further, the Life of St. Æthelthryth formerly occupied sections 18 and 32 of the MS., owing to a misplacement of the leaves. Four of the articles belong to the first and second series of the Homilies.

Since the MS. was burnt, some of the leaves have been collected and bound up, but are much out of order and partially destroyed; and most of those that can be partly read are much charred and blackened. The leaves have been renumbered in their present hap-hazard order, as this is the best that can now be done; hence all my references

are to the present numbering, the old numbering, as partly preserved in Wanley, being no longer of use. I have made a few notes as to the present state of the MS., and possess some that were made by Mr. Cockayne. These I throw together, as well as I can.

Leaf 1. From the A. S. Hexameron, capp. XIII–XV; ed. Norman, p. 22, l. 1, beginning—*purh god*.

Leaf 3–Leaf 6. Parts of St. Basil (Hom. III). Collated where practicable; see vol. i. pp. 50–62, 70–74. As noted at p. 70, one of the leaves in this MS. (leaf 50) does not belong to the MS. at all, so that the collations are here marked with the symbol O₂. It is easy to see whence the leaf came, viz. from the *other* much burnt Cotton MS. with similar contents, i.e. from MS. V. (Vitellius D. 17).

Leaf 7. Part of St. Julian (Hom. IV). See vol. i. pp. 92, 94; lines 28–86.

Leaves 8, 9. From St. Agnes (Hom. VII); see vol. i. pp. 170, 172, and 190–194.

Leaves 10, 11. From St. Eugenia (Hom. II). See vol. i. pp. 32–40; lines 117–260.

Leaf 12. From St. Euphrosyne (Hom. XXXIII). See vol. ii. pp. 338–343.

Leaf 13 (inside out) ends St. Eugenia, and begins St. Euphrosyne.

Leaf 15. From St. Mary of Egypt (Hom. XXIII B); beginning with *gehyrde*, vol. ii. p. 32, l. 484, and ending at l. 528.

Leaf 16. From the same, but earlier; beginning with *fram me on þy gemete*, vol. ii. p. 22, l. 318, and ending at l. 360.

Leaf 17. Continues the same, from l. 360 to l. 401.

Leaves 18–22. From the Seven Sleepers (Hom. XXIII); see vol. i. pp. 516–539; lines 470–647, 773–818. Cf. note to l. 560 (p. 532), and see the remark at p. 553, that the correct order of the leaves is 21, 19, 20, 22, 18.

Leaves 37–41. Part of St. Swithhun (Hom. XXI), lines 17–440, not collated; see a remark to this effect, in vol. i. p. 552.

Leaves 42-44. Part of St. Edmund (Hom. XXXII); see vol. ii. pp. 314-325; from l. 1 to l. 154; mostly illegible. Hence come the following readings: *behydd* in l. 128, *hyra* in l. 152, and *clypunge* in l. 153; all from Leaf 44.

Leaf 45. From St. Æthelthryth (Hom. XX); see vol. i. pp. 436-440; ll. 68-122.

Mr. Cockayne printed, from this MS., seven lines on the 'Worship of Springs, Trees, and Stones,' in *The Shrine*, p. 162.

Not only have several leaves of this MS. been destroyed, but some fragments went astray; as Prof. Napier has discovered that a leaf of it came into the possession of Thomas Hearn, the antiquary, who wisely deposited it in the Bodleian Library, where its class-mark is 'MS. Eng. th. e. 1.' The contents of this leaf were printed by Prof. Napier in *Modern Language Notes*, no. 7, Nov. 1887. It contains ll. 204-260 of Hom. III (St. Basil); see vol. i. pp. 62-66. I am therefore now enabled to add the following various readings to those already given:—

Hom. IV. 207. O. micelre fýrdunge. 211. Forgeauë; flygdes. 212. hlafas. 213. bréac. 215. sillan; men. 216. Horsa. 218. underfencg. 219. þæs. 220. O. om. ċe. 221. biglyfan. 223. sigefæst. 224. gewurce hi to. 225. buruhware. 227. þærto (*for* to þære). 239. raðe; andgit. 240. aredde. 241. bysceop. 243. heofen-. 244. hire. 245. martir. 248. suna. 251. asænd. 252. crystes; slege. 255. þære cyrican. 256. martir; myclum. 258. cyriceward.

12. MS. U.—MS. Camb. Univ. Library, marked II. 1. 33; see Wanley, p. 162. Collated for Hom. X, XIV, XV, XVI, XIX, XX, XXIV, XXV (of which ll. 1-318 are lost), XXVI, XXVII, XXIX, XXXII (except ll. 1-12), XXXVI (except ll. 1-12). Moreover, I now observe that this MS. contains a large part of Hom. XVII (De Auguriis), beginning with l. 67. I have omitted to collate this with MS. U., though it has been collated with D. and E. Further, Hom. XIX forms *two* articles in U., and so does Hom. XXV; so that 16 articles

are thus accounted for. It also contains 9 articles belonging to the first series, and 9 articles belonging to the second, which brings the whole number of articles belonging to the three series up to 34; the whole number of articles in the MS. being (according to Wanley) 44. Of the remaining 10 articles, one is the Homily De Falsis Deis, which follows the Interrogations of Sigewulf in MS. A. The 9 remaining articles are nos. 1, 8, 22, 37, 40-44. No. 22 is the unique Homily on St. Vincent, privately printed by myself several years ago; and, as it has never been published, I take the opportunity of reprinting it now, as an Appendix to the present collection; see p. 426. It will be observed that it is in Ælfric's alliterative manner, and seems to have been written by him¹.

This is rather a late MS., written, according to Wanley, long after the Conquest; but it is nevertheless a fairly good one, and of considerable service.

13. MS. V.—MS. Cotton, Vitellius D. 17; see Wanley, p. 206. It is much burnt, and partially destroyed; and the leaves that remain are misplaced. It once contained 59 articles, which Wanley counts as 60, as he accidentally omits to insert a no. 45. It is an early MS., and, if preserved, would have been of great value; its injury is much to be deplored. I here add some notes as to its present state, because it is very difficult to find one's place in it. I give the numbering of the leaves as now renumbered.

Leaves 1, 2, 3 are in Latin, and belong to articles 1-3 in Wanley. Leaf 2 was, originally, fol. 10.

Leaves 5 and 6 are illegible and uncertain.

Leaf 7, back, has—'an blac prostle flicorode ymbe his neb.' This leaf, which has been reversed, contains an extract from the Hom. on St. Benedict; see Hom. ed. Thorpe, ii. 156, ll. 11-158, l. 32.

¹ Collation of this Homily with others would soon prove the point. Thus l. 31—Hwæt þa datianus se deofollica cwellere—is parallel to V. 447 (vol. i. p. 144)—þa beseah dioclitianus se deofollica cwellere.

Leaf 8 contains nearly the whole of the Invention of the Holy Cross; see Thorpe (as above), ii. 302-6.

Leaf 9 (back) has—'ancran to his swuran'; see Hom. on St. Clement, in Thorpe, i. 562 (l. 29)-566 (l. 13). The leaf is reversed.

Leaf 10 belongs to St. Oswald. This is our homily no. XXVI; ll. 155-236.

Leaf 11 belongs to St. Cecilia. This is our homily no. XXXIV; ll. 230-301. And we see that a leaf holds from 70 to 80 lines.

Leaves 13 and 12 belong to St. Apollinaris. This is our homily no. XXII; lines 13-80 and 154-188.

Leaf 14 (reversed) is from the Assumption of St. Mary, near the end. Cf. Thorpe, as above, i. 448 (13)-452 (9).

Leaf 15 has—'mid snode mid ealle,' from St. Stephen. See Thorpe, ii. 28 (22)-30 (34).

Leaf 16 has—'seo cwaciende swustor'; from the same. See Thorpe, ii. 30 (35)-34 (11).

Leaf 17 belongs to St. Peter and St. Paul. See Thorpe, i. 374 (10)-378 (3).

Leaf 18 belongs to St. Philip and St. James; Thorpe, ii. 294 (14)-298 (8). Leaf 19 to St. James; id. ii. 298 (8)-300 (33).

Leaves 20 and 21 end St. James and begin St. Bartholomew; Thorpe, ii. 302 and i. 454 (10)-456 (14).

Leaves 22 and 23 end St. Simon (Thorpe, ii. 498) and begin St. Mark. This is our homily no. XV; ll. 1-96. And Leaves 24 and 25 belong to the concluding portion of the same; ll. 97-213.

Leaves 26-35 contain two portions of the Nativity of St. Stephen, Thorpe, ii. 24-26 (8), and ii. 34 (12)-36 (17); the Passion of St. Stephen, Thorpe, i. 44 (7)-end of 56; and two portions of the Holy Innocents, Thorpe, i. 76-78 (24), and 82 (8)-88 (26).

Leaves 36-40 belong to St. Sebastian, which is our homily no. V, and really begins on Leaf 35, back. See vol. i. p. 116; ll. 1-333, and 459 to the end.

Leaves 41-49 belong to St. Pantaleon. This is a unique copy, but injured and imperfect, ending on Leaf 50.

The rest of Leaf 50 and Leaves 51-53 belong to St. Matthew, which ends on Leaf 54. See Thorpe, ii. 468-480.

Leaves 54-57 belong to St. Benedict, like Leaf 7 above and Leaf 64 below. The order of leaves is 54, 7, 57, 55, (gap), 64, (gap), 56, 58 (on which it ends).

Leaves 58-63 belong to St. Martin; see Thorpe, ii. 498-518. It is not the same as our homily no. XXXI, though there is a good deal of similarity between the two accounts. The order of leaves is 58, 59, 60, 62 (reversed), 61, 63.

Leaf 64 has—'swa swa ic eow on swefne dihte.' From St. Benedict; Thorpe, ii. 172 (16)-176 (3).

Leaf 65 is from St. Gregory; Thorpe, ii. 130 (14). It is from the end of that homily, as St. Michael (Thorpe, i. 502) begins on Leaf 65, back.

Leaves 66 and 67 are from Sts. Alexander and others; Thorpe, ii. 308-312; with part of St. Andrew, i. 586 (28)-588 (16).

Leaves 68-70 are from St. Lawrence; Thorpe, i. 416, &c.

Leaf 71 belongs to St. Clement, like Leaf 9 above.

Leaves 72 and 92 belong to St. Eustace. This is our homily no. XXX; see ll. 121-167, and 226-8.

Leaf 73 mentions Hermogenes and Philetus; from St. James; Thorpe, ii. 416 (13)-418 (33).

Leaves 74 and 75 belong to the Exaltation of the Cross. This is our homily no. XXVII; see ll. 66-205.

Leaf 76; from the Nativity of Many Apostles; Thorpe, ii. 528-530 (20).

Leaf 77; from the Nativity of One Confessor; see Wanley, p. 207, art. 42. [Not as in Thorpe, ii. 548, &c.]

Leaf 78, back; Dedication of a Temple begins; Thorpe, ii. 574.

Leaf 79; St. Edmund. This is our homily no. XXXII; see from l. 249 to the end.

Leaves 80-82. From St. Basil, which begins on Leaf 79, back. This is our homily no. III; from l. 1 to l. 309.

Leaves 83-87 are chiefly from St. Paul; Thorpe, i. 384-400.

Leaves 84 and 85, and again Leaves 86 and 87, have been transposed; so that St. Paul ends on Leaf 86, back.

Leaf 86, back, begins the Maccabees. This is our homily no. XXV; first 29 lines.

Leaf 88 is from the Nativity of One Confessor; Thorpe, ii. 556-558.

Leaves 89-91 belong, I believe, to the Dedication of a Temple, like Leaf 78 above. For Leaf 89, see Thorpe, ii. 578, l. 8; &c.

Leaf 92 belongs to St. Eustace, like Leaf 72 above.

I think there can be little doubt that, with the exception of articles 1-3, which are in Latin, and were only accidentally associated with this MS. (as Wanley notes), the whole of this once valuable MS. was filled with works by Ælfric. There are 56 such articles, of which all but 3 are found in the first, second, or third of our series. The remaining three are (1) the Life of St. Pantaleon (unique copy); (2) De Uno Confessore (five other copies); and (3) the last article, on the Burial-places of Saints (unique copy). Besides those Saints' Lives already mentioned above, the MS. once contained others belonging to the same set of which I now find no trace; these are Homilies nos. VII, VIII, IX, X, XIV, XIX, XX, XXIV, XXVIII, XXIX, and XXXVI; eleven in all. Of the remaining 10, only scraps remain; these are nos. III, V, XV, XXII, XXV, XXVI, XXVII, XXX, XXXII, XXXIV.

14. MS. W.—MS. in the Camb. Univ. Library, marked li. 4. 6; see Wanley, p. 160. This contains nos. XII and XIII. It also contains 25 homilies belonging to the first and second series. The articles not included in these sets are nos. 4, 11, 25, 26, 28, 31, 33, 34, 35.

15. MS. in Corp. Chr. Coll. Camb. S. 14 (now no. 419); see Wanley, p. 132. This contains our Homily no. XVII (De Auguriis), but I have not collated it. The first 11 articles are homilies by Wulfstan, all printed by Napier. The 12th is our Hom. XVII, and there are three more articles in the MS.; of these, two are entitled 'Lar-spell,' and the third 'De Virginitate.'

16. MS. Cotton, Faustina A. 9; see Wanley, p. 199. The 18th article is our Hom. XIII (The Prayer of Moses); but I have not collated it, having three other good MSS. at hand in Cambridge. It also contains 11 Homilies of the first series, and 12 Homilies of the second series. The remaining articles are nos. 3-6, 8, 14, 20, 23, 24, 31, 33, 34, 36, 38.

17. MS. Junius 22, in the Bodleian Library; see Wanley, p. 31. This contains our Hom. XIII (The Prayer of Moses); which I have not collated; see just above. It also contains 25 articles belonging to the first and second series, and three homilies by Wulfstan; see Napier's edition. There are 12 other articles, nos. 8, 9, 13, 16-18, 33, 34, 38-40, 42.

18. MS. Junius 24, in the Bodleian Library; see Wanley, p. 40. This MS. contains yet another copy of Hom. XVII, which occurs so frequently. It also contains all three of the additional articles following Hom. XXXVI, viz. the Interrogations of Sigewulf, De Falsis Diis, and the Twelve Abuses; and 14 of the articles in the first series. Art. 1 is the Life of St. Chad, printed by Prof. Napier in *Anglia*, x. 141. The remaining 9 articles are nos. 10, 11, 18, 19, 24-28. MS. Junius 104, in the Bodleian Library (see Wanley, p. 98), is merely a transcript of the Interrogations of Sigewulf, from an older MS.

There are also copies of the homily on the Twelve Abuses in MS. Cotton, Vesp. D. 14, and in the Lambeth MS. 487; the latter is printed in Morris's *O. Eng. Homilies*, i. 100.

§ 2. SOME ACCOUNT OF ÆLFRIC.

With regard to the personality of Ælfric several writers have recorded notions that are now known to be erroneous. An excellent summary of his life and works is given in Wülker, *Grundriss zur Geschichte der angelsächsischen Literatur*; Leipzig, 1885, pp. 452-481; to which the reader is specially referred. A similar account is given, in English, by Prof. A. S. Cook, *Biblical Quotations in Old English Prose Writers*, pp. lxiv-lxxv. Both accounts are from the same source, viz. the excellent, careful, and exhaustive article

by Dr. E. Dietrich, of Marburg, who has left little more to be said upon the subject. This article is divided into 4 sections, which discuss, respectively, (1) Ælfric's Writings; (2) The Teaching (according to Ælfric) of the Anglo-Saxon Church; (3) Ælfric's acquirements and character; (4) his Life. Sections I and II appeared in Niedner's *Zeitschrift für historische Theologie*, vol. xxv, for the year 1855, pp. 487-594; and Sections III and IV in the same, vol. xxvi, for the year 1856, pp. 163-256.

Dietrich proves, conclusively, that Ælfric was a distinct personage from Ælfric, archbishop of Canterbury, who died in 1005¹, whereas Ælfric's Life of Æthelwold is dedicated to bishop Cenwulf, who became bishop of Winchester when his predecessor Ælfheah succeeded Ælfric of Canterbury in the archiepiscopal see (p. xxxv). Neither is he to be confounded with Ælfric Putta, archbishop of York from 1023 to 1051, who had no reputation for learning, and is described by William of Malmesbury (*Gesta Pontificum*, l. iii. p. 270, ed. 1601) as a man of fierce and violent character².

Among later writers, the theory which identified our author with 'Alfric of Canterbury' was adopted by Thomas Wright, in his *Biographia Britannica Litteraria* (Anglo-Saxon Period), 1842, p. 480; whilst Thorpe identified him with Ælfric Putta (though our Ælfric had no such surname) on the strength of an article to that effect in Henry Wharton's *Anglia Sacra* (London, 1691), i. 125-134, which was contradicted by E. R. Mores in a book published posthumously by Thorkelin in 1789. As Wright and Thorpe wrote before the publication of Dietrich's article, they were unaware of the cogency of the

¹ This identification appears in Bale, who was followed by Pits, Camden, Usher, Junius, Wanley, Elstob, and others. It has been erroneously stated that there is MS. evidence for this view; but this merely means that, when Junius made a transcript (now MS. Jun. 45 in the Bodleian Library) from MS. Corp. Chr. Coll. Cam. S. 18 (now no. 201), he added a rubric *on his own account*, beginning—'Insigne fragmentum Epistolæ ab Ælfrico Episcopo scriptæ,' &c.; which is of no authority.

² There is nothing to show that our Ælfric survived the year 1020; and in 1051 he would have been about 96 years old.

producible evidence ; but the account of Ælfric in the Dictionary of National Biography is likewise hesitant, so that the writer cannot have seen Dietrich's article. Indeed, Niedner's *Zeitschrift* is not a very obvious book to consult for an account of an Old English author.

It is worth notice that Mr. Cockayne, in the Preface to vol. iii. of his *Leechdoms*, pp. xiv-xxix, published in 1866, seems likewise to have overlooked Dietrich's article. This is important, as it shows that he had arrived, independently, at the same results in several noteworthy particulars. He observes, for example, that the Ælfricus Abbas, who wrote the Life of Æthelwold in 1006, could not have been the archbishop of Canterbury who died in 1005 ; and adds—'there never was any passable authority for the misstatement.' Again, he says (p. xxv) that 'some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta, as much as to say, quite a different Ælfric'; &c. Other points as to which Cockayne is in perfect accord with Dietrich are such as these: that his first book was a collection of Homilies (as published by Thorpe), of which the first volume was finished about 994, and that he was then a priest and had taken the monastic vows ; that the Lives of the Saints were written soon afterwards ; that he became abbot before 1006 ; that he was probably 'the first abbot of Eynesham on the Thames (now Isis) near Oxford' ; that he wrote the treatise on the Old and New Testament after his rise to an abbacy ; that he strongly advocated the celibacy of the clergy ; that he wrote a piece addressed to Wulfgeat, and another addressed to Wulfstan, archbishop of York ; and that he certainly was never bishop of Peterborough, according to a wild suggestion put forward by the anonymous author, in 1830, of *Ancient History, English and French, exemplified in a Regular Dissection of the A. S. Chronicle*.

In order to make more sure of his results, Dietrich goes over some of the ground twice ; that is, by way of analysis and by way of synthesis. He first draws up a rather long

list of Ælfric's works, from which he extracts such passages as contain allusions to the author and his friends and furnish chronological data; after which, he constructs from these hints an account of Ælfric, and rearranges his writings in what is probably their chronological order. It is sufficient to give the results; for which purpose it is convenient to consider Ælfric's writings first, and his life afterwards.

His writings are easily divided into two sets: those which he wrote whilst still a monk, and those which he wrote after he became abbot. The chronological order separates these at once; and all that it is necessary to observe is that the earliest work in which he calls himself abbot is that which is described below as being number VI.

§ 3. LIST OF ÆLFRIC'S WRITINGS.

I. *LIBER SERMONUM CATHOLICORUM ANGLICE*; commonly known as ÆLFRIC'S HOMILIES. The edition by Thorpe for the Ælfric Society, London, 1844-6, is well known and complete. Several of the Homilies have been published separately (see Wülker).

Dietrich, like Ælfric himself, counts this work as being two distinct books; but it is more convenient to consider it as one book in two volumes, since the second volume succeeded the first almost immediately. The full title of vol. 1 is—'*Liber Catholicorum Sermonum Anglice, in ecclesia per annum recitandorum*'; and of vol. 2 is—'*Liber Sermonum Catholicorum Anglice, in anno secundo*.' In other words, vol. 1 contains a set of sermons suitable for the principal Sundays and Festivals throughout the year; and vol. 2 contains a similar set, for a second year.

Vol. 1 contains a Latin Preface and an English Preface. In the former we read—'*Ego Ælfricus, alumnus Adelwoldi, benevoli et venerabilis Presulis, salutem exopto Domno Archiepiscopo Sigerico in Domino*.' He adds that his object is the edification of the unlearned; that he follows Latin originals by Augustine, St. Jerome, Beda, St. Gregory, Smaragdus, and

Haymo; that the collection contains forty distinct sermons; and that he proposes to write a second set of a similar kind. In the latter (I cite Thorpe's translation) he says—'I, Ælfric, monk and mass-priest, although more weakly than for such orders is fitting, was sent, in king Æthelred's day, from bishop Ælf[h]eah, Æthelwold's successor, to a minster which is called Cernel [Cerne in Dorsetshire], at the prayer of Æthelmær the thane, whose birth and goodness are known everywhere. Then it occurred to my mind, I trust through God's grace, that I would turn this book from the Latin language into the English tongue; not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom: and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. . . . It appeared to me that I should not be guiltless before God if I would not declare to other men, by tongue or by writings, the evangelical truth which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will.'

The allusions to Æthelwold and others will be considered below, in the account of his life; it is only necessary to remark here that the apologetic tone of the Prefaces suggests that this was his first work; and that, as *both* volumes are dedicated to Sigeric, who was archbishop only from September, 989, to 995, and was absent on a visit to Rome till about the end of 989, Ælfric must have been at work upon these two large volumes during the period from 990 to 995. We may confidently date this first work as being completed about 994 or 995. This is confirmed by the Latin Preface to the second volume, where we read—'Ælfricus, humilis servulus Christi, honorabili et amando Archiepiscopo Sigerico perpetuam sospi-

tatem optat in Domino'; and adds, with reference to his former volume—'licet multis injuriis infestum piratarum concutiebamur, postquam præfatum libellum tuæ Sanctitati transmisimus, tamen nolentes repperiri falsidici promissores, dolente animo hoc opus perfecimus.' This obviously refers to the Danish occupation of Southampton in 994, as mentioned in the A. S. Chronicle; which must have been sufficiently disturbing to Ælfric, as he was then resident at Winchester, where he had been brought up.

II. ÆLFRIC'S GRAMMAR AND GLOSSARY. The best edition is that by Zupitza, Berlin, 1880. The Grammar and Glossary were first printed at the end of Somner's A. S. Dictionary; and the Glossary appeared alone in Wright's Volume of Vocabularies, 1857, and in Wright's A. S. and Old English Vocabularies, ed. Wülker, 2 vols., London, 1884.

In the A. S. Preface to the Grammar, Ælfric expressly says that he translated it from Latin soon after he had completed his two books of Homilies. Our busy author lost no time, and we can hardly be far wrong, judging from the works that follow, in dating this work about 995.

III. ÆLFRIC'S LIVES OF SAINTS; as now first edited. The first volume was issued in two parts, in 1881 and 1886; and the second likewise in two parts, in 1890 and 1898.

In the Latin Preface, vol. i. p. 2, he refers to his two former books of Passions or Lives of Saints, i. e. to the two volumes of Homilies which formed his first work; and he apologizes for translating sacred narratives into the vulgar tongue, saying that he did so at the express desire of Æthelweard and Æthelmær. In the last sentence he says—'I have resolved at last to desist from such labour after completing the fourth book [i. e. the fourth of which he was author, the Homilies being counted as *two*], that I may not be regarded as too tedious.'

The probable date of this work is 996 or 997. It was not dedicated to Sigeric, like the former collection, because he had died in 995. Again, this work was not written earlier than 996, because (according to Dietrich, in Niedner's Zeitschrift, vol.

xxvi, p. 231) that was the year when Æthelwold was canonized, and Ælfric here speaks of him as 'the holy bishop, who now worketh miracles'; see vol. i. p. 265, l. 65. Neither could it have been later than 997, as it was soon followed by other works, as shown below. We should particularly note the allusions to bishop Ælfstan (Hom. xii. 41) and to Æthelwold, bishop of Winchester from 963 to 984 (Hom. xii. 65; xxi. 16, 28, 37, 83, 223, 460); the life of St. Swithun of Winchester (Hom. xxi), wherein Ælfric, then resident at Winchester, sometimes speaks from personal knowledge (see l. 456); the lives of St. Alban, St. Æthelthryth, and St. Oswald (Hom. xix, xx, xxvi); and the life of St. Edmund (Hom. xxxii), in the Preface to which Ælfric says that he translated it, 'within a few years' of the time of its appearance, from Abbo of Fleury, who wrote it in 985, three years before the death of St. Dunstan. Cf. p. 315 below.

III B. THE INTERROGATIONS OF SIGEWULF; ON FALSE GODS; AND THE TWELVE ABUSES. Appended to these Lives of the Saints are the three Homilies numbered XXXVII, XXXVIII, and XXXIX in the Table of Contents in vol. i. p. 10. These are also probably by Ælfric, and have been discussed above, at p. x.

IV. THE PENTATEUCH AND JOSHUA. A translation of selected portions of the Pentateuch and the Book of Joshua. First printed by Thwaites, who added Ælfric's translation of part of the Book of Judges and of the Book of Job. The title is, 'Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice; Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. codicibus Edwardus Thwaites, e Collegio Reginae. Oxoniæ, e Theatro Sheldoniano. An. Dom. MDCXCVIII.' The 'Heptateuch' was a title invented by Thwaites, to express the Pentateuch together with Joshua and Judges. Another edition is that of Grein, published at Cassel and Göttingen, 1872.

The A. S. Preface to the Book of Genesis begins with the words—'Ælfric the monk humbly greets Æthelwærd the

alderman. Thou didst pray me, friend, to translate the Book of Genesis from Latin into English. Then it seemed to me wearisome to accede to thee in this matter, and thou saidst that I need only translate the book as far as to the account of Isaac, son of Abraham, because some other man had already translated the book for thee from that point to the end.' Nevertheless, we afterwards find him speaking, in his Treatise on the Old Testament, of having translated Leviticus, Numbers, and Deuteronomy. It is most likely that Ælfric translated at least the first twenty-four chapters of Genesis¹, and revised and corrected the work of a predecessor who had translated the rest of the book and other parts of the Pentateuch as well. This will account for the use of expressions different from those which we should otherwise expect from him. The probable date of this work is about 997. See further in Prof. Cook's *Biblical Quotations in Old English Prose Writers*, pp. lxx-lxxiii.

That there is an evident connexion between this translation of the Book of Numbers and Ælfric's metrical Homily on the Judges, appears from comparing the following passages:—

Æfter þam þe Moises se mæra heretoga
mid Israhela folce, swa swa him bebed god,
ofer þa readan sæ ferde and Pharao adrenced wæs
and siððan se ælmihtiga god him æ gesett hæfde; &c.
Numbers, xiii. 1.

Æfter þam þe Moyse se mæra heretoga
þæt goddes folc gelædde of Pharaones þeowette
ofer þa readan sæ and god him æ gesette; &c.
Preface to Judges.

IV B. JUDGES. The translation from the Book of Judges is really a distinct work, and is rather to be considered as a metrical (or alliterative) Homily. This was pointed out

¹ MS. Camb. Univ. Library, li. 1. 33, begins with Ælfric's translation of Gen. i-xxiv, with a short note at the end to the effect that Ælfric implores the alderman to ask him for no more translations. But he was evidently one of those who decline to do a thing, and then do it nevertheless. I may add that this note verbally agrees with ll. 26-34 (ed. Grein) at the end of Ælfric's A.S. Preface to Genesis.

by Dietrich (in Niedner's *Zeitschrift*, vol. xxv. p. 496). It is printed as prose by Thwaites and Grein; but the latter afterwards arranged it as verse, in which form it was printed, after his death, by Prof. Wülker, in *Anglia*, vol. ii. pp. 142-152. The number of lines in this piece is 480. It is clearly a companion piece to the 'Sermo Exceptus de Libro Regum,' which appears as Homily XVIII in the present collection, and, curiously enough, likewise runs to just 481 lines; and to Homily XXV, taken from the two Books of Maccabees.

IV C. JOB, ESTHER, AND JUDITH. A translation of the Books of Job, Esther, and Judith. The Book of Job is only given in an epitome. That it is Ælfrie's is clear from the fact that it coincides, almost word for word, with the Homily entitled 'Dominica Prima in Mense Septembri, quando legitur Job,' as printed in Thorpe's *Homilies*, vol. ii. pp. 446 to 460, beginning with l. 7 (Sum wer wæs geseten), and ending at p. 460, l. 3 (heahfædere). The variations are due to the fact that Thwaites and Grein follow a transcript made by W. L'isle, whereas Thorpe follows MS. Gg. 3. 28 in the Camb. Univ. Library. It seems to me to be quite a mistake to regard this Homily (for such it really is) as being anything *new*. It was one of the first things that our author ever wrote¹.

¹ [I leave this remark (with the following note) as I wrote it. But Prof. Napier points out that the same observation has already been made by Max Förster; see *Anglia*, xv. 473-7.]

Dietrich seems to regard W. L'isle's transcript as representing 'a second edition' of the Homily on Job. And here I think he is, for once, mistaken. Ten Brink follows suit, and says that 'it much resembles the homily on Job.' But collation shows that the *sole differences* are due to the fact that L'isle omitted just a few sentences, one of the omissions being due to accident, whilst the rest were probably intentional, and are almost justifiable. The omissions are these :—

1. The first six lines of Preface (Thorpe, ii. 446).
2. A Latin note :—'Una translatio dicit *filii Dei*, et altera dicit *angeli Dei*'; id. 446. And this note is retained in L'isle's transcript!
3. A needless remark :—'We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate'; Thorpe's translation, p. 457.
4. A needless note :—'It was usual in old days, that men offered such

The same remark does not apply, however, to the Books of Esther and Judith. Concerning these Prof. Cook says (Biblical Quotations, p. lxxiii): 'The Esther and Judith are published in Assmann's *Angelsächsische Homilien und Heiligenleben* (*Bibliothek der Angelsächsischen Prosa*, iii), Kassel, 1889; the Esther occupying pp. 92—101, and the Judith pp. 102—116. . . . The Esther is edited by Assmann from L'isle's copy, no original MS. being known to exist. This copy is MS. Bodley, Laud E. 381. The Judith is edited by Assmann from MS. Corp. Chr. Coll. Cam. 303, formerly S. 17 (see Wanley, p. 137), and MS. Cotton, Otho B. 10 (see Wanley, p. 192). In the former the end of the Judith is lost: of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing ll. 62—123 and 384—445 of Assmann's edition.' The article on Esther had previously appeared in *Anglia*, ix. 25; and that on Judith in the same, x. 76.

V. ÆLFRIC'S CANONS. Edited by Spelman, in his *Concilia*, 1639; and by Wilkins, in his *Leges Anglo-Saxonicae*, 1721. The best edition is that in Thorpe's *Ancient Laws and Institutes of England*, vol. ii. 342—363.

The short Latin Preface begins with the words 'Ælfrius humilis frater venerabili episcopo Wulfsino salutem in Domino.' It ends—'Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit, et locutus esses ad clericos tibi subditos, hoc modo incipiens.'

gifts to God of living cattle, and then slew them; but that offering is now unallowable after Christ's passion'; id. p. 457.

5. A remark that is not called for:—'Though Job's countenance was horribly swollen, and all his body swarmed with worms, it is nevertheless written, that the Almighty accepted his countenance, when he prayed for his friends'; id. p. 459. To omit this was in accordance with good taste.

6. A moral remark:—'By this is to be understood, that he who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him'; id. p. 459. The latter part of this sentence is a repetition of a preceding paragraph.

7. A necessary sentence, omitted by mere accident, owing to the repetition of 'eft he cwæð':—'Again he said, Have mercy on me, Lord; my days are not naught'; p. 457.

The person addressed is Wulfsige, bishop of Sherborne from 993 to 1001. Ælfrie is still only 'humilis frater,' not 'abbas.' Dietrich suggests, as a probable date, the year 998; in any case, it was before 1001. Ælfrie was certainly abbot in 1005; but can hardly have been appointed much earlier, as we shall see hereafter. It is worth notice, that the arbitrary date 1000 fairly divides the works of Ælfrie when a monk from those which he wrote when an abbot.

VI. ABRIDGEMENT FROM ÆTHELWOLD. An Abridgement (in Latin) from the work 'De Consuetudine Monachorum' of bp. Æthelwold of Winchester, who died in 984¹.

This is contained in MS. Corp. Chr. Coll. Cam. K. 2 (now 265). Wanley has printed the Latin Preface, which is of much interest:—

'Ælfricus Abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo, uobiscum *degens*, uos necesse habere, quia nuper rogatu Æpelmeri ad Monachicum habitum ordinati estis, instrui ad mores Monachiles dictis aut scriptis. Ideoque hæc pauca de libro Consuetudinum, quem Sanctus Æpelwoldus Uintoniensis Episcopus cum Coepiscopis et Abbatibus tempore Eadgari felicissimi Regis Anglorum undique collegit ac Monachis instituit obseruandum, scriptitando demonstro nec audeo omnia uobis intimare quæ *in scola eius degens multis annis* de moribus seu consuetudinibus didici;' &c.

Ælfrie was now an abbot, and writing to the monks of Eynesham or Ensham (near Oxford), amongst whom he was then living. In fact, he was Abbot of Eynesham, as we shall see below, having been elected abbot in the year 1005 or in the year before it. The date of this work is clearly 1005, or very near it.

Observe (remarks Dietrich) that Æthelwold is called *Sanctus*, and that he was not canonized till 996; so that Mr. T. Wright is obviously incorrect when dating this work before 995, and in making Ælfrie archbishop of Canterbury in 995. In fact, it

¹ Printed, together with an A. S. version, in *Anglia*, xiii. 365.

is obvious that he was not even an abbot in that year, and that he was never archbishop of Canterbury at all.

Observe also that Ælfric had spent many years in the school of Æthelwold at Winchester.

VII. LETTER TO WULFGEAT AT YLMANDUN. Printed by Assmann (cf. no. X below); contained in MS. Laud E. 19 (see Wanley, p. 69); part of it occurs in the form of a Homily on Matt. v. 25 in MS. Junius 121 (see Wanley, p. 58). It begins: 'Ic Ælfric abbod on ðisum Engliscum gewrite freondlice grete, mid Godes gretinge, Wulfget æt Ylmandune.'

This Wulfgeat was probably a favourite thane of king Æpelræd II, who was driven from his honours and had his goods seized in 1006 (A. S. Chron.), by the influence of a new favourite named Eadric (Freeman, O. E. Hist., 1875, p. 214). The letter was probably written just before Wulfgeat's disgrace. The phrase 'to Ylmandunes gemære' occurs in the boundaries of some property situate near Tredington in Worcestershire; see Kemble, Cod. Dipl. no. 620. It is the modern Ilmington, due west of Tredington, not far from Shipston-on-Stour, and about 30 miles from Ensham.

VIII. INTRODUCTION TO THE OLD AND NEW TESTAMENTS. Printed by W. L'isle, in 1623, as 'A Saxon Treatise concerning the Old and New Testament'; in Grein, Bibliothek der angelsächsischen Prosa, vol. i, 1872; and (partly) in some editions of Sweet's A. S. Reader.

There is a note at the beginning, to this effect: 'This writing was composed for the use of one man, but it may nevertheless be profitable to many.' The dedication is: 'Ælfric abbod gret freondlice Sigwerd æt East-heolon'; Ælfric the abbot sends friendly greeting to Sigwerd [= Sigeweard] at East-healas. And he goes on to say that he had once paid a visit to Sigeweard, then in his own home, when that thane besought him to send him some of his writings.

Dietrich points out that East-healas is mentioned in Kemble, vi. 113 (line 1); that some land near it was granted to the monks of Abingdon, not far from Eusham; and that, ac-

cording to Domesday Book, there is an Esthale in Oxfordshire. I suspect that this is the modern Asthal, situate hardly more than twenty miles from Abingdon, and only about twelve miles from Ensham. Sigeweard is a common name; but the person here meant was probably one of the two thanes named Siward who signed the Ensham charter in 1005 (Kemble's Cod. Dipl. iii. 345), in which the names of Æthelweard and Æthelmær are so conspicuous; especially as 'Ælfric abbas' and 'Wulfgeat minister' are also found among the witnesses.

The date of this piece is of course later than 1005, but probably not much later; say, 1008. It is further interesting as containing allusions to some of his previous works; as, for example, his translation of a part (at least) of the Pentateuch (see Grein's ed., p. 5, l. 43); of Joshua, which he translated at the request of Æthelweard the alderman (id. p. 6, l. 8); of Judges (id. p. 6, l. 27); of stories from the Books of Kings (id. p. 8, l. 4); of Job, 'concerning whom I formerly translated into English a certain Homily' (*sumne cwīde*, id. p. 11, l. 1); of Esther (p. 11, l. 14); of Judith (p. 11, l. 17); and of the Maccabees, viz. in his Lives of Saints (p. 12, l. 1). In his Introduction to the New Testament (p. 13, l. 45), he says that he had written forty homilies, and more too, taken from passages out of the four Gospels; whence we may safely conclude that he was *not* the author of the literal translation of the four Gospels which was made, about the same time, by another hand. In fact, when we compare his quotations with those in the complete version, we usually find a wide difference.

In a curious passage, just at the end, he reminds his friend Sigeweard how he had tried to make him (Ælfric) drink more than was his wont, for the sake of conviviality; and he reminds him that whoever constrains another to do this is wholly responsible for any mischief that may come of it.

It should also be observed, that this work is almost wholly alliterative, though printed by Grein as prose. Thus it begins:—

‘Ic seege þē to sōðan—

þæt sē bið swīðe wīs, se þe mid weoreum spricð,

and sē hæfð forðgang, for gode and for worulde,
 sē þe mid gōdum weorcum hine sylfne geglengð;
 and þæt is swiðe geswutelod on hālgum gesetnissum,
 þæt þā hālgan veras þe gōde weore be-ēodon,
 þæt hī wurðfulle wæron on þissere worulde,
 and nū hālige sindon on heofenan rices mirhðe,
 and heora gemynd þurhwunað nū ā tō worulde
 for heora ānrædnisse and heora trýwðe wið god.'

IX. ÆLFRIC'S LIFE OF ST. ÆTHELWOLD; written in Latin. Printed in the *Chronicon Monasterii de Abingdon*, ed. Stevenson, ii. 255-266. Mabillon, in his *Acta Sanctorum ordinis S. Benedicti*, sæc. v. p. 606, quotes the Preface only. Mabillon also printed a Latin Life by Wolstan [Wulfstan], in the same volume; see T. Wright, *Biographia Britannica Literaria*, A. S. Period, pp. 471-4. The latter seems to be little more than a copy from Ælfric's work, with several additions.

The preface begins: 'Ælfricus Abbas, Wintoniensis alumnus, honorabili Episcopo Kenulfo et Fratribus Wintoniensibus salutem in Christo.' See Dietrich, in Niedner's *Zeitschrift*, xxv. 524.

This dedication to Kenwulf, bishop of Winchester, settles the date as being 1006. For Kenwulf died in that year (see the A. S. Chron.), not many months after his election.

For a short life of St. Æthelwold, see Alban Butler's *Lives of the Saints*. He was a native of Winchester, and was brought up under St. Dunstan. He was made abbot of Abingdon in 947, and bishop of Winchester in 963. He died Aug. 1, 984, and was canonized in 996. There are numerous allusions to him in the present work, in the Homily on St. Swithun (vol. i. p. 440); see p. xxviii above, line 7.

X. A Homily on the text Matt. xxv. 13 (*Vigilate ergo*); entitled *SERMO IN NATALE UNIUS CONFESSORIS*. Distinct from the Homily *In Natale Unius Confessoris*, as printed in Thorpe's edition of Ælfric's Homilies, ii. 548. It occurs in MS. Corp. Chr. Coll. S. 7 (now 188), p. 451; and begins: 'Matheus se godspellere us sæde on ðysum godspelle þæt ure hælend crist' (Wanley, p. 125). It was added to the set of Homilies at a much later date, as appears from a note in the MS. emanating from Ælfric himself: 'Hunc sermonem nuper rogatu venerandi

Episcopi Athelwoldi, scilicet iunioris, Anglice transtulimus, quem huius libelli calci inscribi fecimus; ne nobis desit, cum ipse habeat.' On which Wanley remarks, that this particular MS. must once have been in Ælfric's own possession.

The date is to be inferred from the fact that it was written for Æthelwold II, bishop of Winchester from 1006 to 1013; probably not far from the year 1008. It was obviously written after Nov. 16, 1005, the date of the death of Ælfric, archbishop of Canterbury. This homily is printed in Assmann's *Angelsächsische Homilien und Heiligenleben* (Kassel, 1889), p. 49.

X B. A HOMILY ON THE BIRTHDAY OF ST. MARY. This Homily occurs in MS. Corp. Chr. Coll. Cam. S. 7 (now 188), p. 357; and in other MSS. (This is the same MS. as that mentioned just above, as containing the Homily on the text Matt. xxv. 13.) It is in two parts, as is more clearly shown in MS. Corp. Chr. Coll. Cam. S. 17 (now 303), p. 132; the latter part being headed — *De Sancta Virginitate*. It is in Ælfric's alliterative style, and there can be little doubt as to its authenticity. It has been printed by Assmann (as above).

There are probably a few more Homilies of the like kind, also by Ælfric, some of which are mentioned below. A complete list of Ælfric's genuine Homilies will be given hereafter by Professor Napier.

XI. PASTORAL LETTER, WRITTEN FOR WULFSTAN; with an epistle entitled *QUANDO DIVIDIS CHRISMA*. Printed in Wilkins, *Leges Anglo-Saxonicae*, 1721, p. 171; and in Thorpe, *Ancient Laws and Institutes*, ii. 364-393.

The Latin Prologue begins: 'Ælfricus Abbas Vulstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus vestrae Almitatis iussionibus, transferentes Anglice duas Epistolas quas, Latino eloquio descriptas, ante annum vobis destinavimus'; &c.

Wulfstan was archbishop of York from 1002 to 1023, and during part of the time he was also bishop of Worcester, viz. from 1002 to 1016. In the latter capacity he would sometimes be in the neighbourhood of Ælfric, who was resident at

Ensham after 1005. We may therefore date this work in the period between 1005 and 1016. Dietrich sees in it an allusion to a council held by Æthelred in 1014, which brings the probable date near to the year 1015. It is the last work of which we have any clear trace, in the order of dates.

Besides the above, there are several others, the dates of which are indeterminate. These are as follows:—

XII. A. S. version of the HEXAMERON OF ST. BASIL. Edited, with an E. translation, by the Rev. H. W. Norman, London, 1848; 2nd ed., London, 1849.

It is in Ælfric's usual alliterative manner, though the editor prints it as prose. Though it does not bear his name, there is no doubt as to its authenticity. It occurs at the beginning of MS. Corp. Chr. Coll. Cam. S. 7 (now 188), and is there immediately followed by a long series of Ælfric's Homilies. In the very first line there is an allusion to one of these: 'In another discourse we said sometime since,' &c.

XIII. A. S. version of ST. BASIL'S ADMONITIO AD FILIUM SPIRITUALEM. Edited, with an E. translation, by the Rev. H. W. Norman, in the same volume as the above, pp. 32-57. It is incomplete at the end.

In Ælfric's usual alliterative manner throughout, though the editor prints it as prose. It begins: 'Basil the blessed, *concerning whom we have formerly written*'; &c. That is to say, it was composed later than the Homily on St. Basil, printed in the present work; vol. i. p. 50. Near the beginning he remarks: 'Basil wrote a certain wonderful book . . . called the Hexameron'; but he does not proceed to remark, as is usual with him, that he had translated that book into English. This would lead us to suppose that he translated the Hexameron at a later date. See further below.

XIV. A. S. version of BEDA'S DE TEMPORIBUS. Printed in T. Wright's Popular Treatises on Science, 1841, pp. 1-19; with an E. translation; also in C. W. Bouterwek, Sereadunga, 1858, pp. 23-31; and in Cockayne's Leechdoms, Wortcunning and Starcraft, iii. 231-281, with an E. translation.

Dietrich points out that a passage in Ch. 6 (De Equinoctiis) discusses the Lenten equinox, saying that 'it belongs rightly to the eighth day before the kalends of April, i. e. the mass-day of Mary [March 25]; but all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the Lenten equinox is certainly on the twelfth day before the kalends of April, i. e. on the mass-day of St. Benedict' [March 21]. This is repeated in Ælfric's Homilies, ed. Thorpe, i. 100, where we read: 'Now the Hebrews begin their year on the day when all the seasons were appointed, that is, on the fourth day of the world's creation, and *the doctor Beda* reckons, with great discretion, that that day is the twenty-first of March, the day which we celebrate in honour of the holy man Benedict.' Observe the direct reference to Beda. It is a fair inference that, when Ælfric wrote his Homilies, he was already well acquainted with Beda's treatise.

Many other arguments are adduced to show that this treatise is really Ælfric's. For example, it is worth notice that, if Thorpe had only printed the MS. which he followed throughout the Homilies (MS. Camb. Univ. Library, Gg. 3. 28) without any omission, we should have had before us the text of this treatise. He follows the MS. exactly as far as vol. ii. p. 594, corresponding to p. 492 of the MS., but then proceeds (on p. 596) to p. 505 of the same, silently omitting the intervening pages, on which the A. S. version of Beda's De Temporibus occurs. As far as this MS. is concerned, there is another omission at the end of the book; for the last piece printed by Thorpe is there immediately followed by a copy of Ælfric's Canons. In fact, the whole of the MS. contains writings by Ælfric, and nothing else.

There is plenty of internal evidence tending to the same result. I will give one instance which I have observed for myself. In the sixth sentence in this treatise occurs the statement that the heaven, i. e. the firmament, *belycð on hyre bosme ealne middan-card, and heo æfre tyrnð on-butan us, swiftre þonne ænig mylun-hweol, call swa deop under þyssre eorðan swa heo is*

bufan. But in the A. S. version of the Hexameron, ch. v (ed. Norman, p. 8), we read that the same firmament *belycð on his bosme calle eorðan bradnysse . . . and he æfre gæð abutan swa swa grynende hweowol . . . se gæð under ðas eorðan ealswa deop swa bufan.*

XV. ÆLFRIC'S COLLOQUY. This Latin Colloquy was composed by Ælfric for the purpose of assisting boys in learning Latin, and was afterwards augmented (to what extent is uncertain¹) by a pupil of his named Ælfric Bata. This we learn from the title in MS. Cotton, Tib. A. 3. In another copy in St. John's College, Oxford, is a similar title, in these words: 'Hanc sententiam Latini sermonis olim Ælfricus abbas composuit, qui meus fuit magister, sed tamen ego Ælfric Bata multas postea huic addidi appendices.' The use of the word *olim*, and the fact that the pupil added to the master's treatise, suggest that he did so after his master's death; and further, that our Ælfric never acquired a higher title than that of *Abbas*.

This favourite piece has been often printed; as, e.g. in Thorpe's *Analecta Anglo-Saxonica*, 2nd ed., 1846, pp. 18-36; and in Wülker's edition of T. Wright's *Vocabularies*, 1884, vol. i. pp. 89-103. The copy in MS. Tib. A. 3 is accompanied with an Anglo-Saxon gloss, added at a later date. The original copy was 'sententia *Latini* sermonis'; and the fragment in MS. Addit. 32246 (Brit. Mus.) is not glossed.

XVI. A treatise concerning Purity (EMB CLÆNNYSSE). Not printed. This is an alliterative Homily, beginning with the words: 'Ure Hælend Crist cydde þæt he lufode . þa halgan clænnysse on his þeowum swutelice'; see Wanley, pp. 128, 199, 202, 210, 239. In MS. Cotton, Vesp. D. 16, at fol. 3,

¹ At the same time, there seems to be a distinct break, and an alteration both in manner and plan at the end of the Counsellor's speech (Wülker's ed. of Wright's *Vocabularies*, p. 100, l. 30); which closes with a moral sentiment, completing the piece. Then Ælfric Bata speaks in his *own* person: 'O pueri, quomodo uobis placet *ista locutio*?' And the pupils reply that it is too difficult for them, and they want something easier. They are then asked how they spend the day, and what they eat and drink.

back, it is entitled: 'Emb Clænnysse þe gehadede mæn healden scylen'; and it is preceded by a dedication to one Sigeferth, of whom nothing is known: 'Ælfric Abbod gret Sigeferð freondlice' (quoted *in full* in Wanley, p. 199, col. 2). It was therefore written after Ælfric became abbot.

XVII. PRAYERS AND CREEDS IN ENGLISH; and A HOMILY ON PENITENCE. These are printed at the end of Thorpe's edition of Ælfric's Homilies, vol. ii. pp. 596-608. They are found in the same contemporary MS., viz. MS. Cam. Univ. Library, Gg. 3. 28. They are in Ælfric's manner, and there is no reason for doubting their genuineness. The translation of the Lord's Prayer agrees verbally with that in the Homilies, vol. i. p. 258, except in two trivial points, viz. the use of *gecume* for *cume*, and the use of the expression *swa swa on heofenum swa eac on eorðan* instead of *on eorðan swa swa on heofenum*. In the Homily on Penitence occurs one of Ælfric's most characteristic remarks: 'Of this we have written in another place; let him read it who will' (p. 605).

XVIII. A HOMILY ON THE SEVENFOLD GIFTS OF THE HOLY SPIRIT. In Ælfric's usual alliterative manner. Printed in Napier's edition of Wulfstan's Homilies, pp. 56-60; with a note in the Preface (p. viii) that it is by Ælfric. Indeed, Ælfric expressly claims it, in his Introduction to the Old Testament, where he says: 'Moreover, he gives sevenfold gifts to mankind, concerning which I formerly wrote in another writing in English, even as Isaiah the prophet set it in a book in his prophecy' (*swa swa Isaias se witega hit on bec sette on his witegunge*). He is here quoting the very words he had used, as the Homily begins with—'*Isaias se witega awrat on his witegunge*.' Cf. Isaiah xi. 2.

In Napier's edition of Wulfstan's Homilies, pp. 50-56, there is a similar homily, evidently of later date, expressed in similar terms and obviously founded upon it; but with several interpolations and an additional passage at the end. The writer has disregarded Ælfric's alliterative arrangement, and turned it into prose by the method of amplification. In Ælfric's

Homily, for example, we find the following passage (p. 57, l. 16):—

‘and se hæfð modes strengðe, þe micel mæg forberan,
and on eallum earfoðnyssum æfre bið geðyldig,
and eft on gōdum gelimpum ne forlæt his anrædnysse.’

This becomes, in the later imitation: ‘and se hæfð modes strengðe *ðurh godes gyfe* þe micel mæg forberan *and geðolian*, and on eallum earfoðnyssum æfre bið geðyldig, and eft on godum gelimpum ne forlæt his anrædnese, *ac bið āā gefædd on æghwylce wisan, swa þæt he ne bið ne on gefean to fægen ne on wean to ormod*’ (p. 51, l. 20). Cf. Anglia, vii. 535.

The above list contains all Ælfric’s principal works, which sufficiently evince his amazing industry.

§ 4. SOME EVENTS IN THE LIFE OF ÆLFRIC.

As Ælfric’s name occurs at the beginning of many of his writings, and there are frequently some hints as to the circumstances under which they were produced, it is not difficult to draw up an outline of his life, which Dietrich has done with much success. I only note here some of the chief results.

He was born, probably, about 955, a few years before the commencement, in 959, of the reign of Edgar. He refers with satisfaction, in the present work (vol. i. p. 295), to the peace which the kingdom enjoyed under that king, before the time of the famine in 976, and the attack made by the Danes on Southampton in 981; cf. also Hom. XXI. ll. 1–3 (vol. i. p. 441). His youth was spent in the Benedictine monastery at Winchester, under Æthelwold, who was bishop from 963 to 984. Hence he describes himself as ‘Wintoniensis alumnus’ in his Preface to the Life of St. Æthelwold; and in his Preface to the abstract of Æthelwold’s *De Consuetudine Monachorum* he says that he had lived many years in that teacher’s school¹, i.e. in the ‘old monastery’ to which he refers several times in

¹ So also in the Latin Preface to his Grammar: ‘sicut didicimus in scola Aðelwoldi, uenerabilis praesulis, qui multos ad bonum imbuuit.’

his Life of St. Swithhun (Hom. XXI. 28, 89, 118; vol. i. pp. 443, 447, 449). Many of the allusions in this Life were doubtless derived from personal knowledge; on which account it has a peculiar interest. He had no very high opinion of the master who undertook to teach him Latin; see his Preface to Genesis, l. 13 (ed. Grein, p. 22). He was already a priest, and therefore over 30 years of age, when he was sent by bishop Ælfheah, Æthelwold's successor, to Cerne Abbas in Dorsetshire: probably at the time of its endowment by the thane Æthelmær in 987, or soon after; see Homilies, i. 3. He frequently alludes to Æthelmær as his patron, by whom he was evidently much esteemed. It was during his residence there (as he tells us) that he planned his first book, a great collection of forty Homilies. It is not probable that he remained at Cerne Abbas very long; it is supposed that he soon returned to Winchester, and there completed his first set of Homilies about 993, and the second set about 995. Being now desirous of a change of work, he compiled his Latin Grammar and Glossary, which he completed without loss of time; and then again returned to his Homilies, producing the third series, or Lives of Saints, about 996 or 997.

Next followed, without intermission, his versions of extracts from the Pentateuch and the Book of Joshua. The alliterative Homily containing stories from the Book of Judges was written somewhat later.

Soon after this he wrote his Canons, with a letter to Wulfsize, bishop of Sherborne (993-1001). The date of this work must be about 998-1000. In it he still describes himself as *frater*, i.e. monk; but he speaks with some authority, seeing that he was now well known as being an experienced writer.

The most important event in Ælfric's life was his appointment as abbot of Eynesham, in 1005. That he was made abbot of Eynesham (Ensham) is easily inferred from his address to the monks of Eynesham, prefixed to the extracts from St. Æthelwold's *De Consuetudine Monachorum*, in which

he describes himself as living amongst them. His promotion was doubtless due to his patron Æthelmær, who in the year 1005 established a fraternity of monks under the Benedictine rule at Eynesham, as he had previously done at Cerne Abbas in 987.

By good fortune, the very charter, granted by king Æthelred in 1005, is still extant; and is printed in Kemble's *Codex Diplomaticus*, iii. 339. In this the king, at the request of his most faithful and beloved Æthelmær, grants full privileges to the new monastery near the Thames, at the place vulgarly called 'Egnesham.' It is expressly stated (p. 340) that Æthelmær proposed to reside with the monks of Eynesham himself, and that he had appointed the first abbot; and (at p. 344) that the monks are to be under the Benedictine rule; to which he adds: 'And I desire that the elder (i.e. abbot) who is now there shall preside over them as long as his life shall last.' Among the witnesses are the names of Wulfstan, archbishop of York, Ælfheah, bishop of Winchester, the thane Æthelmær and his son-in-law Æthelweard, all of whom were well known to Ælfric. We also find, twice over, the signature 'Ego Ælfric abbas'; and it cannot be doubted that one of these refers to our author.

This elevation of Ælfric to the dignity of abbot was accompanied by another great change in his life, viz. his removal from the familiar and famous city of Winchester to an obscure village beyond the boundary of Wessex, in the province of Mercia. It is a curious reflexion that the famous author, speaking the Wessex dialect in its most elegant and polished form, must have had frequent intercourse with some peasant who could only address him in the comparatively rude dialect of Mercia. Great would have been the astonishment of the two interlocutors in such a conversation if it could have been revealed to them that a time would come when the Mercian dialect would be familiar all over the world, whilst the polished Wessex would be regarded as a comparatively negligible form of speech.

Ælfrie's promotion to the abbacy still left him some leisure for authorship, and we possess several writings in which 'Ælfrieus abbas' is conspicuous at the commencement. Among these may be specially mentioned his Letter to Wulfgeat at Ylmandun (about 1006); his Introduction to the Old and New Testaments (about 1008); his Latin Life of St. Æthelwold, dedicated to Kenwulf, bishop of Winchester, in 1006; and his Pastoral Letter or Wulfstan, archbishop of York, which may have been written as late as 1015. In a charter of Æthelred, dated 1012, which relates to Whitechurch in Oxfordshire, not 30 miles from Eynesham, we again find the names of Wulfstan, archbishop of York, of the thanes Æthelmær and Æthelweard, and of Ælfrieus Abbas (Kemble, Cod. Dipl. vi. 165). It is not improbable that this relates to the abbot of Eynesham, who was then hardly 60 years old. The name of 'Ælfrie abbot' occurs still later, in the will of Æpelflæd (id. iv. 304), which is to be dated about 1020, as it contains also the names of Æthelnoth, archbishop in 1020, and of Ælfun, apparently an error for Ælfwine, bishop of London. If this also refers to our abbot, he may have lived till 1020, when he was probably about 65 years old.

§ 5. ÆLFRIE'S ACCOMPLISHMENTS AND SOURCES.

Dietrich gives an excellent summary of Ælfrie's accomplishments and merits, for which the reader must consult his pages; from which I here throw together a few notes.

He was educated in the usual learning of the age, in the *trivium* and *quadrivium*; and was fairly skilled in grammar and rhetoric. As to the former of these, his treatise on Latin Grammar deserves especial notice. His Latin is not classical, neither is it barbarous; it is simple and clear. He was ignorant of Hebrew and of Greek. Thus, in his Homilies (ed. Thorpe, i. 492), he follows Beda in explaining Nain (or Naim) as meaning 'inundation' or 'agitation'; and further (i. 390) explains Ananias as meaning 'sheep.' In another passage

(ii. 118), he says that 'Gregorius is a Greek name, which in the Latin tongue signifies Vigilantius, that is, More Watchful'¹; and again (i. 50) says that the Greek name Stephanus is equivalent to the Latin *coronatus*, or crowned with glory.

Of astronomy he probably knew more than did many of his time; as is shown by his version of Beda's *De Temporibus*. He was fairly proficient in such history and theology as were then usually taught. Among the theological authors whom, and writings which, he consulted we may especially notice Abbo of Fleury, from whom he derived the Life of St. Edmund; the fabulous letter of Christ to Abgarus (p. 59 of the present volume); the bishop Abdias, who wrote the story of St. Simon and St. Jude, which was afterwards translated into Greek by his disciple Eutropus, and by Africanus (*Homilies*, ii. 499); Alcuin's work on the *Interrogationes* of Sigewulf the priest; St. Ambrose, who is his authority for the Life of St. Agnes (*Lives of Saints*, i. 171); and St. Augustine, in several of his *Homilies*. From St. Basil he made the version of the *Hexameron* and the *Admonitio ad Filium*; and he gives a Life of St. Basil among his *Lives of Saints* (ch. III). From Beda he compiled his version of the *De Temporibus*; and drew various material for some of his *Homilies*, such as that on St. Gregory (*Hom.* ii. 116), the Life of St. Cuthberht (ii. 132), the Vision of Drihthelm (ii. 348), the Sermon on the Efficacy of the Mass (ii. 356); and for some of his *Lives of Saints*, such as that of St. Alban (ch. XIX), St. Æthelthryth (ch. XX), and St. Oswald (ch. XXVI); besides quoting from him on other occasions. For some points, he consulted Cassianus, *De Institutis Cœnobiorum*. The tract on the Twelve Abuses is from St. Cyprian.

He made extracts from the treatise *De Consuetudine Monachorum*, written by his teacher, St. Æthelwold. Eusebius he cites at second hand; that is to say, he was acquainted with

¹ Thorpe has 'Watchful,' but the A.S. text has *wacole*, in the comparative degree.

his Ecclesiastical History in the Latin version by Rufinus, and with St. Jerome's translation of the Chronicon. He knew some of the works of St. Gregory the Great, whence he took many of his Homilies. He twice cites the name of the Doctor Haymo, or, in the A. S. form, Hægmon (Hom. i. 120, 510)¹. He gives a short account of St. Jerome's translation of the Bible, at the head of his Homily on the Assumption of the Virgin Mary, which is taken from that author (Hom. i. 436); and the same father is his authority for a story about 'a certain faithful woman' and for an account of the Four Evangelists (Lives of the Saints, vol. i. pp. 274, 326). He quotes a treatise attributed to St. Hilarius (Hom. i. 304), by whom (says Dietrich) is meant Hilary of Poitiers; see also the Lives of the Saints, vol. ii. p. 229, l. 133; p. 233, l. 190. The views expressed in his famous Paschal Homily (Hom. ii. 262) are properly taken from Ratramnus. In the Latin Preface to his Homilies he mentions Smaragdus, by whom he probably meant the abbot of a Benedictine monastery in Lorraine², who wrote a treatise on Virtues and Vices. Severus Sulpicius is the authority for his long Life of St. Martin; cf. p. 452 below. To the Life of St. Agnes (see vol. i. 186) he appends 'alia sententia quam scripsit Terentianus'; this must refer to the Terentianus who was converted by beholding the constancy of Saints John and Paul during their persecution by Julian the Apostate (see vol. i. p. 195, ll. 409, 417, 428). Alban Butler briefly gives the story under the date of June 26, and refers us to Rondininus.

In Hom. i. 545-7, Ælfric gives some account of the book entitled *Vitæ Patrum*. Of this work there are many varying forms, so that it is not easy to say which of these came into our author's hands. Dietrich considers this question, and concludes that his copy differed somewhat from the best-known

¹ 'Haymo was bishop of Halberstadt, about the middle of the ninth century; he compiled, from the works of the fathers, commentaries on almost every part of the scriptures'; Thorpe, pref. to Hom. p. vi.

² Thorpe describes him as 'abbot of St. Mihiel, a monastery in the diocese of Verdun, in the eighth century'; Hom. i. pref. p. vi.

edition, as printed by Rosweyd in 1615. Dietrich further tells us that he found nearly all of Ælfric's extracts from this work in an undated copy in the library of the university of Marburg, which begins thus: 'Incipit Prologus in vitas Sanctorum patrum: Benedictus deus qui vult omnes homines salvos fieri.' This copy is in five books; and Ælfric's extracts are, nearly all of them, taken from the first book and the last. The problem of determining the precise form of the *Vitæ Patrum* to which Ælfric had access still awaits solution.

Much more recent than Dietrich's Essay are the two following works, to which the reader is referred for more minute particulars:—

(1) Ueber die Quellen der Heiligenleben in Ælfric's Lives of Saints, [vol.] I. Inaugural-Dissertation, &c. Vorgelegt von J. H. Ott, aus Watertown, Wisc. Halle-a.-S., C. A. Kaemmerer & Co., 1892.

(2) Ueber die Quellen von Ælfric's Homiliae Catholicae. I. Legenden. Inaugural-Dissertation, &c. Von Max Förster, aus Danzig. Berlin, C. Vogt [1892]¹.

I here add the names of the principal works which, according to Ott, should be consulted for comparison with Ælfric's Lives of the Saints (in vol. i. only); and I subjoin, in each case, the number of the Homily which each one illustrates.

Mombritius, Sanctuarium sive Vitæ Sanctorum, Milan, ab. 1480.—II, IV, V, VII b (p. 186), IX, XV, XXII.

Vitæ Patrum; in Migne's *Cursus Patrologiæ*, vol. lxxiii.—II, XXI b (p. 470).

Surius, *De probatis sanctorum historiis*; Col. Agrip. 1570.—III, V, VI, VII, IX, XXII.

¹In the former of these dissertations, p. 38, the author points out an unlucky error of mine in vol. i. p. 252, l. 242. I have here altered the MS. reading *we* to *he*; wrongly. The Latin text, in the *Acta Sanctorum* (March 10, p. 21), has *Vidimus*. For the phrase *gesawe we*, compare Sievers, *A. S. Grammar*, 2nd ed., 1887, § 360. 2.

In vol. i. p. 420, l. 92, he points out that *ſenunge* does not mean 'meal'; and he proposes to translate it by 'attendants.' I would rather translate it by 'attendance.'

Acta Sanctorum, as edited by the Bollandists. — III-VII, VII b (p. 186), VIII, X, XI, XV, XXI-XXIII.

Acta Sanctorum ordinis Sancti Benedicti, ed. Mabillon, 1733. — VI, XXI.

Vincentius Bellovacensis, *Speculum Historiale*; ii. 13. 131. — XIV.

Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*; ii. 2. 321. — XV.

Lazius, *Abdias*; Parisiis, 1560; fol. 132. — XV.

Hieronymus, *Liber de viris illustribus*. — XV b (p. 326).

Hieronymus, *Preface to St. Matthew*. — XV b (p. 326).

Isidore, *De veteri et novo Testamentis*; 88. — XV b (p. 326).

Gregorius, *Homilia in Ezech.* i. 4. — XV b (p. 326).

Beda, in *Natale sancti Matthæi apostoli*; in Migne's *Cursus Patrologiæ*, vol. xciv. col. 249. — XV b (p. 326).

Beda, *Historia Ecclesiastica*, lib. i. c. 6; and lib. iv. c. 19. — XIX, XX.

Rufinus; as in Migne's *Cursus Patrol.* vol. xxi. 451. — XXI b (p. 470).

Ambrose; as in Migne's *Cursus Patrol.* vol. xvii. 813. — VII.

This list, together with the few imperfect notes at the end of the present volume (pp. 446-456), will give some idea of the probable sources of the *Lives* numbered XXIII B-XXXVII.

Besides the above works, Max Förster mentions Fabricius, *Codex apocryphus novi Testamenti* (cf. *Hom.* ed. Thorpe, i. 58); Messingham, *Florilegium Insulæ Sanctorum*, Paris, 1624, fol. 379 (cf. *Hom.* i. 416); Hieronymus, *Epistola ad Paulum et Eustochium* (cf. *Hom.* i. 436); Augustinus, *De Civitate Dei*, lib. xxiii. c. 8. § 8 (cf. *Hom.* ii. 24); Gregory of Tours, *Historia Francorum*, lib. x. c. 1 (cf. *Hom.* ii. 116); Eusebius, *Ecclesiastica Historia*, in the Latin version by Rufinus (cf. *Hom.* ii. 304). At p. 41 of the same dissertation, Förster discusses the various sources of the *Life of St. Martin*, which Ælfric gives twice over, but not quite in the same form, viz. in his *Homilies* (ii. 498), and in the present volume (p. 220).

From the discussion of Ælfric's acquaintance with Latin

authors, Dietrich turns to the consideration of his acquaintance with works in English. After observing that he nowhere shows any acquaintance with the poems of Cædmon or of Cynewulf, he quotes a passage from the Homilies (ii. 521): 'The passion of Thomas (says Ælfrie) we leave unwritten, because it has *long since* been turned from Latin into English *in song-wise* (on leoð-wison).' This is a clear indication of the existence in his days of a poem now lost, similar to the poem on St. Andrew which has only been preserved to us in a single copy.

In his Treatise on the Old Testament (ed. Grein, p. 11) Ælfrie refers to a poem on the subject of Judith, which may well be the same as that of which we still possess a fragment. He says: 'This book has also been set forth in English in our manner (on ūre wīsan) as an example to you men, that ye may defend your own country with arms against an invading army.' The expression 'on ūre wīsan' means in alliterative verse, which is here employed by Ælfrie in the original text:—

'sēo is ēac on Englisc on ūre wīsan gesett
 eōw mannum tō bysne þæt ge eōwerne eard
 mid wāpnūm bewerian wið on-winnendne here.'

He refers more than once to books in English prose as being ignorantly written and likely to mislead. 'I have seen,' he says, 'and heard of much error in many English books . . . those books excepted which king Ælfred wisely turned from Latin into English, which are to be had' (Hom. i. 3). In another passage (Hom. ii. 333), he speaks of 'the false composition (þa leasan gesetnysse), which they call the vision of Paul'; but whether this refers to a story in Latin or in English we have no means of knowing. Nevertheless, he expressly tells us, with regard to the history of the martyrdom of St. Peter and St. Paul, that 'their passion is everywhere fully set forth in the English tongue' (Hom. i. 371).

He bears direct testimony to Ælfred's translation of Beda's history in his Life of St. Gregory (Hom. ii. 117): 'Many holy books testify his conduct and his holy life, and also the Historia

Anglorum, which king Ælfred turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you all, although it is turned into English.' Elsewhere (Hom. ii. 359) he says of pope Gregory's book of Dialogues, that it 'is turned into English.'

§ 6. ÆLFRIC'S ALLITERATION.

It is remarkable how large a quantity of Ælfric's work is in an alliterative verse, of a kind which he seems to have constructed according to rules of his own. Except in the present edition, this fact has been but little noticed by the editors, who do not seem to have been sufficiently aware of the fact. Even in his Homilies, as printed by Thorpe, there are several that are alliterative to a large extent. I can find no clear examples in the first set of Homilies; Dietrich refers to pp. 330, 356, 506, but it is difficult to see in any of these examples even three or four consecutive lines of an alliterative character. But in the second set of Homilies there are at least six Homilies that are alliterative throughout a great part of the narrative. These are: The Deposition of St. Cuthberht (pp. 138-154); Midlent Sunday, second part (212-224); De Passione Domini (240-262); Saints Alexander, Eventius, and Theodulus (308-312); On the Greater Litany (314-332); and St. Martin (498-518). The following extract from the last of these (p. 502) will illustrate this statement, and may profitably be compared with the Life of St. Martin in the present volume, pp. 228, 230, lines 151-160:—

‘þa ða hé com to munton, þa gemetton hine sceaðan,
and heora án hine slóh mid æxe on his heafod.
He wearð þa gebundon and heora anum betæht.
Ða befrán so sceaða þe hine on-sundron heold,
hwæt hé manna wære, oððe wære ofdræd?
Martinus him to cwæð þæt hé cristen wære,
and on callum his life næfre swa orsorh.’

From which it appears that, in the later version, seven lines have been expanded into ten.

There are many alliterative passages in his translation of the Pentateuch, though the lines are not always consecutive, but are used by way of embellishment; see, for example, Genesis, xiv. 12-16, xvi. 10-12, xx. 1-4, 7-14, xxi. 7-11, 14-21; xxii. 3-5, 7-19; Numbers, xiii-xxxi. So also Joshua, ii. 1-6, and several other passages. The Book of Judges is really an alliterative Homily, as has been already noted; and other examples have been given above.

It is easily seen that Ælfric's alliterative lines are rather loosely constructed, and that the alliteration is by no means regular. The usual number of *strong* accents in a line is four; but there are many lines in which there are five or six. The alliteration often falls on the wrong syllable, and sometimes it is difficult to find any at all. Sometimes a piece contains a large number of alliterative lines, joined together by passages that are really prose. In such cases, I have divided the matter into lines as well as I could, usually following the guidance of the points introduced into the MS. itself; these usually occur at the end of what is meant to be a line, and frequently also at the pause in the middle. If any reader thinks that in many places I have adopted a wrong division, I should not be disposed to dispute the point. I would only urge, in defence, that it is a great convenience to have the lines numbered as if they were verses; and further, that in a considerable number of instances the lines are fairly good ones. There is usually a certain cadence in them that satisfies the ear. It is sufficient to note here a few characteristic lines:—

1. The *first* and *third* accented syllables are alliterated:—

and an scínende cúlfre . scæt of þam fyre; iii. 73.

2. The *first* and *fourth* accented syllables are alliterated:—

gebúgan to drihtne . mid geléafan onbrýrde; iii. 58.

3. The *second* and *third* accented syllables are alliterated:—

and genám þæt húsel . þe se hælend geblétsode; iii. 121.

4. The *second* and *fourth* accented syllables are alliterated:—

þa wéarð se bísceop . mýcelum abliegðod; iii. 120.

5. The *first*, *second*, and *third* accented syllables are alliterated :—

sæde be him sýlfum . on súmne tíman ; iii. 202.

6. Or the *second*, *third*, and *fourth* :—

ac ic hrymde sóna . mid sárlicre stæmne ; ii. 188.

7. Or *all four* accented syllables :—

on wæstene wúnigende . fela wundra wýrcende ; iii. 494.

8. Or none of them :—

and hi bégon gesmýrode . mid gehálgudum éle ; iii. 79.

In many cases the alliteration is only discoverable by reading the line a second time. In the following example two lines are taken together, and the *h* and *s* in the former answer to the *s* and *h* in the latter :—

9. Eálle jære hæðenra gódas . sýndon déofla
and drýhten sóðlice héofenas gewórlite ; ii. 39.

Great licence is taken when proper names have to be introduced ; thus there are two consecutive lines in ii. 41, 42, without alliteration (except that *w* occurs in both), because the names *Protus* and *Iacinetus* have to be mentioned ; and similar liberties are taken when Latin quotations are inserted, of which it is desirable that the translation shall be literal. In some cases an initial *h* appears to alliterate with a vowel.

If it be urged that Ælfric's lines can hardly be called poetry, it is easy to reply that they constitute excellent and flowing prose. The very fact that he does not go much out of his way to drag in alliteration renders his style easy and pleasing. 'The English of these Homilies is splendid ; indeed, we may confidently say that here English appears fully qualified to be the medium of the highest learning¹.' In this connexion we may well remember Ælfric's own words as to the object of his labours : 'non garrula verbositate, aut ignotis sermonibus, sed puris et apertis verbis linguæ huius gentis, cupientes plus prodesse auditoribus simplici locutione quam laudari artificiosi sermonis

¹ Earle, *A. S. Literature*, p. 222. See the whole of ch. x (pp. 207-224). Cf. Ten Brink, *Early Eng. Literature*, bk. i. c. 9.

compositione, quam nequaquam didicit nostra simplicitas.' Hom. ii. 1.

For further remarks on Ælfric's alliteration, see Schipper, *Altenglische Metrik*, p. 60, and an article by Holthaus in *Anglia*, vi. part 2. 104.

§ 7. ÆLFRIC'S CHARACTER.

It is impossible not to see in Ælfric a man of humble, honest, and upright heart; one born to be a teacher, who simply strove, with unflagging industry, to do his duty in instructing men in all such truth as he believed to be for their profit. Avoiding heresies and superstitions, he sets before his readers many valuable and primary truths, in so far as the learning and spirit of his time enabled him to do. He was a true patriot; and we can hardly help seeing that, in describing the exploits of Judith and Judas Maccabeus against their enemies, his thoughts sometimes turned towards the troubles of his native land, then harassed by the invasions of the Danes. His writings were usually addressed to the laity, whom he advises and encourages with careful wisdom. He sets before them the best of examples, the stories of martyrs, and saints, and heroes.

Dietrich concludes his excellent and learned essay with just remarks on Ælfric's services and influence, both of which he estimates very highly. Ælfric's endeavour to be popular must have been successful, and his teaching must have been much appreciated; indeed, his Homilies continued to be copied out long after the Norman Conquest. 'Mehr als Beda und selbst als Lanfranc und Anselm glänzt unter den Lehrern seiner Nation, die ihr sich wirklich ganz hingaben, sein Name, nur zu vergleichen mit dem Ruhme eines Aldhelm in früherer und eines Wicliff in späterer, reiferer Zeit.'

§ 8. CONCLUSION.

In bringing to a conclusion these few imperfect notes concerning a great and important writer, I feel that I owe the

members of the Early English Text Society some words of explanation for the prolonged period over which the work has been extended, as it is now seventeen years since the first Part was published in 1881. Much delay has been caused by the peculiar nature of the work. Each Homily is distinct from the other, in the sense that it is founded on a different set of MSS.; there is only one—that is to say, that taken as the text—which remains the same throughout. Hence the collation required much travelling from place to place, and it was usually necessary to treat each piece separately. Perhaps I may be permitted to plead that I have had much other literary work in hand at the same time, including two Dictionaries, two works on English Etymology, two editions of Chaucer, and some other books; whilst the Early English Text Society has meanwhile received from me Part IV (sect. ii) of the Notes to *Piers Plowman*, *The Wars of Alexander*, and Part IV of *The Bruce*. But the chief delay arose from a misfortune which caused much discouragement and a long delay, and nearly put an end to the work altogether. This was the loss of a considerable part of the transcript of the principal MS., after it had been already prepared for press; so that most of the text in the present volume had to be transcribed all over again, and, in default of other help, I made the transcript of sections 33–36 myself. I derived some assistance from the possession of a transcript of a large portion of the work made by my late friend, Mr. Oswald Cockayne, which was partly collated with other MSS.; but it has two drawbacks. The first is, that it is copied out in the ‘Anglo-Saxon’ characters; and the second, that the marks of contraction have not been regarded. Otherwise, it is extremely correct; as might have been expected.

I have now only to acknowledge, with sincere thanks, the great help and encouragement I have received from many. Amongst these my chief thanks are due to Miss Gunning, of Cambridge, and the late Miss Wilkinson, for the preparation of the greater part of the English translation which accompanies the old text. With great perseverance and care, they

translated nearly the whole of both volumes ; the chief exceptions being the Lives of St. Eugenia, St. Julian, St. Lucy, and St. Vincent, and the Homily on the Holy Rood. I afterwards revised the whole of it before sending it to press ; but the alterations made were, on the whole, inconsiderable.

I am especially indebted to Professor Napier, who has an unrivalled knowledge of our Anglo-Saxon Homilies, for much valuable advice and generous assistance. Also to the editors who have previously published some of the Lives ; viz. to the late Rev. C. Hardwick, editor of *St. George* ; to my late friend Dr. Morris, who edited the Homily on the Holy Cross (with an English translation) for the Early English Text Society in 1871 ; to the Rev. Professor Earle, who published the Gloucester fragments of the Lives of St. Swithun and of St. Mary of Egypt ; and to Dr. Sweet, who printed the Life of St. Oswald in his well-known and most helpful Anglo-Saxon Reader, and the Life of St. Edmund in his Anglo-Saxon Primer. The Rev. W. M. Snell, formerly fellow and librarian of Corpus Christi College, Cambridge, most kindly lent me his carefully prepared transcripts of the copies of the Homily on the Maccabees preserved in the famous library of his college. My thanks are also due, for facilities afforded me, to the authorities of the British Museum ; to the late Mr. S. S. Lewis, and his successors in the office of librarian to Corpus Christi College, Cambridge ; to Mr. E. B. Nicholson, Bodley's Librarian ; to Mr. F. J. Jenkinson, of the Cambridge University Library ; and last, but most of all, to his predecessor, the late Henry Bradshaw, for many years my unfailing teacher and guide. Many have mourned his loss ; few more than I.

CAMBRIDGE,

March 5, 1898.



I. TABLES OF HOMILIES IN MS. CAMB. Gg. 1. 33.

THIS MS., printed by Thorpe in the 'Homilies of the Anglo-Saxon Church,' consists of two parts. The tables on pp. lviii-lx show all the copies of the homilies in both parts. The column of 'stray copies' shows the copies of homilies which could not easily be entered in the tables.

The homilies are numbered as in Wanley's Catalogue. Thorpe's numbering is different ; see pp. lviii and lxi.

The first table shows, e.g., that of homily V in MS. Gg. 3. 28 there are eight other copies : viz. No. IV. in MS. Bodley NE. F. 4. 10; No. V in MS. C[orpus] C[hristi] C[ollege], Cambridge, class-mark S. 7 ; and so on.

The MSS. are described in Wanley's Catalogue at the following pages :—

| | | | |
|-------------------------------|--------|----------------------------|--------|
| Camb. Gg. 3. 28 . . . | p. 153 | C. C. C. S. 13 [421] . . . | p. 131 |
| Bodl. NE. F. 4. 11 . . . | . 1 | C. C. C. S. 17 [303] . . . | . 133 |
| Bodl. NE. F. 4. 10 . . . | . 9 | Camb. II. 4. 6. . . . | . 160 |
| Bodl. NE. F. 4. 12 . . . | . 15 | Camb. II. 1. 33 . . . | . 162 |
| Junius 22 | . 31 | Trin. Coll. Camb. . . . | . 166 |
| Junius 24 | . 40 | Bib. Reg. 7. C. 12 . . . | . 174 |
| C. C. C. S. 5 [now 162] . . . | . 116 | Faust. A. 9 | . 199 |
| C. C. C. S. 6 [now 178] . . . | . 120 | Vesp. D. 14 | . 202 |
| C. C. C. S. 7 [188] | . 123 | Vitel. D. 17 | . 206 |
| C. C. C. S. 8 [198] | . 125 | Vitel. C. 5 | . 208 |
| C. C. C. S. 9 [302] | . 128 | | |

N.B.—It is possible that a few copies may have been missed, and that the tables are not quite exhaustive.

| Gg. 3. 28. (I.) | NE. F. 4. 11. | NE. F. 4. 10. | NE. F. 4. 12. | Jun. 22. | Jun. 24. | C. C. C. S. 5. | C. C. C. S. 6. | C. C. C. S. 7. | C. C. C. S. 8. | C. C. C. S. 9. | C. C. C. S. 13. | C. C. C. S. 17. | Camb. II. 4. 6. | Camb. II. 1. 33. | Trin. Coll. Camb. | Bib. Reg. 7. C. 12. |
|-----------------|---------------|---------------|---------------|----------|----------|----------------|----------------|----------------|----------------|----------------|-----------------|-----------------|-----------------|------------------|-------------------|---------------------|
| 1 | 1 | | 5 | | | 1 | 1 | | 66 | | | | | | | 1 |
| 2 | | | 33 | | | | 19 | 2 | | 6 | | | | 3 | | 2 |
| 3 | | 2 | | | | | | 3 | 2 | 7 | | | | 20 | | 3 |
| 4 | | 3 | | | | | | 4 | 3 | 8 | | | | 10 | | 4 |
| 5 | | 4 | | | | | | 5 | 4 | | | | | 21 | | 5 |
| 6 | | 5 | 47 | 1 | | | 20 | 6 | 5 | | | | | | | 6 |
| 7 | | 6 | | 2 | | | | 7 | 6 | | | | | | | 7 |
| 8 | | 9 | 20 | | | 10 | | 8 | 9 | | | 1 | 1 | | | 8 |
| 9 | | 10 | 35 | 3 | | | 22 | 9 | 10 | | | | | | | 9 |
| 10 | | 18 | 26 | 5 | | 15 | | 10 | 18 | 16 | | 5 | 6 | | | 10 |
| 11 | | | | 6 | | 17 | | 11 | 56 | 18 | | 6 | 8 | | | 11 |
| 12 | | | | 10 | | 25 | | 12 | | 22 | | 9 | 12 | | | 12 |
| 13 | | 14 | 22 | 4 | | | 18 | 13 | 14 | | | 28 | | | | 13 |
| 14 | | | 37 | | | | | 14 | | 25 | | 13 | 18 | | | 14 |
| 15 | | 28 | 38 | 14 | | | 26 | 15 | 30 | | | 15 | 19 | | 1 | 15 |
| 16 | | 29 | | 15 | | 35 | 27 | 16 | 31 | | | | 23 | | 4 | 16 |
| 17 | | 30 | 3 | | | 36 | | 17 | 32 | 29 | | | 24 | | 5 | 17 |
| 18 | 2 | | 39 | | | | | 18 | | 30 | | 43 | 29 | | 9 | 18 |
| 19 | 4 | | 12 | | | 2 | 4 | 19 | | 32 | 13 | | 36 | | 10 | 19 |
| 20 | 8 | | 46 | | | 3 | | 20 | | 34 | 14 | | | | 11 | 20 |
| 21 | 10 | | 40 | 20 | | | 29 | | 43 | | 15 | | | | 12 | 21 |
| 22 | 11 | | 41 | 21 | | 41 | 30 | 21 | 44 | | 2 | 50 | 32 | | 14 | 22 |
| 23 | 12 | | 48 | | | 42 | | 23 | 45 | | | 51 | | | 19 | 23 |
| 24 | 15 | | 49 | | | 45 | | 24 | | | | 54 | | | 21 | 24 |
| 25 | 16 | | 42 | 27 | 2 | | | 25 | 47 | | | 18 | | | | 25 |
| 26 | 19 | | 43 | 28 | 3 | | | 26 | 50 | | | 19 | | | | 26 |
| 27 | 20 | | 44 | 29 | 4 | | | 27 | 51 | | | 20 | | | | 27 |
| 28 | 21 | | 45 | 30 | 5 | | | 28 | 52 | | | 21 | | 7 | | 28 |
| 29 | 24 | | | | | 48 | | 29 | | | | 57 | | | 28 | 29 |
| 30 | | | 13 | | 6 | | | 30 | 62 | | | 24 | | 23 | | 30 |
| 31 | | | 54 | 31 | 7 | | | 31 | | | | | | | | 31 |
| 32 | | | 14 | 32 | 8 | | | 32 | 59 | | | | | 13 | | 32 |
| 33 | | | | | 9 | | | 33 | | | | 25 | | | | 33 |
| 34 | 29 | | 51 | | | 51 | | 36 | | | | 61 | | | | 34 |
| 35 | | | 73 | 35 | 12 | | | 37 | 65 | | | 29 | | | | 35 |
| 36 | 30 | | 52 | | | 52 | | 38 | | | | 62 | | | | 36 |
| 37 | 37 | | 55 | 36 | 13 | | | 39 | | | | 30 | | | | 37 |
| 38 | 38 | | 56 | 37 | 14 | | | 40 | | | | 31 | | | | 38 |
| 39 | 39 | | | | 15 | | | 41 | | | | 32 | | 32 | | 39 |
| 40 | 45 | | 29 | | 16 | | | 42 | | | | 33 | | | | 40 |
| 41 | 46 | | | | 17 | | | 43 | | | | 34 | | 9 | | 41 |
| 42 | 40 | | 31 | | | 54 | | 44 | | 2 | | | | | | 42 |
| 43 | 41 | | 32 | | | 55 | | 45 | | 3 | | | | | | 43 |

NOTE.—Thorpe reduces the number of pieces in MS. Gg. 3. 28 (Part I) to 40. His 26 comprises 26 and 27; his 36 comprises 37 and 38; and his 38 comprises 40 and 41.

| Gg. 3. 28. (I.) | Faust. A. 9. | Vesp. D. 14. | Vitel. D. 17. | Vitel. C. 5. | Stray copies. | Remarks. |
|-----------------|--------------|--------------|---------------|--------------|---------------|---|
| 1 | | 3 | | 2 | A | A. Otho B. 10; 1—Cleop. B. 13; 3 (pp. 190, 201). |
| 2 | | | | 3 | B | B. Lambeth 35; 1 (<i>Wanley</i> , p. 266). |
| 3 | | | 14 | 5 | C | C. Jun. 99; 30 (<i>Wanley</i> , p. 30). |
| 4 | | | 6 | 6 | D | D. Jun. 99; 31 (<i>Wanley</i> , p. 30). |
| 5 | | | 15 | 8 | E | E. Jun. 99; 32 (<i>Wanley</i> , p. 30). |
| 6 | | | | 9 | | |
| 7 | | | | 10 | | |
| 8 | 2 | | | 11 | | |
| 9 | | | | 12 | | |
| 10 | 10 | | | 13 | | |
| 11 | 11 | | | 14 | | |
| 12 | 15 | | | 17 | | |
| 13 | | | 40 | 18 | | |
| 14 | 21 | | | 19 | | |
| 15 | 25 | | | 20 | F | F. Lambeth 35; 2 (<i>Wanley</i> , p. 266). |
| 16 | 29 | | | 21 | | |
| 17 | 30 | | | 22 | | |
| 18 | | | | 23 | G | G. See also Bodl. NE. F. 4. 11; 2. |
| 19 | | | | 24 | H | H. Jun. 99; 27. Lambeth 35; 5. |
| 20 | 32 | | | 25 | I | I. Jun. 23; 3 (<i>Wanley</i> , p. 36). See also Gg. 3. |
| 21 | 35 | | | 26 | | 28 (2); 55. |
| 22 | 37* | | | 27 | K | K. Lambeth 185; 9 (<i>Wanley</i> , p. 267). |
| 23 | | | | 28 | | |
| 24 | | | | 29 | | |
| 25 | | 11 | | 37 | L | L. Otho B. 10; 19 (<i>Wanley</i> , p. 192). |
| 26 | | 12 | | 38 | | |
| 27 | | | 4 | 39 | | |
| 28 | | | 49 | 40 | | |
| 29 | | 16 | | 41 | | |
| 30 | | | 27 | 42 | M | M. Otho A. 18; 1 (<i>Wanley</i> , p. 234). |
| 31 | | 18 | 39 | 46 | | |
| 32 | | | 9 | 49 | | |
| 33 | | 21 | | 50 | | |
| 34 | | | | 51 | | |
| 35 | | | 23 | 52 | | |
| 36 | | | | 54 | | |
| 37 | | | | 55 | N | N. Lambeth 35; 3 (<i>Wanley</i> , p. 266). |
| 38 | | 31 | | 56 | | |
| 39 | | | 28 | 57 | | |
| 40 | | | | 58 | | |
| 41 | | | 26 | 59 | | |
| 42 | | | | 60 | O | O. Jun. 121 (last part); 6 (<i>Wanley</i> , p. 58). |
| 43 | 30 | | | 61 | P | P. Jun. 121 (last part); 7 (<i>Wanley</i> , p. 59). |

* Misprinted 30.

| Gg. 3. 28. (II.) | NE. F. 4. 11. | NE. F. 4. 10. | NE. F. 4. 12. | Jun. 22 & 23. | C. C. C. S. 5. | C. C. C. S. 6. | C. C. C. S. 8. | C. C. C. S. 9. | C. C. C. S. 17. | Caub. II. 4. 6. | Camb. II. 1. 33. | Trin. Coll. Camb. | Faust. A. 9. | Vesp. D. 14. | Vitel. D. 17. | Stray copies. |
|------------------|---------------|---------------|---------------|---------------|----------------|----------------|----------------|----------------|-----------------|-----------------|------------------|-------------------|--------------|--------------|---------------|---------------|
| 1 | | | | | | | | | | | | | | | | A |
| 2 | | | | | | | | | | | | | | | 13 | |
| 3 | | | 34 | | | 21 | | | | | | | | | | |
| 4 | | | 74 | | 9 | | 8 | | | | | | 1 | | | |
| 5 | 44 | 15 | 24 | | 12 | | 15 | 13 | 2 | 3 | | | 7 | | | |
| 6 | | 17 | 25 | | 14 | | 17 | 15 | 4 | 5 | | | 9 | | | |
| 7 | | 19 | | | | 23 | 19 | 19 | | 9 | | | 12 | | | B |
| 8 | | | | | 21 | | 24 | 20 | 7 | 10 | | | 13 | | | C |
| 9 | | 11 | | 22 | | | 11 | | | | 24 | | | | 22 | D |
| 10 | | 12 | | | | | 12 | | | | | | | | | |
| 11 | | 13 | | | | | 13 | | | | 5 | | | | 20 | |
| 12 | | | | | 7 | | | | | 13 | | | 16 | | | |
| 13 | | | | | 8 | | | | | 14 | | | 17 | | | |
| 14 | | | | | 27 | | 25 | 23 | 11 | 16 | 2 | | 19 | | | |
| 15 | | | | 12 | 29 | 24 | | 26 | 12 | 17 | | | 22 | | | E |
| 16 | | | | | | | 37 | 28 | | 20 | | | 26 | | | F |
| 17 | | | | | | | 38 | | | 21 | | 2 | 27 | | | |
| 18 | | | | | | | 39 | | | 22 | | 3 | 28 | | | |
| 19 | | 31 | | 23 | | | 33 | | | | 11 | | | | | |
| 20 | | 32 | | 24 | | | 34 | | | | 12 | | | | 7 | |
| 21 | | 33 | | 25 | | | 35 | | | | | | | | 8 | |
| 22 | | 34 | | 26 | | | 36 | | | | | | | | 24 | G |
| 23 | 3 | | | 7* | | | | | | 27 | | | | | 25 | H |
| 24 | 5 | | | 8 | | | | | | | | | | | | |
| 25 | 6 | | | 9 | | | | | | | | | | 39 | | |
| 26 | 7 | | | 10 | | | | | | | | | | 40 | | |
| 27 | 9 | | | | | 28 | | | 47 | | | | | | | |
| 28 | 13 | | | | 43 | | 45 | | 52 | | | 20 | | | | I |
| 29 | 14 | | | | 44 | | 46 | | 53 | 2 | | | | | | |
| 30 | 17 | | | | | | 48 | | | | | | | 15 | | |
| 31 | 18 | | 57 | | | | 49 | | | | | | | | | |
| 32 | 22 | | 1 | | 46 | | | | 55 | | | 25 | | | | K |
| 33 | 23 | | 2 | | 47 | | | | 56 | | | 26 | | | | |
| 34 | 25 | | 58 | | | | 53 | | | | 14 | | | | 5 | |
| 35 | 26 | | | | | | | | | | | | | 14 | | |
| 36 | 27 | | 18 | | 49 | 9 | | | 58 | | | | | 17 | | |
| 37 | | | 19 | | | | | | | | 29 | | | 19 | | |
| 38 | | | 10 | | | | | | | | | | | 43 | | K |
| 39 | 28 | | 4 | | 50 | | | | 59 | | | | | | | |
| 40 | 28 | | | | | | | 60 | | | | | | | | |
| 41 | | | | | | | | | | | | | | | | |
| 42 | | | 16 | | | | | | | | 15 | | | | 18 | |
| 43 | | | | | | | | | | | 16 | | | | 19 | |
| 44 | | | | | | | 68 | | | | | | | | 10 | |
| 45 | 30 | | | | | | 69 | | | | | | | | | |
| 46 | 31 | | | 19 | | | 70 | 36 | | | | | | | 21 | L |
| 47 | 32 | | | 20 | | | | 37 | | | | | | | 43 | M |
| 48 | 33 | | 59 | 21 | | | 40 | 38 | | | | | | | | N |
| 49 | 34 | | 61 | 22 | | | 41 | 39 | | | | | | | 44 | O |
| 50 | 35 | | 62 | 23 | | | 42 | | | | | | | | | P |
| 51 | 36 | | 72 | 24 | | | | | | | | | | | 46 | Q |

*Jun. 23 begins at Hom. 23.
A—Jun. 99; 29.
B—Jun. 85; 5.
C—Vit. C. 5; 15.
D—Jun. 53; 1.

E.—Tib. A. 3; 34.
F.—See *Wanley*, p. 305.
G.H.—Otho. B. 10; 13 and 14.
I.—Vit. C. 5; 30.
K.—Vit. C. 5; 34 and 45.

L.—C. C. C. S. 13; 3.
M.—C. C. C. L. 12; 4.
N.O P.—C. C. C. S. 13; 4-6.
Q.—Lambeth MS. (*Wanley*, p. 266); 6.

NOTE.—55 pieces in MS. Gg. 3. 28 (Part II), as numbered in Wanley's Catalogue (see p. lx), answer to 45 pieces in Thorpe's second volume. His 12 corresponds to Wanley's 12 and 13; his 18, to 19 and 20; his 28, to 30 and 31; his 36, to 39 and 40; his 37, to 41 and 42; his 39, to 44 and 45; and his 45, to 51, 52, 54, 55, 56. He omits the pieces numbered 53 and 57.

II. TABLE OF HOMILIES IN MS. COTTON, JULIUS E. 7.

The following table (at p. lxii) shows at a glance where the various copies of the homilies in MS. Julius E. 7 may be found. Each homily is numbered, in the *first* column, as in the present edition, but in the *second* column as in Wanley's Catalogue. Thus of the 12th homily (XIII in Wanley) there are three other copies, viz. one in MS. C[orpus] C[hristi] C[ollege], Cambridge, old class-mark S. 17, new class-mark 303, the number of the homily being LXVIII; another is homily VII in MS. Ii. 4. 6 in the Cambridge University Library; and a third (as shown by the side-note A) is homily XVII in MS. C. C. C. S. 9. The column of 'stray copies' at once shows which homilies are occasionally found quite detached from the rest.

The connexion between the old and new class-marks of the Corpus MSS. is as follows: S. 5 is now 162; S. 6 is 178; S. 8 is 198; S. 9 is 302; S. 14 is 419; and S. 17 is 303.

These MSS. are described in Wanley's Catalogue at the following pages:—

| | | |
|--------------------------|----------------------------|------------------------|
| Julius E. 7 . . . p. 186 | C. C. C. S. 8 . . . p. 125 | Camb. Ii. 1. 33 p. 162 |
| Bodl. NE. F. 4. 12 15 | C. C. C. S. 17 . . . 133 | Otho B. 10. . . 190 |
| Jun. 23 . . . 36 | Camb. Ii. 4. 6. . . 160 | Vitel. D. 17 . . . 206 |

For note A (p. lxii) see Wanley, p. 129—B, pp. 32, 116, 200—C, pp. 120, 128, 133, 42—D, p. 121—E, p. 190—F, pp. 117, 42, 98—G, pp. 121, 43—H, pp. 120, 42; also 90, 132 202, 267.

| Saints' Lives. | A.—Julius E. 7. | B.—Bodley NE.F. 4. 12. | J.—Junius 23. | C.—C. C. C. S. 8. (198). | D.—C. C. C. S. 17. (303). | W.—Camb. II. 4. 6. | U.—Can. b. II. 1. 33. | O.—Otho B. 10. | V.—Vitellius D. 17. | Stray copies. | Remarks. |
|----------------|-----------------|------------------------|---------------|--------------------------|---------------------------|--------------------|-----------------------|----------------|---------------------|---------------|--------------------------------|
| 1 | 1 | 75 | | | | | | | | | See vol. i. p. 544. |
| 2 | 2 | | | | | | | 8 | | | |
| 3 | 3 | | | | | | | 3 | 48 | | |
| 4 | 4 | | | | | | | 5 | | | |
| 5 | 5 | | | 55 | | | | 5 _a | 16 | | a. So misnumbered. |
| 6 | 6 | | | | | | | 4 | | | |
| 7 | 7 | | | | | | | 6 | 52 | | |
| 8 | 8 | | | | | | | 7 | 53 | | |
| 9 | 9 | | | | | | | | 54 | | |
| 10 | 10 | | | | | | | | 55 | | |
| 11 | 11 | 21 | | | | | 6 | | 56 | | |
| 12 | 12 | | | | | | | | | | Unique. |
| 13 | 13 | | | | 68 | 7 | | | | A | A. See C. C. C. S. 9; 17. |
| 14 | 14 | | | | 69 | 15 | | | | B | B. See Jun. 22; 11. C.C.C.S. |
| 15 | 15 | | | | | | 25 | 31 | 34 | | 5; 6. Faust. A. 9; 18. |
| 16 | 16 | | | 54 | | | 18 | | 11 _b | | b. Misprinted XV. |
| 17 | 17 | | | 54 | | | 18 | | 12 | | |
| 18 | 18 | | | | 63 | | 19 | | | | |
| 19 | 19 | | 5 | | 48 | | 38 | | | C | C. See C. C. C. S. 6; 7. S. 9; |
| 20 | 20 | | 31 | | | | | | | | 4. S. 14; 12. Jun. 24; 22. |
| 21 | 21 | | | | | | 26 | | 57 | | |
| 22 | 22 | | 18 | | 71 | | 27 | | 58 | | |
| 23 | 23 | | | | | | 4 | 32 | 59 | | c. Cf. hom. 18 (same MS.). |
| 24 | 24 | | | | | | | 29 | | | Gloucester MS. |
| 25 | 25 | | | | | | | | | | Unique. |
| 26 | 26 | | | | | | | | 30 | | |
| 27 | 27 | | | | | | | 12 | | | |
| 28 | 28 | | | | | | | 11 | | | Gloucester MS. |
| 29 | 29 | | | | | | | 11 | | | " " |
| 30 | 30 | | | | | | | 11 | | | " " |
| 31 | 31 | | | | | | 36 | | 31 | | |
| 32 | 32 | | | | | | 36 | | 32 | | |
| 33 | 33 | | | 60 | 72 | | 34 | | 50 | | |
| 34 | 34 | | | 60 | 72 | | 34 | | 51 | | |
| 35 | 35 | | 11 | 61 | 73 | | 35 | | | D | D. See C. C. C. S. 6; 13. |
| 36 | 36 | | | | | | 30 | | 35 | | |
| 37 | 37 | | | | | | 39 | | 41 | | |
| 38 | 38 | | | | | | | | 37 | | |
| 39 | 39 | | | | | | 31 | | 38 | | |
| 40 | 40 | | | | | | | | 33 | | |
| 41 | 41 | 17 | | | | | | | | E | E. See Calig. A. 14; 1. |
| 42 | 42 | 30 | | | | | 28 | 30 | 47 | | |
| 43 | 43 | | | | | | | 9 | | | |
| 44 | 44 | | | | | | | | 29 | | |
| 45 | 45 | | | | | | | | | | Unique. |
| 46 | 46 | | | | | 17 | | | 36 | F | F. See Calig. A. 14; 2. |

| | | | | | |
|----|----|----|----|---|---------------------------|
| 47 | 30 | 67 | | G | G. See C. C. C. S. 5; 11. |
| 48 | | 66 | 33 | H | Jun. 24; 20. Jun. 104. |
| 49 | 29 | 64 | | I | Lost in Jul. E. 7. |

H. See C. C. C. S. 6; 17. Jun. 24; 23. I. See C. C. C. S. 6; 6. Jun. 24; 21. Also Wanley, pp. 90, 132, 202, 267.

ERRATA IN VOLUME I.

- P. 26, l. 34. *For of read of.*
- P. 62, ll. 207-258. *For some more various readings, see vol. ii. p. xvii.*
- P. 163, footnote. *Read See lines 264, 348, 353.*
- P. 165, l. 275. *For large-sized read small-sized.*
- P. 194, Hom. VIII. l. 1. *For GEÍCGED read GECÍGED.*
- P. 218, last footnote. *For ⁴U. menn. read ⁵U. menn.*
- P. 222, l. 52. *For saroniscan³⁸ read saroniscan¹³.*
- P. 232, last footnote. *For ³B. read ¹³B.*
- P. 243, footnote. *For gaderod read gæderod.*
- P. 246, note 2. *For looks like ei, read looks like ie.*
- P. 250, l. 206. *For martyru read martyrum.*
- P. 252, l. 242. *For he¹ read we; and delete the footnote.*
- P. 253, l. 242. *Read then we saw the light, and he immediately believed.*
- P. 269, note to l. 111. *Read W.E. ún-ateorendlican; &c.*
- P. 282, l. 5. *For feohtend read feohtende.*
- P. 294, l. 157. *For beho'da read bebo'da.*
- P. 345, note to l. 114. *Read U. ge-eaðmette.*
- P. 368, title to l. 67. *For SANCTO read SANCTI.*
- P. 381, note to l. 247. *For thrice read twice; and for twice read thrice.*
- P. 394, l. 180. *For cwæ read cwæð.*
- P. 398, l. 229. *For ferdeswa read ferde swa.*
- P. 421, l. 92. *For meal read attendance (cf. vol. ii. p. xlvii, footnote).*
- P. 34, l. 29. *For þurh-wuna read þurh-wunað.*
- P. 543. Description of MS. O. l. 3. *For XV read XIV.*
- " " " U. l. 2. *Insert XIV after X.*
- P. 551, l. 5. *For XVII read XVIII.*

ERRATA IN VOLUME II.

- P. 37, l. 561. *For song read songs.*
- P. 219, l. 496. *'The Kalends' refers to Nov. 1; but the usual date is Nov. 2.*
- P. 268, l. 792. *The second word is hatte.*
- P. 282, l. 1030. *For cnapan read enapan.*
- P. 296, l. 1246. *For onstod read on stod.*
- P. 389, l. 192. *The translation of hostige by 'rough' is fairly correct. It is clear that hostige is an error for ostige, i.e. knotty, rough. See ōst, ōstig in the A. S. Dictionary.*



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| V. 76 | | |
| 14/12/11 | 14/12/11 | 1966 |
| Feb. 15 | Feb. 15 | 1966 |
| Nov 14 | Nov 14 | 1966 |
| 2/4/69 | 2/4/69 | 1968 |
| 3/12/69 | 3/12/69 | 1968 |
| 3/22/69 | 3/22/69 | 1968 |
| 7/10/70 | 7/10/70 | 1970 |
| 18.X.70 | Stephen G. Stanger | |

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